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THE
GOSPEL HERALD;

OR
POOR CHRISTIAN'S MAGAZINE.

"One Lord, one Faith, one baptism," Eph. iv. 5.

"Holding the mystery of the faith in a pure conscience," 1 Tim. iii. 9.

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P R E F A C E.

WE have been spared by the tender mercy of our God and Father, to complete another volume of the Gospel Herald. His goodness and compassion are above expression, and beyond return. May we be enabled on our own part, and on the part of our contributors, and readers, under the influence of reigning grace and overflowing gratitude, to exclaim, "Bless the Lord, oh! our souls, and all that is within us, bless his holy name." The past year has been solemnly distinguished by the occurrence of many striking and important events. The sable cloud of the divine displeasure has hung over us, as a nation, in the form of cholera. "Wars and rumours of wars" have canopied the political horizon. The fog of untruthfulness and error has enwrapped the professing world in deepening density. Even where truth in gospel simplicity and scriptural consistency has been theoretically maintained, the "love of many," as to practical godliness, has "waxed cold." A host of professors call Jesus "Master and Lord," yet "do not the things which he has commanded;" and even where, in some humble measure, the people of God have been enabled to adorn the doctrine of their God and Saviour, as to external deportment—they have had to mourn in "sackcloth and ashes before the Most High, who seeth in secret," over innumerable offences, both of commission and omission, as to inward and conflicting experience. Nevertheless, on one immutable truth let every tribulated son and daughter of Zion fix their hope and base their confidence. "THE LORD REIGNETH." This glorious doctrine of divine sovereignty is solid rock, all else is shifting sand.

During the past year, we have (so far as the Lord has enabled us, and our friends who have contributed to our columns,) striven to hold fast our integrity, and to "contend earnestly for the faith once delivered to the saints." The true character of *the atonement*, a subject which vitally affects our distinguishing principles, has been a prominent topic of enquiry and discussion, and we trust that the subject has been suggestive and salutary to many of our readers.

Many defects have, unquestionably marked and marred our editorial efforts, but we would fain look to absolving blood and sheltering righteousness, for pardon and purification before a heart-searching and rein-trying God.

We trust that the Lord will "do so, and more also," to all friends and contributors, who have lent a hand to keep our Herald in public commission and service. May the richest covenant blessings rest upon them, and be their "great reward."

Still, one fact must be plainly published. Our circulation is not what it should be—it will scarcely cover expenses, even when the editorial work, and nearly all besides, is done without pay or pecuniary advantage. If no immediate improvement appears in this respect, the *Herald must cease to exist*. If, however, our brethren in the ministry, and in the churches of whose principles this little work *is the only consistent exponent* will at once, and in earnest, state this matter of fact, and our position, from the pulpit—tell it amongst the people—get fresh subscribers—and by all means assist the Gospel Herald in its efforts to maintain its stand, we may still hold on our way. Otherwise—we say it with reluctance and pain, but in honesty and integrity—*our task is done*, and our Magazine *must* cease to appear. Prompt communications from all who wish the Gospel Herald to be continued in existence, and will suggest any means of extending its circulation, will be most welcome.

May the all-wise and all-controlling will of Jehovah be done ; and whatever be the issue as to our poor and unprofitable labours, may his great and gracious name be glorified, through Jesus Christ our Lord, to whom, with the Father and the Holy Spirit, be equal and endless praise. Amen.

Ipswich, Nov. 21, 1849.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

JANUARY, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

BAPTIST NOEL ON BAPTISMAL REGENERATION.

Mr. Editor,

The secession from the Established Church of that most excellent man of God, and good minister of the gospel, BAPTIST NOEL, being at this time the subject of much conversation, and not a little *consideration*, even from Dan to Beersheba, in the (so called) religious world; has put me upon glancing anew at what I transcribed from this gentleman's *sermons*, and inserted in a *tract* of mine, published in the year 1843, entitled "Baptismal Regeneration, a Pillar of Popery." And although the public marked its approval of that tract, by calling for *ten thousand copies* of it; still, the fact of Mr. Noel's having, at last, *left* the Church of England, puts as it were, *now*, a value on what he then *wrote and preached*, far beyond what I *then* estimated it at. I, at that time, wrote,—“Ah, reader! Mr. Noel may preach sermons against the doctrine of ‘Baptismal Regeneration,’ yet, after all, *’tis the doctrine of that church to which he belongs!*” Still the boldness in his remarks is praiseworthy. I had made up my mind to *wait*, and see whether any *practical results* would *follow* Mr. Noel's unequivocal avowal of the popish heresy, which he had discovered in his church. Nearly *six years* have I waited, until “hope deferred made my heart sick;” but, at length, I have had my “desire.” *The good man has boldly come out*, and given a noble proof of his sterling integrity, and his high value for gospel principles.

The following will speak for itself, it is so clear, so unequivocal and withal so *scriptural*, as is scarcely to be paralleled.

I am Mr. Editor, your's, &c.

Jirch, London.

ANDREW.

VOL. 17.

Λ

"The Bishop of London, in his recent *charge* to the clergy of his diocese, says, "That *regeneration* does actually take place in Baptism, is *most undoubtedly* the doctrine of the English Church;—and I do not understand how any clergyman can deny, that, in some sense or other, *Baptism* is indeed *the laver of regeneration!!!*" In *opposition* to this astounding *Popish tenet*, the Hon. and Rev. Baptist Noel, M. A. of St. John's Chapel, Bedford Row, and one of the Queen's Chaplains, has recently preached *eight* sermons. In these discourses the preacher has proved from the scriptures of truth, that, *Regeneration* is by the *grace of God*, and NOT by *water baptism*. He says, "If it should appear to any one that this is *not* the doctrine of our church, it follows *that the church must be in error*. Whatever may be the doctrine established by the Church of England, *contrary to the word of God*, must be *error*. Therefore, brethren, *stand fast*. What doctrines *human authority* may endeavour to establish, take care that *you* hold fast the doctrine of *the word of God*. If *others* will insist on *human traditions*, take care that *you* hold those declarations that have been committed to us by *God himself*."

I now select two or three quotations from these sermons; saying to those into whose hands this paper may come, "Read, mark, learn, and inwardly digest." *

"Regeneration is a gift which no language can exaggerate. It is connected with the eternal love of God, and the boundless blessings of immortality. It is a boon, for which no less a cost was requisite than the blood of Christ; and which no other power can accomplish than the infinite grace of the Spirit. Now is *this* given to a *child* when brought to the baptismal font,—who is utterly unconscious of the proceeding,—has uttered no prayer,—has expressed no desire,—has given no consent,—is utterly unconscious of the proceeding, as a *clod of this inert earth* would be—unconscious as a *brute creature*—when brought to this *ceremony* which is performed upon him! Ungodly *parents*, that have lived constantly in the violation of the laws of God, systematically disregarding His word; who never exercised one hour's faith in the Redeemer; who are trampling on His authority; who select, from their friends, *sponsors* of the same levity with themselves; and, whether they issue from some miserable alley, where they have been more accustomed to the gin-shop than the church of God, or whether they emerge from the luxurious precincts of some lordly

* They are published in the "Pulpit," Nos. 1090—1094, inclusive.

palace, in *either* case coming to make *prayers* which are *utterly unmeant*,—to engage for the fulfilment of *duties* never intended to be *discharged*,—they present their child, it may be, to a *minister as ungodly as themselves*; one devoted to the *sports of the field*,—engaged in the dissipating amusements of fashionable life,—who has never manifested, by any *spirituality of temper*, or *zeal of conduct*, that Christ sent *him* into the ministry. But *this man*, “RIGHTLY ORDAINED,” receives the little child; and while perhaps no other persons, or scarcely any, are present; and those who are the *witnesses*, may have the same levity and irreligion,—because *that* minister pours on that little *unconscious infant* the baptismal *water*, he is pronounced to be INSTANTLY REGENERATED !!! God has said, in His Word, that those who are born again, are born “not of blood, nor of the will of the flesh, nor of the *will of man*, but of God.” Yet these *irreligious* parents, can, *on any day*, and at *any hour*, secure the *regeneration* of their child, as certainly (according to *this doctrine*) as they could determine on some *scheme of pleasure*, or negotiate the *purchase of an estate* !!!

“Men may have feared and loved God,—may have trained their children with the utmost care,—may have set them the highest example of wisdom and piety; may, a hundred and a thousand times, *from their hearts*, have consecrated them to God; but, *because they believed it was the will of Christ that they should* NOT bring their children to be baptized, till they themselves could express *their own* repentance and faith; therefore those children, if they die, must die (according to *this doctrine*) *unblest*, cast out from the company of the faithful, not admitted among the children of God.”

“But the consequences that follow are more startling still. According to *this doctrine*, *those only are baptismally regenerated*, who have received baptism at the hands of an *episcopal minister*, who has therefore the *apostolical succession*; while those who have *not* the same *ecclesiastical genealogy*, fancied or real, must be *incapable* of administering the rite *suitably*, and therefore *incapable of communicating the blessing*! Now the *churches* that are *supposed to have this apostolic succession*, and therefore to be able, instrumentally, to effect *regeneration by baptism*, are the churches of *England* and of *ROME*, the church of *Greece*, and perhaps the *Coptic* and *Abyssinian* churches. These oriental churches, tracing their *ecclesiastical pedigree* to the earlier prelates of *Antioch*, and *Alexandria*, and *Constantinople*, and *Rome*, and thence, (as is *supposed*) to the *apostle* ! But the

churches that have *not* the same *ecclesiastical genealogy*, are the *Protestant* churches of Germany, of Switzerland, of France, and of Scotland; the *Dissenting churches of England*, and the Protestant churches of the United States. All these are *destitute* of it, and therefore cannot administer the ordinance of baptism! And what follows from this *notion*? The *Roman Catholics* of Southern Italy, of Spain, and Portugal, whose *morals* I need not describe, are represented as *the chosen people of God*; the *Greeks*, who are *steeped in degradation*, are *His children*; and the *Copts*, of whom the *Turk* has been wont to say, that he would not become vile as they, for any bribe; and *Abyssinians*, whose *half-savage ferocity* has left to them *nothing of Christianity but the name*, (and who when an evangelist of Christ went among them very recently, expelled him from their shores,) are likewise the children of God: while those who are distinguished by the *purest creed*, whose articles of doctrine are precisely like our own; among whom there is the *most* apparent fruit of the Spirit of God; whose *ministers* seem to preach with an unction and a fervour which leads men to *love* and *serve* God; those *Protestant* churches, upon whom the blessing of God seems so widely to have rested; who have been the subject of an extensive revival of religion in our own day; in whose meetings for *prayer*, in whose *sabbath schools*, in whose *missions*, we may discern the greatest light and the greatest love,—*these are all aliens and outcasts from God!* The portions of Europe that cherish the habits which God *abhors*, are *His children*; and those that are cultivating the graces which *He* loves, are *outcasts from Him*. The worst, the lowest, the most superstitious, the most degraded portions of Christendom, are dignified as *His chosen people*; while those whom the knowledge of the Word of God has raised *beyond* these habits, are all looked upon as *separate* from Him. The *RE-generate* church of *Rome* can send out its emissaries to *hinder* the progress of the gospel wherever *protestant* missions are established; and the *RE-generate* churches of Greece, and Abyssinia, and Egypt, do *nothing* for the cause of Christ; whilst those that are *UN-regenerate* and *aliens* are sending out their faithful evangelists to proclaim Christ through every portion, almost, of the known world; and they seem to preach the gospel, as in the earliest days, with the Holy Ghost sent down from heaven. Is it conceivable that a *doctrine* can be of *God* which leads to *inferences* like *these*? and if it be *NOT* of *God* is it not one which we should, with the utmost zeal and perseverance, reject and resist?"

"Maintain an undivided allegiance to the word of God, whatever

other authority may be brought against it. I, at least, cannot see how any man *can* be a minister of the Church of England, and *refuse to follow the whole doctrine of Scripture*, and maintain it in public and in private. If like *Luther*, and like many of his contemporaries, they are put out by the church itself, or *by any authority within it*; if, for having adhered to *Scripture*, and for having maintained *duty*, they are *expelled from their posts*; then they may be *sure of this*,—that they can serve God as well *without* as *within it*, and *possibly may serve the church itself much more*. They may be *sure of this*, that while faithful to their great Head, *He* will bless them in that *fidelity*, and that the time will *never* come, when they will *regret* that they maintained their allegiance to Him, *in opposition to all human authority whatsoever*."

Essays.

ON THE OFFICE OF DEACON.

"And let these also be proved; then let them use the office of a deacon, being found blameless," 1 Timothy iii. 10.

It is at my intention to discuss those essentials which are necessary for christian membership; such as being born of the Spirit, raised from a death in sin to a life of faith on the Son of God; but to include these and proceed onwards as to a good deacon of Jesus Christ, an honourable servant in his church, and to describe a character of considerable utility in the christian interest. Dr. Gill has said, "it is not necessary he should be the wisest man in the church." With all deference for so high an authority, the greater degree of wisdom possessed by any deacon, will be found an advantage both to himself and others, while it is exercised for the honour of the Lord and the good of his cause.

As it is necessary he should be wise, so it is desirable he should be a quiet and peaceable man; peaceableness and quietude are usually the companions of wisdom; he should be swift to hear and slow to speak. A church should mark and keep an eye upon such men, with a view to office when deacons are wanted, for the inspired word says, "let them first be proved." The propriety of choosing men to office who know the church, and whom the church well know will be apparent; nor can a church prosper unless she is well united

in and with her deacons. If a brother of this kind has property and has a heart to use it he may be a great blessing, but property has been much too highly considered in respect to this important office. It is desirable he should be able to afford his time when necessary, and be what we call his own master; he must love the church as well as the pastor, and both for the truth's sake. I do not interfere with the right of private judgment as it regards others, but the scriptures being my guide, and as it is essentially necessary he should be sound in the faith, he must be a decided baptist; and here brethren we are to be doubly watchful; the fungus * of mixed communion will die a natural death if we are careful in the choice of good, honest, and determined strict communion deacons, these are under God your safe-guards against that once spreading, but now I hope, stagnant leprosy. Let but the deacons of our baptist churches close the pulpits against the crawling worms of Stepney and Hackney, and be consistent in keeping the men from the pulpit whom they cannot admit to the Lord's table—such as mixed communion preachers—such Independent ministers who preach too much truth for the board, as well as the noisy Huntingtonian—no-law men or Spirit baptists; and this added to the decided tone of our American and West India Island Baptist, the truth must and will again prevail. With a low feeling towards the ordinance, you may expect other evils both in doctrine and discipline.

Deacons should be well grounded in the truth, and possess a holy boldness from a knowledge of their own personal interest in the salvation of the Lord Jesus, and teach the babes to say, "Abba, Father;" to lay a humble claim to the blessings which were settled upon them in covenant before the world was, lead the sons and daughters of electing love to use the personal and possessive pronoun, "*My* Lord, and *my* God," to sing,

Praise the mount, *I'm* fixed upon it,
Mount of God's unchanging love.

If they adopt a different course, they will rather nurse the church into weakness than into strength, and encourage hypocrites to deceive themselves and others; let the young convert be taught to say,

I sing *my* Saviour's wondrous death,
He conquer'd when he fell.

Not unfrequently the Holy Ghost sets in with such language, and seals the soul to the day of final redemption.

A deacon should be present at all the meetings of the church,

* Fungus or Mushroom.

for if all the deacons are present at all times, the church are likely to notice, and many will follow so good an example.

A deacon must, as Mr. Newton said of Cowper, love the poor; this is an important part of his duty; and if members of churches would raise a fund for the relief of the poor, it would very much aid the deacons; such a society exists at Salem Chapel, (late Mr. John Stevens's,) it has worked well for many years, and been a great blessing, it is supported by a penny a week from each member, some of course giving more.

A deacon must be assiduous in visiting the sick; here his own profiting will appear; and while he visits the sick chamber and the dying bed, full of a consciousness of his own unworthiness, the Lord will bless his conversation, his reading and prayers, both to himself and those around him; and these visits prepare him for the prayer meeting, and the public worship of God in the sanctuary. A deacon has much need of patience, his mind will not unfrequently be sorely tried, and should trouble arise in the church he will feel like a man on a gridiron; the members of churches often sleep while a good deacon turns restlessly on his pillow, or rises to the foot of his bed and whispers his anxiety to his heavenly father. But what are his rewards? O the blessedness of an assurance of divine favour; such as "the Lord is my portion, O my soul, therefore will I trust in him."

A deacon and the deacons require the sympathies and prayers of the church in an especial manner; when the Lord in his unerring wisdom sees good to remove the pastor, a good deacon will both watch and pray for the unity of the church; on such occasions he will bring forward the experience of the past to guide him in such matters. An instance occurred some years ago at the west end of London, where a church was divided by intrigue, and has never recovered itself to this day. Another attempt at imposition took place in a Baptist Church, which being unsuccessful the minister on probation threw off the cloke and palmed himself upon a body of Huntingdonians, giving up the ordinance of baptism of course. If a church has been favoured with a pastor for a number of years, the deacons are generally the oldest members of the church, and best acquainted with the principles professed and held; with their long standing membership they are entitled to the sober consideration of their brethren; it can hardly be expected any branch should desire the good of the body, more than the old wood of the vine.

A duty devolves upon a deacon somewhat similar to that which marked the great Head of the church; shortly before he was

taken away from his disciples, he said, "Let not your heart be troubled," John xiv. 1; "I will see you again and your heart shall rejoice," John xvi. 22. And he who thus encouraged his people then, has left an example to all members of churches, and especially official men, to encourage the brethren to press onwards, to thank God and take courage; if the leaders are depressed and expect defeat, what may be expected of the army.

A deacon should therefore be a man of hope and filled with a good spirit; may our churches be blessed with such men, favoured as we are in an especial manner in Suffolk and London with many good and faithful ministers, that the work of the Lord may prosper and we mutually rejoice and be glad.

P.

THE FINAL PERSEVERANCE OF THE SAINTS.

The persons and churches written to by the apostles in the New Testament appear to have been all saints. Those at Rome, Corinth, and Ephesus were called to be saints. They were called by grace and the gospel, from their sinful condition by nature, to a state of holiness in heart and life. They are the saints and faithful brethren in Christ, to whom he is made sanctification, have a good work of the Holy Spirit wrought in them, are renewed in the spirit of their minds, have holy principles, hate unholy things, love holy people, perform holy services, trust in the holy Jesus, worship a holy God, and persevere in this way till death, when sin is totally destroyed and sanctification is complete. The saints have been and are subject to many sins, infirmities, slips and falls, and are often stopped for a time in their holy course; but it is their *final* perseverance in grace and to glory that we mean to insist on. And this may be proved:

1. From the word of God. "The righteous shall hold on his way," &c. Job xvii. 9. Christ declares he gives to his sheep eternal life, and they shall never perish, John x. 28. He will confirm them to the end, 1 Cor. i. 8. God performs his good work in them until the day of Jesus Christ, Phil. i. 6. And they are kept by his power through faith unto final salvation, 1 Peter i. 5. Now as these testimonies cannot be false, the perseverance of the saints must be true.

2. The same may be proved from the perfections of God. His purpose according to election stands; the elect can never be deceived so as to perish, for they are chosen to salvation, and ordained to eternal life. The love and mercy of God are from everlasting to

everlasting on them that fear him ; so that they will never be hated, nor be vessels of wrath. The wisdom of God appears in the perseverance and salvation of his people ; but how could wisdom be seen in contriving a plan that failed of this end ? The justice of God is satisfied with the service and sufferings of his Son for all his saints ; and justice would be given up if any of them should perish, so it requires they should persevere and be saved. The faithfulness of God to his promises would fail if he should so turn from his saints as to let them finally depart from him ; but as the one is impossible so is the other. The power of God by which his people are kept to salvation, proves the certainty of their final perseverance. The immutability of God is a further proof of this doctrine ; he changes not, and therefore we are not consumed.

3. Perseverance may be further argued from the blessings of grace. The saints are elected from everlasting love and to everlasting life. They are adopted by an everlasting Father and into an everlasting family. They are justified in an everlasting righteousness and from an everlasting ruin. They are saved after the order of an everlasting covenant, and with an everlasting salvation. Now if the saints did not persevere they would suffer an everlasting punishment, and so neither of the above blessings could be what they are ; but as they are all divinely true, nothing is more certain than the saints perseverance. We may infer the important fact from the great love of Christ to his own ; for he loves them to the end ; has the care of them, and none are lost ; he has purchased them with his own blood, which can never be in vain ; they are one with him, and none can separate them ; he ever lives to make intercession for them, and he is always heard ; he is preparing places in heaven for them, and these shall surely be occupied by them : so it is necessary they should persevere. This is further evident from the work of the Spirit in them, which is called incorruptible seed, a well of living water springing up to endless life ; faith, hope, and love are abiding benefits ; they will bear the fiery trials, and prove precious ; all the floods of affliction cannot quench love. This work is not forsaken but performed to the end as before observed ; and the Spirit dwells in and with them as an earnest and sealer unto the day of full redemption ; so that they cannot fail to persevere in grace to eternal glory.

4. Some objections are raised against this doctrine, which it is necessary to answer for its further confirmation. Of the several scriptures brought against perseverance we shall notice a part only, which may show in some measure how all may be answered. 1. When Ezekiel speaks (xviii. 24) of the righteous turning away from

his righteousness so as to die, he does not mean one that is justified in the righteousness of Christ and by the Spirit of our God, but one that disobeyed the law as given to the house of Israel, for which he should suffer the death of some temporal trouble; so that this is no proof that a real saint can turn from the righteousness of Christ and perish. 2. When Jesus says, John xv. 6, *If a man abide not in me, he is cast forth as a branch that is withered and burned*; the objector infers men may be in Christ and yet so fall as to perish for ever. But Christ is speaking of two different sorts of persons, the one who are in him vitally, and the other who are in him only professedly; and the latter not abiding in him is no proof at all that the former can perish. 3. When we read of the stony ground hearer, (in Matt. xiii. 20, 21; Luke viii. 13,) with joy receiving and believing the word for awhile, and in time of tribulation and temptation falling away; it is to be observed these persons had no root of grace in them, they were never really renewed, nor was it with joy of the Holy Ghost they received the word, nor had they an heart of flesh; but they were hard as stone and rock still; so that one would think the objector might see the falling away of such persons can never prove a real saint can fall and perish. 4. When Paul says, "*Lest I myself should be a cast-away*;" 1 Cor. ix. 27, he could not mean, as some say, he could fall and perish eternally, for he knew he was a chosen vessel, and that God had not cast away such whom he fore-knew, and never would. And therefore it was only possible he should be cast away from the churches to whom he preached, should his body not be kept in subjection to proper government. 5. When the apostle told the Galatians they had fallen from grace, (v. 4,) he evidently did not mean grace either in God's heart or theirs, which always remains; but a falling from the doctrine of grace, and particularly justification by the righteousness of Christ alone without the deeds of the law. They fell, as Peter says, from their stedfastness in the truth, which may be, and often is, and yet not so as to perish. 6. When the objector adduces Heb. vi. 4—6, as a proof of the apostacy of real saints; we answer all that is there supposed may be in persons without the true grace of God, and they are plainly distinguished in the ninth verse from others in whom were better things, and things which accompany salvation; so that here is nothing to prove the final falling of true saints.

The perseverance of the saints is objected to from the exhortations and cautions given to them. As when it is said, Take heed lest ye fall, 1 Cor. x. 12; and lest any depart from the living God, Heb.

iii. 12 ; and lest ye fall from your own steadfastness, 2 Peter iii. 17 ; that ye lose not the things we have wrought, 2 John 8 ; and keep yourselves in the love of God, Jude 21 ; neither of which prove any thing against final perseverance, but are rather the means of promoting it. And again, objections are raised from the sins and falls of eminent saints, as David, Solomon, Peter, and others. But it should be remembered we are not pleading for sinless but *final* perseverance. We admit that real saints may fall foully, but we deny that they can fall finally. So that the objector has lost his argument, for it is of no force. And when it is objected that this doctrine makes men indifferent to the use of means ; that it gives encouragement to sin, and weakens the prohibitions to sin ; we can only add the objection is false, and the truth is that certain perseverance gives the greatest encouragement to use the means of sanctification as the only sure way to eternal life. Now unto him who is able to keep you from falling, and present you faultless in the presence of his glory, be glory and majesty, dominion and power, both now and ever. Amen.

Final Perseverance. L. M.

My God, thy word, and wondrous love,
And quickening Spirit calls me near ;
Prepares my soul for heaven above,
And proves that I shall persevere.

Bought with the blood that never fails
To keep the suffering saints secure ;
Jesus my Advocate prevails,
And makes me to the end endure.

To heaven I lift my longing eyes ;
For all-sufficient grace I call ;
Thy sovereign grace can make me rise,
And save from every fearful fall.

Little Grandsen.

THOS. ROW, *A Labourer.*

A Testimony to the Goodness of God in Affliction.

"For we have not followed cunningly devised fables," 2 Pet. i. 16.

These words have often been a source of consolation to my mind, as a minister of Christ, and never more so than of late, while suffering under the Lord's hand in bodily affliction.

The Lord was pleased, in his all-wise providence, to lay me aside for nearly a month, and in such a manner as to threaten life, or, at least, to raise some alarm

as to the issue ; this, as might be expected, led me to look more closely than ever to my spiritual standing, and to enquire again as to the ground of my hope ; and I felt a strong desire to have another heart-felt assurance that my house was built upon the Rock of Ages, should I be called to bear the pelting storm of affliction and death. And may I not ask—what christian is there who would not desire the same ? To live in uncertainty of an interest in Christ, is to the saint painful indeed ; but to be called to meet death with uncertainty is that, the very thought of which makes him tremble. Nor is the feeling confined to christians of the present age ; for we hear David, the man after God's own heart, making this request, " O spare me, that I may recover strength before I go hence, and be no more seen." And if we take the portion in the 23rd Psalm as referring to dying circumstances, we shall see that this great saint and man of God had a great desire to enjoy special support while passing through the dark valley, for his language is, " Though I walk through the valley of the shadow of death, I will fear no evil ; for thy rod and thy staff, they comfort me." This has been the dying song of many a child of God, and thus has the Lord been pleased to light up the dark valley of death with the light of his dear countenance. How many a dear saint has been heard to ask, with an anxious heart, what shall I do in the swellings of Jordan ? but it has often been the case, that these little ones have been favoured to prove, that their Lord came in for the very purpose of destroying him that had the power of death, that

is, the devil, and " deliver them who, through fear of death, were all their life-time subject to bondage."

Should any one accuse me of dwelling upon frames and feelings in the above remarks, I reply, this is not my intention ; for though I love a *feeling* religion—and without feeling there is no religion, for " something must be known and felt"—yet I ever wish to distinguish between what may be called " frames and feelings," or the work of the Spirit *in* the heart of a sinner, and the work of Christ *for*, and on behalf of a sinner, before God. The former is the sinner's evidence of interest, and subject to many changes ; the latter is permanent, and ever stands the same, firm and sure, even as Christ himself, who is " the same yesterday, to day, and for ever." We may observe, then, that our safety for heaven lies not in our darkness or light, our joy or sorrow, to living feelings or dying testimonies ; but upon our having an interest in the finished work of God's dear Son. Let us, then, in the midst of different opinions, learn to cherish the spiritual exercises of our minds, for these are our evidences ; but while we esteem and cherish them, let us not make more of them than evidences, or place them in the place of the work of Christ.

" The Spirit wrought my faith, and love,
And hope, and every grace ;
But Jesus spent his life to work
The robe of righteousness."

" My hope is built on nothing less
Than Jesus' blood and righteousness ;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

But to return to my subject.
In the early part of my affliction

the Lord was pleased to fill me with joy, and give me such precious views of Christ, and shed abroad his love so richly in my heart, that I longed to bid adieu to all things below, and to be for ever with the Lord. I well remember, on one occasion, those words of Watts came most sweetly to my mind :

"I'd part with all the joys of sense
To gaze upon thy throne;
Pleasures spring fresh for ever thence,
Unspeakable, unknown."

Yes, so powerfully did these words come to me, that I was obliged to rise from my recumbent position and sit up, that I might give a more hearty welcome to the sweetness the words afforded me, and the sense of the love of God which they seemed to carry with them. I was surprised that these words should be applied to my mind as they were, as I was not familiar with them, nor in any way had they been upon my mind for years past, but such was the will of the Lord. The application of these lines, together with sweet liberty in prayer, and sweeter communion with God, filled my mind with heavenly peace and made me feel that I had not one sorrow left ; every trouble was for a time swept away and buried in the sweet enjoyment of the Lord's presence, and this blissful state of mind continued for some two or three days. I began from this to think and hope I should be favoured to enjoy this sweet frame of mind through all the affliction, and that if it should be the Lord's will to call me home at this time, I should have a most blessed prospect of glory, and my dying testimony would be nothing but

triumph and praise ; but the Lord's will was otherwise, for this did not last me long ; and O the darkness which succeeded, yea, even like that of Abraham's, a "*horror of great darkness.*" And while under this cloud I was led to call in question all my former comforts, and really thought I was deceived, and feared that "after having preached to others, I myself should be a castaway." I sunk almost into a state of despair, which continued for some time ; I tried to pray, but the way to the throne appeared blocked up ; I tried to hope, but it was like hoping *against hope* ; I tried to look to past experience and former joys, but all had lost their savour ; I looked into the word as much as my strength would permit, but it was a sealed book ; I thought of the lines which afforded me so much comfort and fondly hoped they would be as sweet as before, but here I was disappointed, for a moment they came to my mind again, but Satan stood at my right hand to resist me, and seemed to puff at the lines of the hymn with a suggestion of this kind : "O these are only the words of a man, and cursed is he that trusteth in man and maketh flesh his arm." What could I say, for I knew that Satan told the truth in this instance, though a liar from the beginning ; my mouth was shut for a time, for the work of resisting Satan effectually is the Lord's, and he appeared absent, and faith being weak the enemy for a moment seemed to triumph, but after all Satan was here foiled, for while he drove me from taking comfort in past experience, he only drove

me to a refuge more strong and safe, even to the name and word of God which is "a strong tower" into which "the righteous run and are safe." I was after this, led more to seek comfort from the word of God and prayer, and on one occasion in looking over the closing part of the 130th Psalm, which really and truly run into the state of my soul at that time, I was rejoiced to find a real and sweet companion in the psalmist. I felt to be with him in the very depths of soul trouble, and hoped that the Lord would hear my voice and attend to my supplications. The fact was deeply written upon my heart, that "if the Lord should mark iniquities," I could not stand before him, which led me to cling to the sweet words following in the next verse, "But there is forgiveness with thee that thou mayest be feared." I found that to be a most blessed *but!* nor were the 5th and 6th verses less expressive of my heart's feelings, for my soul truly waited for the Lord, and never did a poor half-wasted hunger-bitten mariner look more eagerly for the first ray of morning's light, than my poor soul waited and longed for the rising of the Sun of Righteousness with healing in his wings. The Lord, however, was not pleased to make use of this scripture to complete the restoration of my former comforts and joy, nevertheless, it was made very blessedly useful in supporting my mind while waiting for his return; and from this Psalm and the succour received from it, I was enabled to employ the sword of the Spirit against the violence of the adversary who beset me on every side. Several sweet portions

of the word flowed in also at this time, such as "The blood of Jesus Christ, God's Son, cleanseth from all sin." "Wherefore he is able to save to the uttermost all them that come unto God by him." "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." "Being justified freely by his grace, through the redemption which is in Christ Jesus." By these and many other precious portions of God's word, I was as it were furnished with a sword by which I was enabled to meet the enemy, and though not to put him to flight, yet to "*resist* him steadfast in the faith," and thus proved the truth and blessedness of the word, placed as a motto at the head of this piece, that the word of God is "no cunningly devised fable," but a "*sure word* of prophecy, whereunto we do well to take heed as unto a light that shineth in a *dark place*, until the day dawn, and the day star *arise in our hearts*."

After this I was not left long to combat with Satan, for the Lord appeared again as my helper, and nerved my arm with strength, and so taught my hands to war, and my fingers to fight, that the enemy was compelled to quit the field; while the Lord sweetly spoke those sweet words to my heart, "I will never leave thee nor forsake thee;" and "Lo! I am with you always, even unto the

end of the world," "And they overcame him by the blood of the Lamb, and by the word of their testimony." With these words divine light broke in upon my mind, and the Lord was pleased to give me fresh assurances of his love to my soul, and gave me again to feel so satisfied with my interest in him, that I wondered how ever I could have doubted him or my interest, even in my darkest hours. My communion with the Lord was now again sweet; and O, with what sweetness did the words of the poet pass through my mind, while I realized experimentally their full meaning,

"While Jesus shews his heart is mine,
And whispers I am his."

How precious also were the fruits of the divine sufferings and death of Christ to my taste, nor have I any doubt or fear upon my mind as to the reality of my enjoyments at this time. Thus was the Lord pleased to conquer the enemy for me—restore to my soul the joy of his salvation—my former assurance of interest in his favour, and which I hope he will be pleased to continue to me in days to come.

Having thus given a brief outline of the Lord's dealings with my soul through the period of my affliction, permit me to ask my readers, what is the ground of their hope? From the words I have already cited, it is certain

that some rest upon *cunningly devised fables*. And what is a fable? A feigned story, a fiction in general—a lie! And what is it the better for being *cunningly devised*, except that it is the more likely to cheat or deceive? Permit me to declare, as from the brink of the grave, and but recently brought from the jaws of anticipated death, that a fable will not support your soul when called to tread that dark valley through which we all must pass. A fable will not enable you to overcome the world here; and when brought to a death bed, your mind tortured by a sense of sin, and assaulted by the enemy of souls, a fable will be but a poor refuge to flee to. Nothing but the word of God, revealed to the heart by the Spirit of God, will furnish you with a shield wherewith to cover your defenceless head, or a sword sufficiently sharp wherewith to overcome such potent foes as will then assail you, or cut your way, like Bunyan's pilgrim, into the mansions of bliss.

To the scriptures of truth, dear readers, which are able to make you wise unto salvation, through faith which is in Christ Jesus, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified, I commend you with affection and prayer.

Burgh.

NATHAN.

Correspondence.

LETTER TO A FRIEND.

Glensford, Nov. 1848.

My dear Friend in him who is all life,
I sincerely thank you for your kind

enquiries respecting my health and the more eminent concerns of my soul's felt welfare. In reference to my body I would record it to the

praise of my wonderfully gracious Lord, that I have for the last fortnight been feeling better and stronger in my frame than what I have, for the same length of time, for very many months. Last week I preached six evenings successively, and notwithstanding frequency of walking, talking and preaching, I do not remember to have felt better a whole week, no, not for years. Besides, my divine Lord was kind more than to my person, he was also marvellously gracious to my soul. I speak it to the praise of his illustrious name, that he favoured me during the whole week referred to, with more or less felt communion with himself, so that I found serving him to be amazingly sweet and pleasant. His smiles realized in connection with our poor efforts to honour him in his appointed way, yield abundant refreshment, delight and sacred animation. Hence we ought not to hold back speaking of his goodness, when he blesses us with some tastes of his rich love while we are engaged in his service.

His service if not always experimentally pleasant, yet is ever truly honourable; there is a dignity inseparable from it, even when there is not a sweetness felt in it. His manifested loveliness, grace, fulness and preciousness, constitute that which makes his dear followers sing in his ways. Both ministers and private christians can vouch the truth of this; ministers especially find it no little labour to work even for the all-glorious Jesus, when they feel that he has withdrawn himself from them. The difference between his being with them and withdrawn from them, is so very great that it surpasses expression. Many there are who speak as if they thought the work of a faithful minister to be one of entire pleasantness. This my dear friends is a grave mistake. Others there are who profess to sympathize with ministers because of the believed

difficulties attending their calling and movements. But a large majority of these, it is to be feared, shew the most sympathy when the minister least needs it. For example, if the minister is blessed with the full presence of his glorious Lord Jesus, so that he evidently preaches under much unction, power and sweetness, then the sympathizers in question will gather about the favoured minister, and wonderfully cheer him with their congratulations. But the minister does not just now really need so much peculiar kind of sympathy; when he does need real sympathy, it is highly likely he will have to look for it in vain. It is for a lamentation that there are but few even among the living in Zion, who seem to understand practically when godly ministers most need an evidence of the tender affection, refreshing solicitude, and endearing sympathy, of the followers of the Lamb. Hence not unfrequently, when the poor minister is in bondage, darkness, soul-trouble and perplexity, his mental and spiritual misery is more than a little increased by one and another of his friends going home without so much as speaking to him, while it may be, others approach him and shake hands in such a way as communicates the most chilling frigidity. My dear friend, these things ought not thus to be. That the faithful messengers of Zion's living Prince have claims on the spiritual sympathies of their heaven-born hearers is a fact, by most of them conceded; but, the concession is too frequently merely verbal, therefore unproductive of practical fruitfulness. Were this not the case, would there not be more prayer for more real sympathy with and less declaiming against a minister, when his wise Lord, for wise reasons, occasionally shuts him up, and he cannot come forth? Unquestionably there would.

I need not, my dear friend, inform you why I have gone into the above

line of remark, since you are already in possession of the disappointment some said they felt when they heard at —, Mr. — from London. Pretty evident it was that by some means the disappointed had conceived of Mr. — as being something more than a good man and a great preacher; and hence, when they saw evidences that he was a man subject to infirmities and changes, they had left them little else but a disposition to find fault with the good man, because he happened not on those occasions to be blessed with his usual liberty in preaching. Such conduct is proof of neither *experience, wisdom, nor loveliness.*

In conclusion, I would suggest a hint, viz. that when you think your own dear pastor is shut up, shew him all the tender sympathy you can, and then hasten home and in your closet pray for him more and more. Amen.

Your's sincerely,

ROBERT BARNES.

P. S. The hint which I have suggested I commend once more to your attention. Increasingly convinced I am that shunning a minister or looking coolly upon him, simply because he was in great bondage while preaching, is indicative not only of a wrong position of mind towards the minister, but also of a low state of heavenly affection towards the glorious "master of assemblies," the blessed Lord Jesus. It is when believing felt a wonderful relief to the living and tried messengers of mercy, that they have their marvellously sympathising master always to hear them, and in the unremitting exercise of his unparalleled compassionateness to give the casting verdict respecting them and their sermons. The belief of this has more than once taken a great weight of anxiety off my labouring soul. Not unfrequently a sense of my utter worthlessness and helplessness

would have sunk me, but for the incomes of Christ's relieving tenderness and sympathy. These love issues and incomes have been rich cordials indeed. Hallelujah! Amen.

TO A FRIEND.

My Dear Friend,

Your letter published at page 140, of the Herald, came duly before me on the first of the month; and the assurance it conveyed to my mind that I was still had in remembrance of one, of the very few, of my departed parent's select friends, and one to whom the changes of time, place and circumstance, might almost have afforded a sufficient cause for forgetfulness, afforded me very much pleasure.

This further proof of your continued friendship leads me at once to the consideration of him, in whose friendship, I desire to hope, we have a mutual interest—that "friend who loveth at all times," and changeth not—who is "the same yesterday, to-day, and for ever," and "in whom is no variableness or the shadow of a turn"—whose friendship is founded in love, which like its glorious author, is immutable and eternal. The great fact that "God is love" considered in connexion with the manifestations thereof to Adam's lost and ruined race, presents a subject which no system of philosophy can explain, or human eloquence adequately set forth—a subject which no finite mind can comprehend, and eternity itself would be too short fully to unfold.

Whether we consider this wonderful love in its nature, extent, mode of manifestation, the result arising from it, or in reference to the objects of its choice, it is a love unspeakable, passing knowledge, and full of glory. In its nature, no finite mind, however much or long devoted to the consideration, will ever arrive at a full understanding thereof; and as eternal ages

roll along, new glories will be continually evolved to the astonished and rapturous delight of saints in glory. In its extent, it is equally beyond the limits of comprehension; while at the same time it possesses a well defined limit, which the spacious gospel of the present day, that fails to distinguish between universal goodness and special love, is by no means willing to admit. It is at one and the same time both limited and illimitable—limited to those for whom the Lord Jesus Christ, in his mediatorial character, has satisfied the demands of divine justice, and entered heaven as their glorious representative; while to such and such only it is illimitable, both in nature and extent.

In the mode of its manifestation—"in this is manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him;" what mode of manifestation so incomprehensibly great, and transcendently glorious could infinite wisdom have devised, as that displayed by the unspeakable gift of God's dear Son? it is a display of love, which the annals of time, or records of eternity, were it possible to search them, might be searched in vain to find a parallel.

In its results. View its first entry into the heart of a poor sinner, and mark the wonderful change produced thereby; trace its further progress and development, as the subject thereof advances in the divine life, and observe the holy influence it exercises over the life, walk, conduct and conversation of the individual in whose heart it dwells.

In reference to the objects of its choice—"God commendeth his love towards us, in that, *while we were yet sinners*, Christ died for us." Again, "Herein is love, *not that we loved God*, but that he loved us, and sent his Son to be a propitiation for our sins;" hence it is evident that the objects of this distinguishing love have no worthiness

of their own, or anything to recommend them to a participation therein; but that on the contrary, they are enemies to God by wicked works—sinners against the holy law of God—rebels and traitors against divine sovereignty, who have everything to render them obnoxious in the sight of God, and animate the fierceness of his wrath against them. But the real blessedness which flows from this divine—this exhaustless source, and is so infinitely calculated to sustain the believer under the various trials with which he is exercised while passing through the wilderness of this world to heaven, his final home, can only be enjoyed as the Holy Spirit in his distinct personality and operations is pleased to shine into the soul with the light of the knowledge of the glory of God as it shines in the face of Jesus Christ, to assure the believer of his interest in the Father's love, and enable him to read his pardon sealed in the atoning blood of the Lord Jesus Christ.

A general belief of any one truth, or the entire body of truths contained in the ever-blessed gospel of God's dear Son, will not satisfy a heaven-born mind; nothing short of a realisation of personal interest therein will afford inward peace in the midst of outward trouble, and enable the soul amidst satan's rage, to rejoice in hope of the glory of God; that is a sweet prayer, in reference to this subject, which Dr. Watts so happily expressed in the following words:

"Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart,
That I am born of God."

In beholding the sin-atoning Lamb, as he ascended the ever-memorable hill of Calvary, with that load of guilt which forced great drops of blood from every pore in his sacred body, we must have that assurance which none but God the Holy Ghost can give, that our indi-

vidual sins were all included in the large mass the dear Redeemer bore—that divine justice has at his hands received full satisfaction on our behalf—that we have a personal interest in the blessings which the Lord Jesus Christ died to secure and lives to dispense—that his death is our life, and his resurrection a sure and certain pledge of ours.

It is very blessed when the changing scenes of time, which your letter commences by referring to, and the constant changes of which we ourselves are the subjects, lead us to consider that we have an unchanging friend, whose power is adequate to the full accomplishment of all his purposes, and is ever engaged on our behalf; this is an antidote for all the poisonous results of change, and a balm for every wound which arises therefrom.

It is strange, indeed, as you justly observe, yet painfully true, and a truth which every child of God is prepared to attest; that we may be convinced of the emptiness and nothingness of all created things, and yet, like Jonah, set our affections upon some perishable gourd, which a worm of earth, or breath of air is commissioned to destroy. All things here appear to say in an audible voice, "Arise, depart, for this is not your rest, it is polluted;" still, like the Reubenites, no sooner does some desirable (imaginary so) spot present itself, than we are ready to take up our abode on this side Jordan.

May you, my dear brother, enjoy communion with the Father in his eternal, immutable love—may the salvation of Jesus be increasingly precious to your soul, and your labours in the Lord's vineyard be abundantly blessed by the Holy Spirit; and to Israel's three-one Jehovah be all the praise for ever and ever. Amen.

Your's affectionately

Long Ashton.

EBENEZER.

LETTER TO A FELLOW TRAVELLER.

Dear Fellow Traveller,

Have you been long on your journey? or is it of late you began to mourn over your sins, and heave the deep sigh of repentance and grief? Have the nights and days of some rolling years witnessed your frequent approaches to the foot of the cross, and the anxious glancing of your eye towards the hills from whence cometh your help—your secret groans, and cheerful songs—your gloomy fears and lively hopes—your weighty sorrows or the transient joys which alternately characterize your travelling experience?

I need not say to you, the wilderness is exceedingly uneven, and the surface of the waters prodigiously rough; for every christian is more or less acquainted with the fact, from painful experience, and is frequently reminded of the positive declaration of him who could not err, "In the world ye shall have tribulation;" also, of the language of the inspired writer in Acts xiv. 22, "We must, through much tribulation enter the kingdom;" and the conversation of one of the elders with John, mentioned in Rev. vii. 14, "These are they which came out of great tribulation." Do not repine, my dear brother, if your way seem hedged up and your prospects impenetrably dark; remember,

"His way was much darker and rougher than yours,"

and he that orders your steps, and apportions your sorrows, is too wise to err, and too good to be unkind; "he will lead you in a right way that you may go to a city of habitation."

Adverse circumstances are very distressing, but when sanctified, are by no means unprofitable; they are the lot of most of the beloved followers of the Redeemer, and are calculated to keep them in remembrance of the saying of the prophet Micah ii. 10, "This is not

your rest." He whose will it is to have our affections set on things above, does not in many cases bestow a large profusion of glittering trifles upon which to fix them below, but will rather withhold a portion of what we consider necessary to our well-being, in order that we may look upwards for his kind interference; and the instances are not few in which he has paid particular and marked attention, for which our highest gratitude is due.

Many of the Lord's dear people are deeply exercised with afflictive dispensations: it may be personally or relatively—bodily or mentally—they are exceedingly grievous and painful to bear. If either of these are your lot, my brother, you have a claim on the kindest sympathies of your fellow-sojourners—an interest in the ministry of angels—and what is far better than all, an undiminishable share in the affections of his heart, who constantly watches over you for good, takes the most minute survey of every event connected with your journey, and has determined "all things shall work together for your good," and for his glory. He regulates your afflictions wisely and mercifully: they are not without measure, nor will they last beyond the appointed time; it may be they are a furnace to try you, that you may shine brighter afterwards; or it may be, (if personal,) they are the ordained and immediate passage to your desired destiny. Be this as it may, you may rest assured it is all well ordered, and will ultimately terminate well. If the former, you will say with the Psalmist, "It was good for me that I was afflicted;" and if the latter, the issue will be a happy entrance into the joy of your Lord, "Where the wicked cease from troubling, and the weary are at rest." Your immortal spirit will harmoniously join with all the ransomed hosts of heaven, in ascriptions of "Blessing, and honour, and glory, and power unto him that

sitteth upon the throne and unto the Lamb, for ever and ever:" and can you not sing with the poet now!—

"My soul with such a scene in view,
Bids mournful joys a glad adieu;
Nor dreads a few chastising woes,
Sent with such love, so soon to close."

But e'er you reach that blest abode,
Portentous clouds may rise, and spread
A mighty darkness o'er your once
bright atmosphere;
That sable foe may spread his bat-like
wings,

And flutter in the air with wily art
And fiendish malice, suggesting, with
A hideous roar—wretch that thou art,
Forsaken of thy God, and thou'rt
forsaken him;

A thousand thunderbolts shall pierce
thy soul,

And thou shalt die without a hope.
Stop, my friend, my brother, think
awhile,

And calm your restless fear;
He who aims this deadly blow, and
strives to

Fill thy soul with terror, is of every lie
the father.

Go where thou hast often gone, and tell
Thy tale of woe, that ear's not heavy—
Nor cold that love which glanc'd e'er
worlds

Were made—nor short that arm
uplifted

To defend you—

Your Father and your Friend sits there;
He has not said, nor can you, dare you
say

'Tis all in vain to seek him:

In confirmation of this fact, let clouds
Of witnesses, and past experience speak,
And though thou'rt changed, thy

Friend remains the same,
And thou may'st confidently stay
thyself on him,

And triumph in his name.

M. HOLDEN.

COPY OF A LETTER

Read at the Baptist Meeting assembled at the Temperance Hall, Broadway, Westminster, after the Death of Mrs. Atkins, the beloved partner of J. G. Atkins, Minister of the place.

DEAR FRIENDS,

The object I have in view is merely to inform you, that the religion of Jesus, professed by your departed sister, sustained her not only in life, but in the hour of death; therefore I shall, as much as possible, avoid saying anything to exalt the creature, but endeavour to show, in some humble measure, what grace had made her.

She appears to have been impressed with the importance of divine things under the ministry of Mr. Bowes, of Blandford Street, under whose ministry she sat for several years, but being removed, in the providence of God, she at length, after marriage, was baptized, at Romney Street, by Mr. Hammond, who was then the pastor of that church, where she remained a member until she was called upon to leave, with Mr. Hammond and some others, owing to circumstances over which they had no control. She remained a member in Smith Street, to which place the persons with whom she was united worshipped, until at length Mr. Hammond left the church, the people being left destitute of a minister, which to her was a source of great trouble, about which she often spoke. And after some time wandering about from place to place, seeking a home, a few of the friends came to a conclusion, they would have a room, and meet together for the worship of God, at the same time requesting I would speak in the Lord's dear name. This opportunity she gladly embraced, and the Lord manifested himself to us. And she has remarked sometimes to me, when referring to our little meeting, "I can meet with those I love in the Lord, and it seems a comfort if there are but few ;

we are not altogether turned out of doors." Church circumstances, through which she had been called to pass, was a great trial to her, even up to the time she was last taken ill.

About two years ago my beloved partner was visited with great bodily affliction, from which she never appeared to be free until the Lord was pleased to take her to himself, for which she longed—remarking, at the same time, "I shall never be well until I am in eternal glory." But her last severe illness, as is made manifest, was the time when the Lord would call one of the purchase of his blood home. She was in great pain of body, but was enabled to bear it with that fortitude and patience that surprised those by whom she was surrounded. She enjoyed much of the presence of her Master. She was taken ill on the third of August, and died on the fifteenth. On one occasion, while being held up in her bed, she remarked, "Oh! what a mercy to be free." I said to her, "You are free! Then you are in that liberty wherewith Christ hath made his people free." She replied, "Oh, yes." At the same time there being a storm, a clap of thunder was heard, to which she added,

"The terrors of God and his law with me can have nothing to do,
The Saviour's obedience and love hath all my transgressions withdrew."

On another occasion she remarked, "What a mercy I have no salvation to seek while my poor body is thus afflicted; but it is all finished." I said to her, "Can you rest upon the finished work of Christ?" When she again repeated, "It is all finished; I have nothing to do but to die. But," said she, "how long is Christ in coming? Come, Lord, and take thy poor child home. I wish he would put his everlasting arms underneath me." To which I replied, "They have been beneath you from all eternity." When she answered, "Oh, yes!

'More happy, but not more secure,
The glorified spirits in heaven.'

She said on the Saturday previous to her death, "My dear, I can leave you in the hands of the Lord, and may he keep you faithful, and sustain you under all your afflictions; for in a few minutes I shall be with my father, and then you will say,

'Happy soul, thy days are ended!'"

But in this she was disappointed, for it pleased the Lord to continue her here until the following Tuesday. On the evening of Saturday she was desirous of having her bed made, and with some difficulty she was removed from her bed to a chair, from which she became so exhausted, that fears were entertained she would die in her chair; but she again recovered, and, with a tone of voice which surprised those around her, she exclaimed, "My soul triumphant in the Lord!" she was again put to bed, and appeared gradually to sink, until the Lord was pleased to take her to himself. She fell asleep in Jesus at five o'clock, on Tuesday, 15th August, after 12 days illness. About an hour before she died, she said "My dear;" at the same time holding out her hand which I

took, she took her mother's hand at the same time, "it will soon be over now." Such is the testimony left us of the work of grace in her soul. It is our loss dear friends, and to me a great one, but it is her everlasting gain; we are sorrowing, but not as those without hope. And as she remarked to me before she died, a few more rolling suns, at most, and you will join with me to sing the praises of our glorious Redeemer through the countless ages of eternity.

May the Lord sanctify the bereavement to us, and may we feel assured he will make all things manifest wherefore he hath thus afflicted us. Let me share, dear friends, an interest in your prayers, that I may be sustained and upheld under the heaviest stroke I ever experienced, namely—that of losing a beloved partner, with whom I walked, communed, and to whom I could unbosom my mind, and receive sympathy in return—and that I may be brought up at the appointed time, in the fullness of the blessing of the gospel of Jesus.

I remain, dear friends, yours in the bonds of the everlasting gospel of peace,

J. G. ATKINS.

Notice of Books.

Memoirs of Mr. John Stevens; accompanied with a selection from his Spiritual Correspondence. London: Houlston & Stoneman; Pulsford.

When a public servant of Jesus Christ, who has laboured long and successfully in his cause, who has ably defended his truth against all opposers, and who has lived for many years in the affections of his people, is removed from this world by death, the desire naturally arises to possess, in a collected form, all the particulars respecting his life and labours that can be known.

This has been eminently the case in regard to Mr. John Stevens, whose

Memoirs and Correspondence have just been issued from the press. Not only by the members of his bereaved church, but by numbers of individuals in various parts of the country who have been favoured with his ministrations, and hold his memory in high estimation, this volume has been eagerly anticipated, and will be joyfully welcomed; and its perusal will form a rich treat to many, even apart from the pleasing retrospective contemplations it will awaken in the minds of those who knew, and loved, and valued the dear man of God to whom it relates.

The compilation of these memorials

of departed worth has been entrusted to able hands; the biography, though containing few stirring incidents, or amusing details, is both deeply interesting and highly instructive. The style and character of this part of the work is well worthy of the subject to which it relates. The selection from the spiritual correspondence of Mr. Stevens has been made with judicious care; and we have 148 of his letters to his nearest and dearest friends here presented, which contain, we hesitate not to say, a mine of

spiritual wisdom and affectionate counsels from which the church of God will derive a lasting blessing.

At present we cannot do more than announce the publication of this important work, and indicate to our readers its high character and claims. We earnestly recommend it to all our friends, feeling assured they will be at once gratified and enriched by its perusal. We purpose next month to give a more lengthened notice of the volume accompanied with extracts from its pages.

LETTER TO THE EDITOR.

To the Editor of the Gospel Herald.

DEAR SIR,

Your contributor "Lex" closes his article on the atonement of Christ, inserted in your current number, in terms which, as it appears to me, are intended to invite discussion. I therefore venture to raise an objection, and to make a statement, in reference to the doctrine of the atonement.

I raise an objection against the doctrine, as it is stated by your contributor, in the following terms, viz.:—"That satisfaction for sin essentially consisted in the endurance, by the substitute, of the *precise amount* of punishment, which must otherwise have been laid upon the elect." The italics are my own, and indicate the point in debate.

Two things I take for granted. First, that the sufferings of our blessed Lord had a limit. I speak not of the purpose, the value, or the efficacy of the sufferings, but of the sufferings themselves. They began at his birth, and terminated at his resurrection.

They were not endless. Secondly, that the sufferings of a lost soul are everlasting: they never have an end.

The ground of my objection is, that if these assumptions be granted, the doctrine stated involves an *absolute impossibility*; an impossibility to omnipotence itself: for the Deity himself cannot perform that which necessarily implies a contradiction. The following proposition appears to me to be self-evidently true:—That no measure of sufferings *which have an end*, however intense the degree of them, can equal in *amount* those sufferings *which have no end*.

I beg to submit the following statement of the doctrine of the atonement:—That the sufferings of our Lord Jesus Christ were of *such* a character, kind and degree, *as to be*, by the sovereign appointment of God, a *full equivalent* to the punishment which must otherwise have fallen upon the elect.

I am, dear sir, your's truly,

Ringstead,

W. KITCHEN.

Dec. 14th, 1848.

Varieties.

Luther used to say, the sea of God's mercies should swallow up all our particular afflictions. Name any afflic-

tion that is upon thee, there is a sea of mercy to swallow it up. If you pour a pailful of water upon the floor of

your house, it makes a great show; but if you throw it into the sea, there is no appearance of it. So afflictions, considered in themselves, we think they are very great, but let them be considered with the sea of God's mercies we do enjoy, then they are not so much—they are nothing in comparison.—JEREMIAH BURROUGHS.

Complaining in trouble, is the work of a man; but repenting is the work of a christian.—Bp. REYNOLDS.

If I had the righteousness of a saint, says one, O how happy I should be! If I had the righteousness of an angel, says another, I should fear no evil. But I am bold to say, that the poorest sinner, who believes in Christ, has a righteousness infinitely more excellent than that of either saints or angels.—HERVEY.

On the deity of Christ.—That which I lay the greatest weight upon is, not so much that the deity of Christ has been maintained and proved by persons of vast abilities, men skilled in languages, history, and the methods of argument; but that it is a doctrine supported by the *writings of the Spirit*

in the hearts of believers; as that which is according to godliness. It is what a man cannot communicate to another; but still all the world will allow me to regard those principles, which have had the best influence upon them that have professed them. I have seen people courageous in an evil day, devout and reverent in all the acts of worship, and cheerful to meet their death; and they have given *this* as a reason of the joy and hope that was in them, I must think well of the principles, unless I think very ill of the persons.—THOMAS BRADBURY.

From our fellow creatures our good works stand entitled to respect, to imitation and gratitude; but of infinite perfection, they must drop their claim, and lie prostrate in the dust; imploring forgiveness, not challenging a reward. We all discern a beauty and a twinkling lustre in the stars, when viewed under the shades of night; but when the magnificent source of day arises, their beauty vanishes, their lustre is darkness. Such are human accomplishments, when compared with the perfect law, or beheld by the piercing eye of the supremely glorious God.—HERVEY.

Intelligence.

COTTENHAM.

The friends of the "Gospel Herald Society," at Cottenham, held their Annual Meeting at Mr. Benjamin Moore's, on Monday, December 11th. Tea was provided on the occasion. The chairman being appointed, introduced a subject for discussion, 12th chapter of Proverbs and part of the 12th verse, "But the root of the righteous yieldeth fruit." Their esteemed pastor, Mr. Thos. Sutton, Wm. Nottage, Messrs. Everitt, Webb, Moore, Ingle, Gautry, Watts and others, addressed the meeting, touch-

ing the merits of the Gospel Herald, and using their energies to extend its wider circulation, in order to advance the best interests of the Messiah's kingdom. Mr. Nottage engaged in prayer, a vote of thanks was given, and the meeting closed by singing,

Grace tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear.

Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

WILLIAM WARD.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

FEBRUARY, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE SCRIPTURAL DOCTRINE OF THE ATONEMENT.

(*Dr. Payne's Third Objection annulled.*)

When it is considered that the theology taught generally in schools and academies in the present day, to the "rising ministry," as it is termed, produces the following objection, together with those we have already considered, and others of a similar character, against the capital doctrine of "definite atonement," need we wonder at the spiritual darkness and death which brood over the professing churches of Christ in the land. It is appalling to every lover of the cause of God and truth, to contemplate this state of things. Raw young men, who have received what is called a "religious education," many, perhaps most, of whom there is reason to suppose have never felt one motion of godliness in their breasts, are moved by something else—pious and fond parents—the church—ministerial respectability,—or, it may be, a morsel of bread, to seek admission to the priest's office, and "to study for the ministry." I have at this moment my eye upon one of these youths, who, but a little time since, told his companions that he was about to lay aside swearing, except when he was put out very much, and then he should only swear in to himself, as he was going to be a minister, and to receive preparatory instruction with other pupils. We make no charge against human learning; it is, doubtless, a good thing in its place. But what is to be said of a state of things such as this, adapted only to foster and nourish young hypocrites? We do object to the intrusion of such persons into the ministry, and to their tutors preparing them for the discharge of its functions by teaching for divinity human inventions

and dogmas opposing and denying God's truth, and reiterating objections like the one about to pass under notice. Sure we are that no good can arise from such practices; but only, under the garb of a sanctimonious and learned pietism, the extension and perpetuation in the world, of deceit, delusion, and spiritual wickedness.

The substance of the third objection we have now to examine, is contained in the following abridgment:—

“Thirdly. The sentiment opposed is at strict variance with the declaration, that Christ was a propitiation for the sins of the whole world. It *necessarily* limits the *sufficiency* of the atonement to the elect. It forbids the supposition that it possesses power to secure the salvation of all men, even though all men should repent and believe the gospel; and thus it erects a barrier against their salvation, distinct from their indisposition to go to the Saviour.”

“In dealing with the consciences of sinners, it is of infinite importance to be enabled to assure them that the atonement, on which we invite them to rest their hopes for eternity, is sufficient to sustain those hopes; yea, to sustain the hopes of the whole human family, if every member of that family could be induced to repose his confidence upon it. But, according to the sentiment opposed, the *efficiency* of the atonement must of necessity be the exact measure of its *sufficiency*.” “There could be no value in the atonement to the non-elect. It is, on this opinion, inadequate in itself to save them. Nothing could render their salvation possible, but a second sacrifice of himself, *by* the Son of God.”—Payne's Lectures, p. 150.

It is simply begging the question to affirm “that the sentiment is at direct variance with the declaration, that Christ was a propitiation for the sins of the whole world.” First, we require the variance to be pointed out, and also the sense in which Christ made propitiation. The objection affirms that it was for the sins of *all* men. But this objector is a capital hand at squeezing a sense out of a passage of scripture to suit his own purpose. At pleasure, like the rest of the moderate Calvinist brotherhood, he compels complete contradictions into his service. The negative and the affirmative of the same proposition alike, do wonders for him; he makes the very same scripture support either at will. This mode of interpretation, or rather perversion, becomes in his hands a magical wand, more potent than the rods of the magicians who stood before Moses. In another place he writes,—“The terms ‘all,’ ‘every one,’ &c. are frequently used in the scriptures where they *must* be understood in a limited sense. The nation (Jewish) wished to confine the goodness of Jehovah to themselves, and expected that the mission of the Messiah was in-

tended for their exclusive benefit. It is not so, says John, in effect, 'He is the propitiation for our sins; and not for ours only,' he adds, 'but for the sins of the whole world;' i. e. Gentiles as well as Jews. There is nothing, then, in these statements, properly understood, to support the notion that Christ designed to effect the salvation of all men when he poured his soul out unto death." Now, if on the *proper understanding* of this passage, there is nothing to support the notion that Christ *designed to effect the salvation of all men*, how then did he *make a propitiation* for the sins of *all men*? Did he *effect* that which he did not *design*? The objector gives two contrary and irreconcilable interpretations of the self-same scripture. Both cannot stand. Truly, moderate Calvinism, as it is termed, has had often to swallow a camel; but with this contradiction transfixed in its throat, by one of its cleverest advocates, the monster surely must choke!

Such is the opposition of TRUTH to MODERATE CALVINISM. Never can the two coalesce. Between them there exists no more power of coherence, than there was between the iron and clay in the feet of Nebuchadnezzar's image. The objector has only to utter the TRUTH—"there is nothing, then, in these statements, properly understood, to support the notion that Christ designed to effect the salvation of all men," &c.—and at once it destroys his objection, and flatly contradicts his whole theory. The TRUTH may for ages be placed side by side with error, but it disdains combination and fellowship; it repels all attempts at unity, and sternly maintains an inviolable and an everlasting antagonism.

Thus, by one stroke of his pen, this valorous objector, when compelled to write down the TRUTH, has shivered his system to pieces, and broken asunder the iron bow with which he assailed his opponents. If Christ did not *design* to effect the salvation of *all men*, how else is it to be *effected*? The solution exceeds the powers of the loftiest intellect.

That the sentiment necessarily limits the *sufficiency* of the atonement to the elect is a true allegation. It forbids the supposition that it possesses power to secure the salvation of *all men*, truly. We admit these to be its legitimate consequences. But the next inference ascribed does not follow: it is *not* a consequence, "that the atonement possesses not power to secure the salvation of *all those* who repent and believe unto salvation." We contend that the repentance and faith of the saved are secured by it. If, therefore, it had secured the repentance and faith of *every man*, it had been an atonement for *every man*, and, consequently, *every man* would have been saved; but as this is not the case, the matter is otherwise.

Instead of forbidding, the sentiment affirms the supposition, that the atonement possesses power to secure the salvation of *all* who shall repent and believe the gospel, their repentance and faith attesting their interest in it; but where these do not exist, there is no such attestation. They are the evidences, and, as such, the results, not the causes, of salvation. The atonement itself has no power to save those whose faith and repentance it does not secure; NOT FROM A LIMITATION OF MERIT, IN THE GLORIOUS REDEEMER, BUT OF OBJECTS, UPON WHOM HIS INFINITE RICHES ARE EXPENDED EXCLUSIVELY. *All men* can no more "repent and believe the gospel," than can all men be saved without an atonement.

To confer undeserved favour upon some is not, as the objection insinuates, to erect a barrier against its bestowment upon others equally undeserving. The erection of that barrier is found in the fact, that they are destitute of an interest in the sovereign provisions of redeeming grace.

In dealing with the consciences of sinners, instead of being of infinite importance, it is absolutely wicked to assure them of that which the scriptures deny. They warrant the statement that the atonement is sufficient to sustain the hopes of all those who rest on it for salvation; but they call not upon every man to do this. All those whose hopes it was made to sustain experience its efficacy, in being brought to rest securely upon it; but the inducement arises not from the assurances and invitations of Arminianized, and semi-Arminianized preachers, amongst whom are to be classed the moderate Calvinists, notwithstanding their disavowal of the ugly alliance; but from the application of the truth preached by the Holy Spirit. It can be of "infinite importance" only to the moderate Calvinist system, to assure men of the truth of that which is not true.

In the salvation of the Redeemer, the *sufficiency* and *efficiency* of the atonement perfectly harmonize; the one extends not beyond the other; they are co-extensive; there is no value to the non-elect. To render their salvation possible, and to justify the Divine Being in presenting the invitations of the gospel to them, he must not only make a second sacrifice of his Son, but actually form *new* determinations respecting them. A new act of choice, embracing them also, supposes the imperfection of the divine purpose: the completion of the original design, viz. the salvation of the elect, its perfection.

In their natural state the elect are as ignorant of their personal interest in Christ as the non-elect are uninterested. It is true, that many know that there is salvation for sinners; but it is only as an

individual is brought actually to know his interest in it, by faith, that he can rejoice in the fact, that there is salvation *for him*. His faith is at once the effect, and the evidence of his personal salvation. The invitations of the gospel are not addressed, as the system of our opponents teaches, to the non-elect. How can the invitations of grace be the basis of a sentence of final and fiery wrath? God himself never offered to them, nor deputed another to offer, that which he did not intend to bestow, viz. *eternal salvation*. He requires no man's ignorance to justify his conduct. It is nevertheless true, that the chosen seed know not their election till brought experimentally to its enjoyment. But we must remember, that divine decrees and dispensations rest neither on human knowledge nor ignorance.

We should scarcely have thought it worth while to notice this worthless objection, but for the slanderous libel to which it gives utterance; viz. that the sentiment for which we deem it our honour now to contend, is at direct variance with the declarations of scripture. We ask our opponents if it be not time for this calumnious objection to hide for ever its wicked and withered head? We have proved, incontestably, according to the objector's own showing, that he is opposed as well to scripture, as to common sense and to himself. This objection defies all support, except upon the principle of the diabolical allegation of the Pharisees against the Messiah:—"He casteth out devils through the prince of the devils."

AMIABILITY.

Christ wept over Jerusalem: this shews us we need not be ashamed of our tears, if our *wills* are subordinated to the purposes of Jehovah. Christ looked on the young ruler, and it is said, "he loved him;" this shews us that it is no sin to love that which is amiable in the abstract. But Christ did not invite him to follow him, or believe in his name: this proves that gospel invitations are not grounded upon amiability of character, or that it is a sufficient qualification for discipleship; though it is no credit to a believer to be surpassed by a worldling in this matter. The grace of God does not make a man rude or impudent, but pitiful and courteous. One of the qualifications Paul cites as belonging to a bishop is that of "good behaviour," as well as apt to teach.

W. P. B.

Spiritual Things Illustrated by Outward Objects.

SECOND SERIES.

THE ROYAL PEDESTRIAN.

"I have seen servants riding upon horses, and princes walking upon the earth." Eccle. x. 7.

John Y. and Mrs. R. are, or were, members of our church. I have, by reason of changes in providence, which rendered change of place necessary, been removed so long from my own church, (my mother's table,) that I scarcely know what has become of them, or whether they are now in the land of the living. This latter expression is, however, a false term with regard to them; for I know full well, as far as man can know, that if they be removed from this vale of tears below, they are both in the land of the living above.

Mrs. R. was baptized with me. She was a woman very small in personal stature, but very far otherwise in respect to spiritual growth. I remember her standing by my side in her little gown, ready to pass through the ordinance of Zion's King. She was a child of temporal poverty and personal affliction, but so rich in grace, that the deacon of the Independent church which she had left, in order to occupy another place of spiritual residence, said, to her honour, that he envied the church the possession of such a woman. It soon, however, seemed to be essential that she should go into the union in order that she might be fed, (for she was a widow,) but she preferred remaining without the walls of this bastille, and depending upon her own means of support, which

were very scanty indeed, rather than being shut up where she could not come out, when she pleased, to hear the gospel. Thus she lived, like the sparrows in the gospel, upon what God sent her; including a little church help, and a little assistance from a congregational subscription fund of *a farthing a week!* Where she is now, I wot not.

John Y. was amongst the poorest of the poor, he could scarcely purchase bread enough to satisfy hunger; and his prayers in his public engagements, often inadvertently let out the fact. His prayers were therefore valuable; and our deacon used to say that he would not be without that poor man's public exercises, in the church, for any consideration whatever. I have heard, that at one time, he was so poor, that he used to walk to T..... hill a distance of five miles, to work at the levelling of the hill, and then walked back in the evening. There, as I was informed, he was accustomed to earn little more than sixpence a day; for labour, at that time, was badly paid for in that county, and he was not a young man. In addition to these troubles, John had a drunken son, and John and his wife used to part with a portion of their little bread to help to feed this unworthy son, who, in consequence of his bad habits was often as hungry as they.

These facts have recurred to my mind, while reflecting upon the words of Solomon, "that he had seen servants riding upon horses, and princes walking upon the earth." John Y. and Mrs.

R. were a prince and a princess, pacing the solid earth on foot, to all intents and purposes. They had a rich father, even the King of kings, but he kept them poor during their minority, that he might teach them to exercise the faith and the grace which he had bestowed on them. But if, by this time, he has proclaimed them to be of the full spiritual age of twenty-one, I doubt not that they now keep their carriage, and ride above, in the chariot of salvation. If not old enough yet to have obtained possession of their estate, I am equally without doubt that they are waiting for the vision, which will surely come though it appear to tarry.

Now, many of the readers of the Gospel Herald are, without question, in this same position, walking on the earth; while multitudes of the children of the world, who are only servants, are mounted on horses, or riding in carriages. Let it be for the consolation of the former to know, that the tables will soon be turned. These servants are only now taking the horses out for an airing, or for exercise. These instruments of convenience are not their property, though they may think so; and they will soon be obliged to take them back again, and put them up in the stable and coach-house. Then the rider and the driver will return to their proper position. They wear the livery of the world, and they will receive the world's wages, and nothing else.

But the sons and the daughters of the great Master are travelling on foot. This is not the way of the world, but it is the way of our God. He says, his ways are

not our ways, nor his thoughts our thoughts; and thus the Lord makes the assertion, but gives no explanation of his matters. However we are not left entirely to conjecture the reason. He has written a large volume upon the government of his household; from which we can readily learn, by inference, that these strange things are not because he afflicts willingly, or grieves the children of men.

This state of things is one specimen of the universal confusion of the world. We read in the bible, that God, at the first, made all things well, and pronounced them good. How then does it happen that the world is, as it were, turned bottom uppermost? The wicked are in high places—the children of grace in low ones; virtue sighs—vice triumphs. The answer is, that it is in consequence of the fall of man, through sin. There is no restoration in time; but the period will ultimately arrive, when Christ will restore that which he took not away. The wicked are only nefarious occupants, who hold the estate by the law of toleration, and not by the law of right; and they will ultimately be served with an ejectionment.

However, after all, these are but mere figures of speech, to serve a purpose. The children of God do not desire a worldly estate. It is a temporal kingdom, and only worthy of a temporal people. The children of the world are singing, "There is a good time coming;" but it is not for them, though they may sing so. There are plenty of good things coming, and it is

not long before the destined possessors will mount and ride home, to the better tune of, "In my Father's house are many mansions."

John S. was another of our members; he was a poor bill-sticker, and one of the public criers of our town. I used often to think of princes walking upon the earth, when I heard him crying all sorts of things in our streets. However he is gone home now to his father's palace; his work here below was not of the most respectable order, as it is considered; but he did it well, and I never heard him complain of it. However he had one respectable employment sometimes; for he used occasionally to preach the gospel, to the annoyance of college education.

Be patient, therefore, brethren, unto the coming of the Lord. Nevertheless, God is merciful; and sometimes even here below, he takes the beggar from the dunghill, and sets him among princes. Sometimes, when it suits the royalty of his grace, he puts the servant down, even in this world, and establishes the son in his place.

King Alfred, famous in English history, was not disgraced by having baked cakes in the cottage of his herdsman. Gideon was not disgraced by having thrashed corn by the wine press to hide it from the Midianites; David for having dwelt in a cave; nor Paul for having been let down from a wall in a basket. Neither are the sons and the daughters of the Lord God Almighty disgraced, for having performed menial and servile work in the houses of servants, in these more modern times.

I do not expect that the world will ever be different from what it is now, until the Lord brings forward the time for the fulfilment of the promised triumph of truth: the real "Golden Age" of the world. In fabulous history, the "Golden Age" came before the "Iron Age." In grace, it appears that the contrary is to take place. There appears now to be no help for the saint, except in his God. His position, with respect to the world, seems to be pretty much the same as that of the poor negro slave, with regard to Satan and his temptations; when, in all simplicity, he addressed the Lord in prayer, saying, "Speak to him Lord, for he will not mind me." The world do not care for the church; not they. Ah, but God cares for them, and Christ his beloved Son cares for them! God cares for them; even as a father careth for the son in whom he delighteth.

I think I need say nothing more to illustrate the scripture, unless it be this, (which perhaps I ought to have mentioned first,) that the Lord Jesus was a Prince, walking on the earth. Although he was the Prince of Life and Glory, yet I do not remember any account of his riding, except once; and that was when he was getting near to the end of his journey, and when he rode into Jerusalem in triumph. Few of us can say so little as this, as regards the journey of life. However, we have the promise of riding into Jerusalem in triumph also; and are commanded to watch for the appearance of the Lord's messenger, lest he come suddenly, and find us unprepared.

FRATER IN FIDE.

Some Experience of a "Brand Plucked out of the Burning."

IN A SERIES OF LETTERS TO
A CHRISTIAN FRIEND.

LETTER 1.

My Dear Friend in the Best of Friends.

You have requested me to furnish you with an account of the dealings of the "God of all grace" with my unworthy, but redeemed soul. I will do it as briefly as I can. May the Holy Spirit of truth enlighten my mind, refresh my memory, and guide my pen, while I endeavour to erect another humble Ebenezer to the praise and glory of my heavenly Father's name.

From my earliest days I was favoured with an external knowledge of religion, and a constant attendance upon the means of grace. I was the oldest of a family of five children, all of whom are now in the land of the living. Our mother having died when only thirty-six years of age, from a fatal illness, occasioned by want of caution, and exposure to cold, soon after a confinement, we were all left destitute of maternal oversight when I was about ten years of age.

To this bereavement, I believe I can trace (referring of course to secondary causes) many of my youthful follies and their painful consequences. My father, who is still living, and of whom I have reason to speak with filial esteem and affection, was, if he will pardon my plainness of speech, too fond of religious *company keeping* to pay much attention to the training of the minds of his children. It was his custom

before and after the demise of my mother, to keep what is called an "open house" for almost all who professed to be christians, and in particular such as occupied a ministerial position. As a tradesman he suffered from this practice, and as a parent he inflicted injury, although unwittingly, upon his children. It is true that we were obliged to go to the chapel which our father attended, and I can remember quite vividly at this moment, the interest with which I eyed my father's sedate demeanour—watched his neatly gaitered legs, and tried to imitate his way of stepping, as I walked by his side or followed him with the rest of the family on our way to the meeting-house. But my dear parent's stern mode of presenting religious truth to our attention, served, in my own case at least, to make divine things, if possible, more repulsive and distasteful than they were even in the estimation of my fallen and sinful mind, although it was both by inheritance and inclination, in a state of "enmity against God." Our family worship was frequently long and too fatiguing for the attention of children, and great severity of treatment often followed anything like impropriety of behaviour. Another course which was, I think, somewhat ill judged, and which my dear father usually adopted, was the association of personal chastisement with the committal to memory of hymns and portions of scripture. Almost invariably my boyish offences were followed by "a sound basting," and a hymn or a chapter to

learn and repeat correctly ere I emerged from "durance vile." What effect the learning of religious lessons as a punishment may have upon the youthful mind in general I can only infer from the ill consequences which flowed from the custom in my particular case. But assuredly, whippings

and Watts's Hymns—the ~~rod~~ and Rippon's Selection—chastisement and chapters of the bible, were most odiously and unhappily connected in my early training and my boyish experience. My paper is full and I must close.

I am, yours affectionately.

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Correspondence.

THE SPIRITUAL IMPORT OF BAPTISM DEFENDED.

The conclusion of the whole matter.

Messrs. EDITORS,

I must again crave your indulgence, by your inserting a few remarks to Mr. Kitchen, who has thought proper to oppose my views upon the "Spiritual Import of Baptism," by a string of words which might tell in logic, or some other abstruse study; but which are altogether uncalled for in this place.

Before I proceed to a defence of the truth, allow me to say, that, I will not again trouble you with a reply to any of my opponent's remarks, as I do not think your valuable little work should be made use of as a channel of dispute; and all such arguments only tend to fritter away the truth, and to call off the simple-minded from that which is genuine. I do not wish to be shielded on account of my sex, or "to have the last word" as my opponent terms it; though I have a right to claim it, the original ground having been mine. I think it unworthy of a man to allude to sex. The Lord has a right to draw oil out of whatever vessel he pleases; and, in him, there is neither male nor female. I wrote for the edification of the church; and although Mr. Kitchen is not let into the secret in dispute, and consequently cannot have communion with the Lord upon that subject, yet there is no

reason why he should attempt to rob others of their morsel. I suppose that my opponent is something like Abimelech, who, when wounded, was afraid it should be said that he was slain by a woman. It must be remembered that I originally started upon the "Spiritual Import of Baptism;" therefore, I shall defend this first.

In again referring to Simon Magus, in Acts viii. I will shew that Simon neither believed nor was baptized, in the true acceptance of the terms. He professed belief in the Lord Jesus Christ; and, upon that profession, the apostle baptized him. But, before we proceed much further in the account of him, we find that the apostle pronounces him an unbeliever; for he says, "I perceive that thou art in the gall of bitterness and in the bond of iniquity." That he was baptized, according to the etymological meaning of the word "baptize," I admit; but, that he was baptized according to the sense our Lord would have us apprehend of baptism, I deny. He had not faith in the Lord Jesus; and all other belief is vain, as a pre-requisite for that ordinance. He was an unbeliever—never mind what his profession was—therefore his baptism was made unbaptism. It was not imputed to him as such; and, if my opponent Mr. Kitchen has been immersed, with the same views which he now contends for, then he has never been baptized, although he may have

been hid under the liquid element.

My opponent endeavours to shew that baptism exists apart from what it is intended to signify; and I maintain that this is impossible. The thing signified by baptism, which is a faith's view of the sufferings of our Lord, who had a baptism to be baptized with, &c. is necessary to constitute baptism. The water is but the sign, and if the substance be absent it then becomes a mere element; and an individual, though he pass through it, yet he is not benefited by it. In like manner, the bread and the wine, which we receive at the table, are no more than common bread and wine, and not the supper, unless we eat and drink Christ by faith. Let it be remembered that here we are upon holy ground; for Christ has himself said, "Except ye eat my flesh and drink my blood, ye have no life in you."

Here we read out the doctrine of imputation, which, if my opponent deny, he may as well deny the whole bible. Therefore I infer, and scripturally too, that baptism is not imputed to those who attend to it merely as a sign; but that it is thus rendered un-baptism. The supper is no ordinance to those who partake of it without faith in our Lord. The former is a mere dipping in water, the same as when we bathe; and the latter is a mere eating and drinking, the same as we do in common at our tables. I should have thought every heaven-born soul must see, that the things which the ordinances signify, which he has to do with, and which is our Christ, make them alone what they are. Take him away from the ordinances, and they are no longer such; but are common bread, wine, and water. Without Christ, immersion in water is not baptism; and without a sight of him, the person is not baptized, although he attend to the outward form.

I find that my opponent does not

like the one scripture which I have made use of, as a defence of this argument of non-imputation; namely, Romans ii. 25. Although the apostle positively says that circumcision was made uncircumcision, if the person who was circumcised kept not the law: that is, that he was viewed in the same light, by the apostle, as if he had not been circumcised at all. It was not imputed to him. In the same manner, I assert that the baptism of Simon Magus was not imputed to him. It was made un-baptism; or the same as if he had never been baptized at all. His confession afterwards, made it evident that he had stolen the garment, without attending to the order of putting it on.

But I will give my opponent another scripture or two of the same figure of speech; as the scope of my argument is to shew, that the same figure of speech will as much bear upon one case as upon the other. In Romans ii. 28, it is written, "For he is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh." And yet he was a Jew, and was circumcised. Again, in the same epistle, chapter ix. 6 verse, the apostle uses the same figure of speech, namely, non-imputation; and says, "They are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children." And yet they were both children and Israel. Again, the Lord makes use of much the same figure of speech, when he calls himself "A worm, and no man," Psalm xxii. 6. And yet, was he not a man?

I therefore conclude the whole, by averring, that if baptism be not attended to, according to the Lord's order, which is especially by faith in his sufferings, and by a sight and entrance into them, it is neutralized, or made something else. It is a substitution; and the sign is not valid, because the thing is absent which it should signify.

I find that my opponent thinks that we are agreed upon some points of truth. However that may be, that is not the sense I intended to convey here. I knew these truths as soon as I was new-born; namely, that no rite, profession, or ceremony, was of any value without regeneration. I have not stood quite still for these twenty years; and therefore do not require again to be taught the first rudiments, or principles of the gospel. I have written for those who are a little farther advanced than babes; and that babes also may long for the meat which belongs to the fathers. If Mr. Kitchen has not arrived at this point, it is no reason why he should attempt to rob those who have been nourished thereby. Mr. Kitchen's remarks are a plain proof that the subject of baptism is not understood by him; but if he wishes any further discussion on it, I will give him an opportunity of private correspondence, which will be better than public contention.

In concluding this controversy, I cannot avoid remarking, how generally correspondents are apt to stray from the subject in hand. Thus, in the present instance, Mr. Kitchen has only taken up an off-shoot of my subject; whereas the body thereof was "The Spiritual Import of Baptism." This he has not said a word about; therefore he must have forgotten what it was.

SOROR IN FIDE.

LEX'S REPLY TO Mr. KITCHEN.

To the Editor of the Gospel Herald.

Dear Sir,

In the current number of the Gospel Herald, I observe a letter addressed to you, signed W. "Kitchen," in reference to my last article upon the "Scriptural Doctrine of the Atonement," in which he raises an objection against my statement, and hazards a supposition as to my intention.

With respect to the latter, I beg to assure him, that I had no intention of inviting discussion, I was simply contending against Dr. Payne, whose objections, levelled against the doctrine of "definite atonement," it was my object in chief to destroy. I confess, however, I am not averse to having my opinions subjected to the severest examination; if wrong, the sooner they are exposed, refuted, and renounced, the better. I consider that he is my friend, who, when he finds me in error, takes the trouble of pointing out to me my mistake.

With respect to the objection, I beg your correspondent to bear in mind, that so far as I adopt the statement of which he complains, and which is not originally my statement, but Dr. Payne's, who puts it into the mouths of his opponents, who contend for a definite atonement,—I wish it to be construed in connection with the last sentence of the article to which he refers, viz. "*What was it that he (Christ) did suffer, if not the precise legal sentence to which the elect were exposed?*" That it was a *legal infliction alone*, for which I contend, the article itself, I think, sufficiently shews; I use the terms "*legal sentence*," "*legal desert*," "*sentence of justice*," and "*precise amount of punishment*" as interchangeable terms. I admit that, standing alone, the statement would not represent my own views of the subject; but as I was arguing against an opponent who admits that it was the judicial sentence of wrath which the Saviour endured, though to maintain his own theory he confounds the legal infliction with the natural consequences of sin; I did not think it requisite to guard every expression till I came to the examination of his fourth objection, which I had hoped, by the favour of the editors, would have made its appearance in the present number of the Gospel Herald. That objection corresponds in substance

with the objection of your correspondent, and is stated with much elegance of language, and apparent great shew of reasoning. In that case, I trust it would have appeared, that my position is clear of the inferences ascribed to it by Mr. Kitchen.

The statement, then, which if I were not answering the objection of an opponent, against his own representation of the views I espouse on the subject, and which appears to me to be uncontrovertible, is the following, viz. "that satisfaction for sin, essentially consisted in the endurance, by the substitute, of the precise *legal amount* of punishment which must otherwise have been laid upon the elect." This variation exhibits my own view of the subject. Its amount is, that I plead for "the *precise legal suffering*," not the "precise amount of natural *physical suffering*" absolutely endured.

In passing, however, I would remark, that ever since, as I trust, the Lord revealed to my soul my interest in him as my Saviour, I have been most anxious to ascertain the truth contained in his word. The doctrine of the atonement is with me a favourite theme, as lying at the foundation of all my hopes for eternity. Whether, therefore, discussed in the pulpit, or in the writings of theologians, it has ever arrested my most earnest attention. I have tested the statements adduced, which, however, I am free to confess, have very rarely commanded entire satisfaction, by the standard by which I desire my own to be tested, viz. the scriptures. I wish to be disabused of every opinion not in accordance with the mind of the Spirit, and to be led constantly into the truth. It strikes me forcibly that the defective statements of theologians on the subject, arises, generally, from their imperfect understanding or imperfect use of the forensic or legal terms employed in scripture respecting it. If these are not well comprehended, indiscreetly ap-

plied, or but partially recognized, confusion, inconsistency, and absurdity is the unfailing result.

My statement is supported by three positions:—1st. By the distinction between suffering a *legal infliction* and a *natural consequence*. 2nd. By the fact that the vicarious sacrifice of the Redeemer to justice was of the former kind. And 3rd. By the fact, that duration of existence, and amount of natural physical suffering, are not essential elements of a judicial infliction.

As to the 1st position—the distinction, I apprehend, will not be denied; but as in the discussion of this great subject it is overlooked, and confounded so frequently, it may be well for us to attempt to preserve its integrity, and to note briefly our own sense of its value. The *natural punishment* of transgression, arises immediately *out of the act*, independently of a judicial sentence against it; the *legal punishment*, annexes itself to the *crime* irrespectively of the natural consequence. Thus sorrow, shame, remorse and despair, are consequences of guilt, springing naturally and necessarily from an act of transgression; the legal sentence annexes itself to the act as the result of a judicial enactment. The fear and distress of Adam upon his disobedience, is an example of the natural operation of sin, as was the cutting him off from communion and fellowship with Jehovah of the legal infliction. It was its commencement, the full and dread consummation of which, as to the finally lost, is reserved for the judgment day, and of which the expulsion from Eden was, at once, the type, and the premonition.

The legal is therefore a definite sentence annexed to a specific act, irrespectively of its natural consequences. The consequences naturally arising out of our actions would thus result, did no judicial sentence against them exist. Not that they are ine-

quitable: they, as well as the legal sentence, are both alike just; but the justice of the one is of a legal, of the other of a natural character. The sentence of death, in which the race is involved, points to the former, and the consequences to which we have referred, to the latter. These are the penalties of the natural and private laws of man's being; the former of the legal and public dispensation to which he is subject. For a time they may appear to remain in abeyance; but sooner or later fall upon him who incurs them. The infliction of the legal sentence cuts off from happiness, and leaves its victim to suffer the natural results, through the whole period of his existence. This shrouds it with horror, for it uniformly annexes itself to the natural consequence, though not its cause. It follows, therefore, that the amount of physical suffering endured by the lost, is not the direct result of the legal sentence against; but of the natural consequences of sin, producing in their bitter experience its legitimate and natural fruit.

Our second position is, that the vicarious sacrifice of the Redeemer to justice was a legal infliction only. The consequences of sin, to which we have already referred, were not borne by the Saviour on behalf of his people, as their legal substitute; because they cannot, like a legal sentence, become the subject of transfer. The *legal sentence* he suffered—not the natural consequences of sin. To have suffered these were to have released those whom he represented in the present, as in the life to come, from all suffering, legal, natural, and eternal, and thus to have obtained for them that which was no part of his object, viz. total exemption from the effects of the curse on earth, as in heaven. He did for them that which will raise them, ultimately, to the heavenly paradise. To have suffered these consequences as a legal infliction, was

absolutely impossible. It must have introduced an incongruous anomaly into divine administrations; viz. the severance of a natural effect from a cause in full operation. To render a cause incapable of producing its natural effect, is to reduce it to nothing; i. e. to destroy it. Perfect immunity from the direct and natural consequences of continued and constant transgression, were an absurd supposition; upon it, sin would entail no suffering, and the curse of God have no more operation in this world of sorrow and pain, than in that heaven of glory and bliss, where the elect, and the elect only, find their final and happy home.

What then is the fact? When the loved one of the Saviour, the judicial consequences of whose transgressions were extinguished in the precious blood of the Lamb, sins, he suffers in this life its direct and natural consequences. If he violate any one of the physical, intellectual, or moral laws of his nature, he must endure the consequent natural penalty. If David sin he must suffer, and so must Peter. If the believer utter an untruth, or otherwise transgress, guilt, remorse, sorrow and shame, are the results. These prey upon him till reassured of his Saviour's love, and brought again to the blood of sprinkling—the antidote to guilt. For the *present*, he must bear the *natural*, though Christ has sustained for him the *legal* consequences. The *former* follow him through life; but when he dies he is completely delivered from them both, excepting only, the deliverance of his mortal fabric from the tomb. The natural consequences of sin, therefore, formed no part of the Saviour's suffering, for transgression actually still produces them. What he endured was not a *natural*, it was a *judicial* infliction. That is the distinction.

Now as it was the legal sentence against sin which the Redeemer suffer-

ed on behalf of his people, we arrive at the conclusion, that he endured just that which, otherwise, legally, they must have suffered; not the natural punishment, but the legal sentence. He was cut off as they must have been—his father hid his face from him—the sentence fell upon him—and therefore he was cut off for his people. This was all there was in the sentence for them, and this he endured in their stead. That sentence regarded no more the physical suffering of a million than one. In fact it neither produces nor contemplates natural consequences. He was forsaken by his heavenly Father and cut off as the sinner's surety. The sentence of law would have fallen upon them, but it fell upon him as their surety. The legal effect was the same as though it had fallen upon them. He was cut off from happiness and the enjoyment of his Father's love. He bore the curse for them. In the emphatic language of scripture, "he was made a curse." He could have become a curse but in a legal sense only.

We come now to the third position.

It is clear that eternal existence is not of the essence of the judicial sentence of condemnation. Existence hangs not on a legal sentence. It is suspended upon the will of the sovereign alone. The sentence of law confers not immortality, but adds to it suffering. The punishment of the guilty atones not for his crime. It must therefore be eternal, because he is immortal. When a judge pronounces sentence of perpetual banishment, he has no further reference to existence or to the natural consequences of crime, than to attach the legal penalty; whether the criminal live a day, or a year, or any number of years; or whether the natural consequences press heavily upon him, or not, matters not to the law. So would it be, likewise, in the case of a substitute: if when the sentence was

executed, he should immediately die, it would be enough, the law would be satisfied, and could not demand more; so in regard to atonement. To be forsaken by his heavenly Father but for a moment, and for that moment for the Saviour to bear the weight of his wrath, i. e. the judicial curse, against the sin of his people, was equal, in point of law and of justice, to suffering for ever and ever. It was necessary only for him to suffer *the sentence*, without reference to continued existence, or natural consequences; these arising not out of that, that being but an addition to these. There is no reason for the release of a criminal from sentence of perpetual banishment arising out of its infliction, as it include the whole period of life, without possessing the power either to abridge or extend it, the sentence running parallel with the existence. Among men, this period hangs on a contingency, over which they have no control, and justice, no jurisdiction. The sentence for life may be for a day, or for fifty years. In the case under consideration, however, all was settled before the transgressor was brought into being, and fixed by the fiat of the absolute sovereign, by which, also, he became judge. The instant the sentence fell upon the glorious substitute of his chosen people, justice was satisfied. It were beyond its province to demand of him that with which it could not challenge the sinner. To inflict the sentence was all it had to do, and that is what it did. It had neither power, nor right, to prescribe an existence of natural suffering, or an existence at all, of either a longer, or shorter duration. To suffer eternally is the result; but immortality is neither conferred, nor sustained by a judge; it is a royal, a sovereign, if you please an arbitrary, yet glorious appointment.

It is also clear, that justice does not mete out the physical suffering result-

ing from the operating of natural laws. With it beyond the legal infliction justice has nothing to do. The amount is regulated by causes beyond the control of judicial functions. Justice inflicts the precise sentence it threatens, no more. Its object, or end, is not to inflict physical pain, but to uphold the order and authority of moral government. The punishment it awards is not a natural, but a judicial correction. It may result in suffering more or less acute, or protracted, according to circumstances beyond its control, and jurisdiction. It regards neither the state, condition, nor circumstances of the offender, save as a criminal. To a certain act it annexes a certain penalty, which it inflicts, independently of all other considerations. Construed strictly the legal sentence is, "*cut him off from the fellowship of the good*," this is the full amount of the sentence, and justice exacts it. It does nothing more nor can it. It cuts off its victim, and being cut off, so he remains of necessity. The amount of natural suffering which follows, and the period of its duration, are matters too high for a judicial tribunal. They are the consequences of a personal, and princely award. We know that the wicked will suffer for ever, and equally well do we know that it is because God as a sovereign, not judge, determined their immortality. The legal sentence cuts off as if by a stroke the criminal; but neither imparts, nor prolongs to him existence.

What, therefore, his people, as sinners, incurred, the Saviour endured as their surety. The *legal surety* suffers the *legal penalty*—not another. A greater or less might indeed be the

suffering of *something*, not *the penalty*, and, therefore, no ingredient in atonement. But the Saviour suffered the sentence on behalf of his people, denounced against sin, i. e. the legal sentence. Thus he endured the precise amount of legal suffering which otherwise must have fallen on them—paid the price of, and obtained for them eternal redemption—stood in law in their place—endured the curse for them, and bore their sins in his own body on the tree. Should it be objected that the lost suffer only a legal infliction, we require the proof that shame, sorrow, remorse and despair, have their origin in a judicial sentence, and not in the act which incurs its infliction.

If my positions support my statement, Mr. Kitchen's objection is void; his inferences fail, his statement is unnecessary. I think it inadequate and uncertain.

I am, dear sir, yours faithfully,
LEX.

A REQUEST.

To the Editor of the Gospel Herald.

DEAR SIR,

Will either you or some of your able correspondents favour me with a few remarks upon *strict communion*, in churches? It is a subject that weighs heavily upon my mind, the providence of God having at this time placed me in peculiar circumstances. Having *conscientiously* imbibed *strict communion* principles, how can I join an *open communion church*, though the *ministry* may be profitable to me? A few remarks relative to this important subject will greatly oblige and comfort
A Young Believer & Constant Reader.
LONDON.

Poetry.

TO THE GOSPEL HERALD,

(After reading the Preface for 1848.)

Herald of mercy—bear my humble voice
In cheerful faith and hope rejoice;

Thy foes are many, and thy friends are few,
But God thy strength and courage can renew.
Truth is thy object, and his grace thy theme,
As it appears in all the gospel scheme;

The truth proceeding from a deep design,
Sent to the soul, and felt with power divine.
Truth, as in Christ, the Saviour's death
display'd,
Shall be thy sure defence when foes invade;
Truth in thy heart and life, can never fail
To conquer all that would thy work assail.
Truth as opposed to every yea-and-nay
Delusive doctrine of the present day;
And truth at war with such a work within,
As leaves the soul to live in love with sin.
But hungry saints, where'er on truth they
feed,
Find it refreshing to their souls indeed.
Such truth shall stand, when Satan's lies are
fled
Down to the darkest regions of the dead.
Faithful and firm through all thy following
years,
Keep to the truth, and cast away thy fears;
God is thy friend, and he will surely bless
Thy sacred counsels with a good success.

Little Grandsen. THOMAS ROW,
A Labourer.

THE SECURITY OF THE CHURCH IN CHRIST.

Shelter'd beneath thy mighty wings,
Thy church is safe, great King of kings;
When dire commotions rage abroad
She shall find refuge in her Lord;
Beneath the shade of Calvary's tree,
She resteth, Lord, alone in thee.

'Midst weary scenes of earthly woe,
Thy blood-bought bride to thee can go;
Thine eyes behold her gushing tears;
Thy love dispels her rising fears;
And, leaning on Jehovah's arm,
She feels herself secure from harm.

What most disturbs her peace below,
Is sin, that overwhelming foe;
But thine own balmy blood alone
Can well for every sin atone;
And 'neath the shade of Calvary's tree,
She simply resteth, Lord, in thee.

SUSANNA.

ACROSTIC ADDRESSED TO MR. GEORGE WYARD.

M ay blessings from thy gracious Lord,
R est on thy labours in the word.

G od grant thy heart may ever be
E nriched by grace divinely free;
O 'er thee O may the Spirit shed
R efulgent rays from Christ thy Head;
G rant many, many seals to thee,
E ffectual may thy labours be.

W hen in thy studies thou art found,
Y ea, when thou tread'st the hallowed ground,
A nd dost the gospel trumpet sound,—
R est on thee blessings from above,
D ear Lord, be pleased to fill with love.

M. T.

Notice of Books.

Memoirs of Mr. John Stevens, with a Selection from his Spiritual Correspondence. London: Houlston and Stoneman; and Pulsford.

Amongst all the various employments which occupy the time, and the talents of men, there is not one to be found, so elevated in its character, so arduous in its exercise, or so important in its results, as that of preaching the gospel. While other occupations have reference to our natural wants and temporal accommodation, *this* has reference to our spiritual necessities and eternal well being; while others have their success in the use of natural powers, *this* derives its success alone from the direct influence of the Spirit of God; and while others regard man as a creature occupying this world for a time, *this* exclusively regards him as a sinner travelling to an eternal destination.

If the work of preaching the gospel be so important and peculiar, the biographies of those who have devoted themselves thereto, must possess a peculiar interest, and merit peculiar attention. Their lives may not have abounded in stirring incidents, or exciting adventures; their course may have been unaccompanied by the applause, or even the notice, of the world, but yet to those who can understand and appreciate their character and their services, there is that in the records of their course of duties, trials and successes, which is ever of the deepest interest.

While the biography of the poet, the man of letters, and of science, abounds with accounts of the struggles and the triumphs of human genius, and that of the military hero with stories of feats, of skill, and bravery, and that of the merchant with narratives of diligence, perseverance, and ultimate success in

commercial pursuits,—that of the christian minister relates his successes in “the holy work of winning souls to Christ,” and makes known his secret anxieties, and laborious exertions for the best of all causes, and the noblest of all ends. Therefore to all who recognize the superior claims of the employment of these honoured men over all others, their history will ever be attractive and instructive, and their “memory blessed.”

But among these excellent ones of the earth, we think there is a class who peculiarly deserve to be held in grateful remembrance. We allude to those who have been eminently qualified, and especially called to the work of defending the truth of God, in all its completeness and unity, against the specious errors which are continually being introduced among the professors of religion, and who for a long series of years, as “good soldiers of Jesus Christ,” have maintained the citadel of divine truth against all external attacks, enduring cheerfully all the “hardness” attendant upon such a course, and finishing it without having deserted their post, or betrayed their trust. *Such* men are entitled, under God, to the highest place in our regards; they are exposed to trials from which the quiet and retired pastor is sheltered; and while the timid may blame them for their boldness, and those who see no danger may wonder at their uncompromising fidelity, those who know and value truth will ever appreciate their worth and greatness, and readily acknowledge their obligations to their zeal and fortitude.

It is a matter of deep regret, that the number of such valuable ministers of the gospel in the present day is on the decline; that we see so *few* concerned for purity of doctrine and discipline in the churches, and so *many* anxious to increase the number of their converts and worldly respectability at the expense of the truth of God. For want of such men truth is attacked and robbed, and in too many instances has “fallen in our streets;” and specious refinements in doctrine, together with spurious charity in discipline, generally prevail. Under such circumstances, it is not only gratifying, but highly beneficial, to contemplate the character, and mark

the conduct of *one* who has been recently taken from among us, who presented one of the brightest and noblest examples of a faithful and gifted minister of Jesus Christ, which the church has ever seen. We refer to that honoured man of God, *John Stevens*, whose life and correspondence we are now called upon to review.

It is at once natural and beneficial to preserve for future reference, such details respecting the valued individuals of the class to which we have referred, as can be collected together. The use of such biographical memoirs is twofold; it enables the friends and contemporaries of the departed, to recall to memory the features of their character, and the incidents of their history; and it gives lessons of instruction by the most forcible of all teaching, that of example. To the former, biography owes its chief interest, and to the latter its chief utility, so that the memorials of departed worth and greatness become at once gratifying and beneficial, encouraging and instructive.

But it is highly desirable if not indispensable, that a biography should be written by one of kindred dispositions and sympathies to the individual whose character he undertakes to delineate, and whose history he narrates. Without this, he can neither rightly estimate his actions, appreciate his motives, or correctly infer his character from his conduct. He must be able to penetrate beneath his exterior habits, and to enter into his inner life and feelings, and to exhibit clearly to the view of others, that which is worthy of commendation, imitation, or censure. More especially is this the case in regard to religious biography, where internal experience forms so large a portion of its matter. Here a higher class of motives, altogether different from, and superior to, those who influence the world at large, govern the individual; and consequently, it is absolutely necessary that the biographer should be prepared by a similarity of disposition and experience, to discriminate and unfold his character and conduct, whom he is thus exhibiting to public view.

The memoirs of Mr. Stevens, which occupy a considerable portion of the volume before us, possess, to a great extent, the requisites we have indicated.

They present an outline of his public career, and a portrait of his character as a man, a christian, and a minister, which is both complete and accurate. Although claiming to be simply a *compilation* of such particulars respecting his life and labours as could be obtained, it is in fact a full biography, ably written, and interspersed with original and explanatory observations of great merit.

We have been abundantly gratified to see the character of this great and good man so correctly estimated, so fully appreciated, and so clearly elucidated. He has been misunderstood, and misinterpreted by many, but this volume will amply vindicate the purity of his motives, and the justness of his conduct.

The causes which contributed to separate Mr. Stevens from the ministers and religious societies of the present day, are here fully discussed and analyzed, and we trust this biography will fall into the hands of those who have misrepresented his principles, and misconstrued his conduct. Without being unjust or uncandid, these memoirs present an ample defence of Mr. Stevens, and of those with whom he was accustomed to act, which cannot fail to be convincing to all those who are able to appreciate fidelity to the cause of truth, and integrity in maintaining the honours of Christ in the face of all opposition.

The career of Mr. Stevens from his earliest to his latest days, will here be found traced with the greatest care; full particulars are also given respecting his controversial labours, accompanied with lucid summaries of each of the productions of his pen. To these we would direct especial attention. To those who *have* perused and studied his writings, they will serve as a mirror to concentrate their scattered thoughts respecting them, while to those who have not had opportunity or inclination to peruse them, these condensed notices, will guide to a correct judgment of the points under discussion, and of the *results* of the masterly and conclusive arguments employed, which cannot fail to induce a desire, not only to see, but to study the works themselves. Considerable judgment has been exercised, in the use of such particulars respecting the various incidents of Mr. Stevens's

ministerial course as could be obtained; they are arranged with a degree of care and skill, that is evidently the result of much laborious investigation, and critical research. The biography is judiciously interwoven with extracts from Mr. Stevens's letters, diary, &c., which throw great light upon many circumstances of his life, and phases of his character.

But while these memoirs are generally laudatory, they are strictly impartial; they give no occasion of glorying in the creature, but invariably attribute the excellencies of Mr. Stevens's character, and the success of his labours, to that God who raised him from comparative obscurity to such an eminent position in the church of Christ, and enabled him to perform so much for the good of his cause and interest. His faults and failings are neither studiously exhibited, nor studiously concealed. The biographer justly remarks at the close of these memoirs,—“The faults and failings of good men are generally sufficiently conspicuous without a monumental inscription to perpetuate their remembrance; nor does faithfulness suffer any impeachment by a charitable oversight of imperfection and folly.”

Upon the whole, we have in this work a more complete analysis of Mr. Stevens's mind, and a more full exhibition of those combined gifts and graces which constituted his greatness, than has hitherto been given to the public. These memoirs, while they will serve to refresh the memories of his friends, will also reflect the lustre of his character before the faces of his enemies.

The style of this biography is, in general, perspicuous and dignified. In some parts, however, it appears too much elaborated; the sentences are sometimes lengthened to an undue proportion, and become rather obscure and difficult. A long sentence, unless carefully compacted together, breaks with its own weight, and tires the reader in endeavouring to connect its parts. A few short, pithy, and sparkling sentences, interspersed, would have relieved, by contrast, the even tenor of these weighty memoirs.

These defects are more than counterbalanced, by the solid and useful matter comprised in this ably written biography, which is instructive and

suggestive, in the highest degree. We will briefly point out the impressions respecting Mr. Stevens, which its perusal strongly produces. And first, it is evident that the plan of sovereign grace, in the salvation of sinners, was continually present to his capacious mind, in all its parts and bearings. He beheld it as a spacious building, "fitly framed together," from the foundation to the top-stone; he rejoiced in its fair proportions and beauteous symmetry, while Christ, its "chief corner stone," was seen by him as connecting all its parts together in compact and indissoluble unity. Possessing this comprehensive view of all branches of divine truth, he was peculiarly qualified to detect the errors into which others had fallen. With eagle eye he discerned their incongruity with the *whole* truth of God; with firm and fearless hand he tore away the coverings which rendered them attractive to the popular taste, and exposed them to view in all their deformity and injuriousness. Whether he employed his pen in exposing the indiscriminate reasoning of Mr. Fuller upon the moral obligation of mankind in regard to the gospel of Christ—or whether he refuted the doctrinal Antinomianism of Mr. Huntington—or pleaded for the sinlessness of Jesus against the eloquent sophisms of Mr. Irving—or exhibited the absurdities involved in the dogma of eternal generation—or proved the sinner's right to be founded upon the Saviour's purchase—or maintained the doctrine of the pre-existence, as essential to a scriptural display of the Triune God—he did all, not to gain a victory in argument, or to obtain a conspicuous position in the church of Christ, but because he *saw* the incompatibility of these errors with the scriptures of truth, and *felt* that the honour of his Lord was involved in right views of the truth "as it was in him." It was for his able and unremitting defence of the doctrine of the pre-existence that he was peculiarly distinguished, and for which he will long be celebrated.

Among other characteristics of Mr. Stevens, we would direct the attention of our readers to the following, as indicated by these memoirs.

1st. The *proportionate harmony of his mind*, in which was united clear-

ness of understanding, firmness of will, and warmth of affection. This we take to be the characteristic mark of a great man. In Mr. Stevens there was no cultivating the understanding at the expense of the heart; but there was always a correspondency between the exertions of his intellects and the earnestness of his feelings. We are the more anxious to impress this fact, since many have thought from the severity which marked many parts of his controversial writings, that he was not a man of affectionate feelings or warm attachments. But the very severity with which he attacked the strong-holds of error arose from the warmth of his attachment to the truth, and to the honour of his Lord. And if any doubt still remained on this subject, it must be entirely removed by the kind, affectionate, and sympathetic letters which this volume contains, particularly that at p. 47, upon the death of his wife, and that upon the death of his son, p. 72.

2nd. *The resemblance between his views of divine truth and his own character.* There was a loftiness and greatness in his *mind*, which shed a moral dignity over all his *actions*; and there was a completeness, unity, symmetry, and firmness in his character, which was strongly reflected in his literary productions and pulpit ministrations. In these, "he being dead, yet speaketh," and is yet seen, though his bodily presence is removed from us. He was not only careful to maintain the harmony of the truth of God, but ever aimed to maintain the harmony of his own character, lest any disposition should increase to undue proportions or injurious excess.

3rd. *His simplicity, humility, and prayerfulness.* The sense he constantly experienced of his entire dependence upon the aid of his heavenly Father, for all his official engagements, is strikingly shewn in the self-depreciating expressions with which his diary abounds; and frequently he was depressed and dissatisfied with those pulpit services which were a source of great profit and delight to others. His powers of mind never elated him, but rather served the more to make him feel his dependence upon him who had given them. The reason of this we give in the beautiful words of his biographer:—

"The loftiest vine, as well as the feeblest sapling, not only requires support, but its dependence is proportionate to its strength; while the operations of the pruning knife are rendered the more necessary, by the luxuriance of its growth and appearance."

4th. *His elevated views of the ministerial office.* It was evident throughout his long course as a minister, that he had an abiding sense of the important and solemn nature of the work to which he had devoted himself. This was seen in the grave and reverential deportment which invariably marked him in the pulpit, and in the brief entries in his diary after each Sabbath's labours. The advice he gave to his son, upon his commencing the exercise of his ministerial gifts, was both weighty and impressive. There is one letter in which he sums up the requirements of the office, which is, in our estimation, of the greatest value. It occurs at page 70 of the memoirs, and we earnestly recommend it to the attention of those whom it especially concerns. Several other letters to his son are given in this volume, and the advice contained in them is most appropriate and judicious. Guarding him against being ensnared by the success of his labours, he says, page 205:—

"Never think it sufficient to have reason to conclude, that your preaching is superior to that of another minister; for this may in some cases leave you very defective indeed, and expose you to congratulate yourself where much humiliation would be more becoming." * * * "Be favourable towards the defects of others, but privately severe with yourself. The more you really grow in gifts and grace, the less will you be ready to say so of yourself, or even to think so, generally speaking."

Again, instead of denouncing the aids of human learning, as many do who possess but little, a cautions against its *abuse*—never denying its *use* to a christian minister. He says, page 207:—

"Use all learning in private that you can, but let it come out in simplicity, perspicuity, and dexterity, in making hard things easy; and thus your hearers will reap the benefit of your attainments, and, through them, God will be glorified."

And again, page 208,—*"Let learning be your handmaid only, let the mystery of Christ be as your wedded wife.* Take time by the forelock, you know not what hinderances may arise hereafter. Be determined to have a reading knowledge of Latin, and a critical knowledge of the originals; ever treat them with all solemnity, as the word of God. Let the people rather see the *effects* of your learning than your learning itself. Bring it before them in the clearness, depth, and fulness of your knowledge of divine things. This will suit them—this will leave your conscience at rest—this will evince you a good minister of Jesus Christ."

In all these things Mr. Stevens spoke by example, as well as by his admonitions. The gigantic proportions of his intellectual powers, the characteristic excellencies of his preaching, and the various peculiarities of his temperament and habits, are discriminated by his biographer with great care and skill. The sketch will gratify his friends; it will correct the mistake of those who have hitherto but lightly esteemed him, and will be the best answer to those who have misrepresented his character and conduct.

We have left ourselves but little space to dwell upon the varied excellencies of the numerous letters which this volume contains; but we feel this to be unnecessary, since they cannot be perused without being admired and valued. They supply a desideratum in Mr. Stevens's writings which we have often felt, viz. a manual or guide to the practical use of the principles by him maintained. It is refreshing to behold the man of God, in the midst of his controversial labours, turning aside continually to impart to his near and dear friends the feelings of his heart towards his Saviour, whose name and fame he was defending. In these letters we have the veil, which hid his inner life from the public gaze, drawn aside, and we behold the experimental and practical influence of the great doctrines of sovereign grace; and the sanctifying tendency of correct views of "the truth as it is in Jesus," is here practically exemplified and affectionately enforced.

We will conclude our notice of this volume by pointing out one or two of the most prominent characteristics of

these "weighty and powerful" letters, accompanied with such short extracts as will best illustrate them; and we shall, perhaps, by this means excite others to a more careful examination of these valuable remains.

Probably the most conspicuous characteristic of Mr. Stevens's correspondence consists in his pithy, weighty, and original remarks upon divine truth. Frequently in one sentence he throws a flood of light upon the plan of salvation by Jesus Christ. Thus, in a letter to Mrs. Pearson, who perhaps more fully than any other of his friends, drank into his own spirit, and embraced his own sentiments, he says, when referring to the confused and confusing systems of divinity of the present day,

"They do not see that their plan is made up of two opposite dispensations. Man was first under equity by creation; but if we now treat him as under equity, it can only condemn him—it *offers* no mercy—it knows not of it—it is not suited to faith—nor can it justify the guilty. But when sovereignty has quickened me into vital union to my strength and fulness, then let equity look at me in and through my Lord, my righteousness and King, and I fear no evil. Favour through equity might suit my great grandfather, but his grand children have lost their primitive ability and fitness, and now can only enjoy equity through favour,"—pp. 179, 180.

Again, in refutation of a common mistake upon the doctrine of election, it is remarked:—

"The elect will be acquitted in judgment, but not merely because they are elect. The non-elect will be condemned, *but not at all because they are not elected*. Condemnation passes upon all men, as having sinned against the just authority of law, and *not* because they are not written in the Lamb's book of life. The cause of damnation, and the cause of salvation, must never be confounded. No man can be saved but by the redemption of Christ, still no man perishes because Christ did not redeem him. The angels in glory are not redeemed, neither do they perish. The Judge of all the earth is without iniquity, just and right is he,"—p. 233.

And in distinguishing between the sovereign and the meritorious causes of salvation, he further says:—

The elect "cannot be condemned; not because they are elected merely, but because they are made righteous by an act of sovereign grace. To make *justifiable* is an act of sovereign favour; but to justify them that are so made righteous is an act of justice, both to the justified and to the Mediator, on whose account they are acquitted,"—p. 234.

In the following striking words he points out the absurdities of the doctrine of universal redemption:—

"They are ever talking about Christ's having redeemed all men. I enquire, from what were they redeemed who are in perdition? Surely not from their sins, for they remain upon them. Not from the *punishment* of sin, for that is what they are suffering. Not from the *law* of sin, for that they still retain. Not from the power of Satan, for that they are under more than ever. Not from the curse of the law, for that is what they constantly endure,"—p. 352.

To those who were favoured with Mr. Stevens's pulpit ministrations it is well known that he frequently introduced *chains of ideas*, of great length, which especially evinced the fruitfulness and readiness of his mind. Such antithetical paragraphs abound in his letters; they are not mere repetitions or alliterations, but are weighty and rich clusters of ideas. Of the elect he says:—

They "love God—follow Christ—love his imitators—trust in his merits—relish his doctrines—walk in his steps—rejoice in his exaltation—bear his image—breathe his spirit—receive of his fulness—and wish well to his cause,"—p. 159.

And again, respecting Christ:—

"We must have him as the end of the law—as the fulness of the gospel—as the basis of the building—the root of the family—the bread of our table—the covering of our backs—the breast-plate of our bosoms—the life of our hearts—the price of our freedom—and the pattern of our conduct,"—p. 162. "Christ is personal truth—his gospel is doctrinal truth—his law preceptive truth—his ordinances symbolic truth—and his churches are, or should be, exhibitiveth truth. The whole is Christ exemplified. He is all in all,"—p. 294.

Of God in covenant he encouragingly and beautifully remarks:—

"In his kindness exuberant—in his knowledge unsearchable—in his power unlimited—in his faithfulness immutable—and in his attention perpetual. What has the feeblest object of his love to fear?"—p. 353.

And we may particularly refer to a letter, p. 144, respecting the causes which render *this world* interesting to the people of God, as being full of weighty and instructive thoughts of this kind.

It was Mr. Stevens's constant aim to instil into the minds of others those elevated views of the person and work of his beloved Lord with which he himself was so peculiarly imbued. He justly observes in a letter to his daughter-in-law, p. 213 :—

"You may easily remark, how little information even the Lord's people have concerning the glorious mysteries of the gospel, and how little therefore they talk upon the sublime truths of salvation, seldom evincing any ideas on the adorable person to whom they are so deeply indebted for their absolute and endless redemption."

But his own sanctified intellect was constantly employed in exploring the great mystery of godliness, "God manifest in the flesh." One of his letters to Miss G. p. 348, contains a passage of surpassing sublimity upon the person of Christ. It is too long for insertion in this place, but we point it out, as evincing how lofty were his conceptions upon the character of the Saviour.

Yet, while so grave and weighty in the general tenor of his correspondence with his friends, he would often indulge in a vein of the richest humour, abounding in the most striking similes. Of this character is a letter to his friend Mr. Bonfield, in which he felicitously likens himself, while "in the body," to the tenant of a house. This letter occurs p. 155. The metaphors he employed were always original and appropriate, and they greatly enhance the interest of his instructive observations. Not unfrequently he exhibited the great truths of the gospel in forcible and beautiful allegories, such an one occurs at p. 181. Not less remarkable is the extreme beauty and originality of his modes of expressing himself; there is no wearisome sameness in any of his remarks, but a continual freshness and variety, so that in their perusal one may constantly ex-

pect interesting and instructive matter without fear of disappointment.

The beauty and pathos of many passages of these letters are delightful, as for instance :—

"More than forty years have I been peeping at his works through the windows of mortality, and breathing through perishable nostrils a fleeting breath, and creeping over the dusty surface of a temporary world to an unenvied sleeping place, there to rest till our Father calls up his family, in the morning of the great Sabbatism,"—p. 176.

A letter to an aged friend, p. 225, is particularly worthy of notice, on account of the beautiful, admonitory, pathetic, and encouraging observations with which it abounds throughout. All his letters of advice and consolation, to his afflicted or bereaved friends, are of a most elevated and encouraging character. While he allows the tear of sorrow to flow, he aims to support the mind by considerations the most weighty and convincing, drawn from the wisdom and love of a covenant God. We can only refer to the letters of this nature, to Mr. Bonfield, p. 153; to his daughter-in-law, p. 209; also pp. 236, 244 and 285, and a series of letters to his tried friend, Miss Cotten, from 335 to 344. Sometimes Mr. S. pursued an entertaining and useful train of thought, drawn from the import of the *name* of the person to whom he was writing. In this manner he treats the name *Elizabeth*, p. 168; Sarah, p. 238; and Caleb, p. 362.

But we must now conclude our notice of the interesting and valuable volume before us. What we have said will, we trust, have the effect of inducing many to possess themselves of this volume who have not already done so, and we feel assured they will be both gratified and enriched. We cannot but offer our own hearty thanks to the compiler of these memoirs, for the able manner in which he has executed his task, and for the service he has rendered to the church of Christ by his labours; they will be of great use in exhibiting to the bereaved friends, and to the public at large, the character, conduct, and conversation, of one of the most able and faithful ministers of Jesus Christ that have ever lived. This work will doubtless be assailed by various parties; but it will stand

the test of examination, and can bear the shaft of calumny. We trust it will receive the extensive circulation it deserves for its own sake, and for the sake of the cause it espouses.

In a second edition, which we take it for granted will soon be called for, we recommend an improvement in the

binding and external lettering, as very desirable.

We feel persuaded the more wealthy members of our churches could not do a more acceptable service, than to distribute, at a reduced price, to their poorer brethren and sisters, *this most valuable new year's gift.*

Intelligence.

HADLEIGH HEATH, SUFFOLK.

A new, neat and suitable chapel, was opened at this village on Wednesday, January 10th, when three excellent discourses were delivered by brethren Cooper of Wattisham, Webb of Ipswich, and Smeeton of Ipswich. The attendance was large and the presence of God enjoyed through the day. May it be the beginning of many happy days.

The friends at this place beg to tender their heartfelt thanks to all who have assisted them, and earnestly solicit the aid of other friends to the blessed Redeemer's cause.

J. LADBROOKE.

FORMATION OF A STRICT BAPTIST CHURCH AT COLCHESTER, ESSEX, Jan. 4, 1849.

Twenty-two of the members of the Baptist Church at Eld Lane, under the pastoral care of Mr. Langford, having received their dismissal, with a view to carry on the worship of God in a chapel hired for the purpose in the Military Road, on Thursday evening, January 4th, were formed into a distinct church.

Mr. Cooper of Wattisham, commenced the service, and gave a clear and brief statement of the constitution of a church of Church, according to the new testament order. Mr. Collins of Grundisburgh, then read the letter of application to Eld Lane, (in which was assigned the reason of the withdrawal of the friends from their old connection,) also the letters of dismissal.

A letter was then read by Mr. Chisnall, describing the steps they had taken, and the grounds on which they had acted; also their views of divine truth, on which they intended to base their union. They then gave themselves up to each other and to the Lord, and brother Waterman the

senior member, and who was many years a deacon at Eld Lane, then gave them the right hand of fellowship. Brother Collins then publicly recognised them as a church of Christ, and addressed them from 2 Cor. xiii. 11. "Be of one mind, live in peace, and the God of love and peace shall be with you." At the close of which brother Cooper administered the ordinance of the Lord's Supper. The services were throughout deeply solemn and impressive, and all felt it good to be there. The attendance was large. May peace and prosperity attend this interesting cause, which was commenced with a view to maintain the truth as it is in Jesus, and to establish a ministry that may prove a blessing to the town. From the opening to the present time, the attendance has been most cheering. The chapel will seat about three hundred.

On Lord's day, December 24th, Mr. Killen, pastor of the Baptist Church, Mill Street, Bedford, preached to a crowded congregation from Acts viii. 36. After which he baptized seven persons on a personal profession of faith in Jesus Christ. What made the ordinance peculiarly interesting, one of the candidates was an aged female, of eighty-four years of age; though the morning was extremely cold, with ice on the water, she went through the ordinance with the greatest firmness, composure, and holy joy, to the great astonishment and delight of all who witnessed the solemn scene. She dates her conversion to the ministry of brother Killen, as an instrument in the hand of the Holy Spirit. On Lord's day, January 7, Mr. Killen gave (at the table) the right hand of fellowship to fourteen persons, most of whom for the first time celebrated the marvellous loving-kindness of their God and Saviour Jesus Christ.

THE GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

MARCH, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay.

TROUBLE A TREASURE TO THE SAINTS.

Trouble in the word of truth is expressed by tribulation, affliction, chastisement, trial, temptation, persecution and crosses. By *treasure* is intended something good, rich, valuable, profitable and desirable. Such treasure is trouble to the saints when sanctified of God. Trouble in itself is grievous, painful, distressing and terrible; but being attended with a divine blessing, it is among the all-things that work together for good. Ungodly sinners often suffer trouble in their souls through a guilty conscience, as Cain and Judas; in their bodies through disease and death, as Ahab and Herod; and in their circumstances through the loss of property and pleasure, as Haman and Nebuchadnezzar. But there are some troubles peculiar to the saints; such as indwelling sin, the wickedness of the world, the declensions of the church, the prevalence of error, and the withdrawal of the divine presence. In addition to these things the saints are troubled with some chastising stroke for their sins of omission and commission; the loss of health, trade, friends, and other earthly comforts multiply their sorrows: Satan tempts, the world frowns, and woes increase. The day of prosperity is withdrawn, and the night of adversity is dark and long. Let us consider its cause, its design, and how we may best improve these things to the profit of our souls and the glory of God. To his saints, his servants, his sons and daughters, he sends every trouble in love, is with us in

it, supports us under it, will see that we are enabled to bear it, that we profit by it, and has promised we shall come out of it.

But what are the blessed effects of sanctified affliction! David declares it was good for him, for it brought him from his wanderings to obey the Lord. It was a purifying furnace to Job, for he came forth as gold, blessed in body, soul, and circumstances abundantly. Jacob thought his troubles were all against him, but he found they had all been working for his good, and gave him food in the midst of famine. Daniel was cast into the den, but he was delivered from the lions, and was thus more favoured than he had ever been before. Jesus was crucified, but it raised him to a richer crown for himself and all his people. Paul was buffeted by Satan, and suffered thorny things; but through a Saviour's grace he gladly gloried in his troubles for Christ's sake. We, like the Corinthians, and the apostle, have our afflictions, but they are working for us a far more exceeding and eternal weight of glory. "Tribulation worketh patience." And cannot the christian reader say with the writer, it has served to mortify sin, to promote sanctity, to endear the Saviour, to explain the scriptures, to wean from the world, to lead us to God, to strengthen our trust in his truth, to make us more frequent and fervent in prayer, to exercise every grace, to make us more fruitful in righteousness, to brighten our evidences, and to increase our spiritual blessedness! If we can affirm these facts, how great must be the treasure contained in our troubles! O Lord, however poor I may be in things temporal, I beseech thee grant me more of such spiritual treasure.

Trouble a treasure to the Saints. L. M.

Father of mercies, make me know
All that I suffer here below
Is for my good, and all that grace
Has made thy new regenerate race.

Trouble and sorrow sanctified
Make me in sacred truth abide;
Save me from sin, and draw me near
To feel my suffering Saviour dear.

Thus may I shew the chastening rod
Comes from a kind and gracious God;
Comes from above to make me shine
Bright with a treasure so divine.

Little Gransden.

THOS. ROW, *A Labourer.*

Gather up the Stones.

TO THE EDITORS OF THE GOSPEL HERALD.

Messrs. Editors,

As I often see requests in your Magazine from correspondents for answers upon this and that scripture, I beg to submit to your notice for the pages of the *Herald*, some thoughts upon different scriptures, the opinions upon which appear to have been handed down from the colleges as a kind of tradition, and by some means have so crept into the pulpits, and from thence into the minds of God's weaklings, that they seem to be hardly able to get away from the idea that such and such must have been the meaning of the Holy Ghost in the word. The first scripture which I shall notice, is that respecting Esau :—

“For ye know, how that afterward, when he would have inherited the blessing, he was rejected ; for he found no place of repentance, though he sought it carefully with tears,” Hebrews xii. 17.

I have heard this myself represented as Esau's afterwards repenting and seeking of God the blessing of salvation, but that he could not obtain it, because he had sinned away (as they termed it) his day of grace. Now, if the scripture, with the context, be looked into, it will plainly be seen that the blessing which Esau wept after, was his father's blessing ; the one which he had given to Jacob ; and although he wept before his father, and thus sought it carefully with tears, he could not obtain it.

The second scripture I notice, is, “O Jerusalem ! Jerusalem ! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not,” Matthew xxiii. 37.

I have often heard this made use of to shew the compassion of Christ was beyond his power to save ; whereas, if the scripture be examined, the meaning will appear plainly to be, that Christ wept over Jerusalem in his manhood, as a nation ; and that his gathering them together was, as a people. For, verily, if they would have believed in, or have acknowledged Christ to be the Messiah, for whom they were looking, then, Jerusalem would have stood as it was until this day. But, against knowledge they sinned, in rejecting the person of Christ ; and this compassion of spirit which Christ shewed, had nothing to do with their spiritual life, but with their temporal salvation. This Christ refers to, when he says that Sodom and Gomorrah, if they had seen those things, would have repented long

ago in sackcloth and ashes ; signifying, the Jews changing from their preconceived notions of Christ's kingdom, and of his coming, and their at once receiving him as the sent of God.

The third scripture I remark on, is the parable of the unjust steward.

"There was a certain rich man, who had a steward ; and the same was accused unto him that he had wasted his goods," &c. &c. Luke xvi. 1—8.

It is said that the Lord commended the unjust steward. Now, if the whole of this parable be carefully read, it will at once appear that the commendation was from the master of the steward, whom the servants were wont to call "lord ;" but this word must not be understood to mean our Lord Jesus Christ, as many persons suppose. Our Lord made use of this parable to shew the worldly wisdom of men ; how this steward, when he heard that his master (this temporal lord) was about to put him out of his stewardship, for dishonest conduct, which his lord had heard of, went round to all his master's debtors, with his account book, or ledger, which contained false entries, and made the account books of his lord's debtors tally with his own, by changing the figures therein. Thus, when his master went round to his own debtors, to make an examination for himself into the truth of the accusations he had heard, and knew not what his steward had done, he believed that the reports that he had heard respecting his dishonesty, were false. Therefore his Lord commended him, and said in substance, "I see that your accounts are right ; I have been misinformed." By this subtlety of the steward, he made friends of his lord's debtors, who would have received him into their houses, in case his master, after all, should have been dissatisfied with the steward's justification of himself.

The last scriptures I shall allude to on the present occasion are ;—

"Work out your own salvation with fear and trembling," Phil. ii. 12.

And another which is something like it—"Make your calling and election sure," 2 Peter i. 10.

The former of these, it is plain, means, that as the Lord has worked salvation *in* our hearts, we should shew it *out*, by a life and conduct, comporting with the gospel ; "If ye love me keep my commandments." Not that we are to work it out *for* our salvation, or to make our salvation, but to shew by our works, that the Lord has done the work of salvation for us.

In the second scripture of these last two, to which I have referred, we are called upon to make our calling and election sure ; that is,

sure to ourselves. It is impossible for our election to need any thing to make it sure in itself. God made that sure in the act of his choice. He made no mistake about those whom he chose ; but how many of his own elect ones go mourning all their days, because it is not made sure to them that they are called ! Hence, the apostle urges us for our own comfort, to give diligence to make our calling and election sure ; and thus, an entrance by faith will be given abundantly unto such, into the mysteries of the kingdom of our Christ.

SOROR IN FIDE.

(*To be Continued.*)

WHAT WAS THE FULNESS OF CHRIST'S SUFFERINGS EQUIVALENT TO ?

To the Editor of the Gospel Herald.

DEAR SIR,

I had anxiously awaited the reply of "Lex" to your correspondent, Mr. Kitchen ; I was, however, disappointed in reading his reply.

I am one of those who have embraced the opinion that Christ endured the precise amount of suffering which would otherwise have fallen upon the elect. I cannot help thinking that the subject in debate is one of no ordinary importance to persons of our creed, and that it will not do to let matters pass off in this way. Your talented correspondent, "Lex," appears to me to give up the question of Christ's having endured an amount of suffering equal to what the elect would have endured for ever in hell if they had not been saved by blood. Let me endeavour to state the subject plainly which is here in dispute.

Mr. Kitchen says, "That no measure of sufferings which have an end, however intense the degree of them, can equal in amount the sufferings which have no end."

Now, in order not to waste words, I assume that the proposition is convertible to this : that God could not perform an infinite work in a definite period. For Christ was, and is God ; and his suffering was a work, and I choose to call it an infinite work, and I am compelled to do so according to my creed ; because I assert that he bore an infinite weight of punishment.

Now, that a finite being could not perform an infinite work in a definite period no one will deny : but if an opponent challenges me,

by saying that an Infinite Being could not do so, I ask him to prove it. I see no difficulty in believing that if an Infinite Being can perform an infinite work in a definite period, he can pay an infinite debt in the same period, or sustain an infinite infliction of a penal sentence in some complex mode not derogatory to his dignity. One is no more impossible than the other. I think the burden of proof, or of disproof, rests on my adversary.

There are in this great subject two dimensions, if I may so speak : *finiteness*, as regards the period or duration of Christ's sufferings; and *infinity*, as regards his person, for he was God. I must take such illustrations as I can get. Will Mr. Kitchen venture to tell me, that a parallelogram which is of a definite or finite breadth cannot contain an infinite space? What, if it be infinitely long? Its infinity of area is not rendered impossible by its definite breadth. Mr. Kitchen looks at the finite breadth of the problem, namely, the duration of Christ's sufferings, not at the infinity of the length—the infinity of his person. This complete ability may contain an infinite area.

Again, will he venture to tell me that God did not perform an infinite work in the six days of creation? He will say, perhaps, creation is a finite work, though vast indeed. He is not sure of this. What do we then mean by infinite space? He will say this existed before. Then he can explain Gen. i. 7, 8 and 14, and Job xxxvii. 18. What will he say to the assertion of modern astronomers, that all space is pervaded with a luminous ether, of which light is but the undulation. And is he sure that the number of the stars is not infinite? Dr. Wallis asserted that it was, and attempted to prove it. But if not, is he sure that had it pleased God to create an infinite number of these shining globes it would have required an infinity of time for him to create them in?

If this mode of argument be pushed to all its consequences, one might assert that an Infinite Being could not know from everlasting what would happen in time, since it must, by logic, require an infinite duration to know what would come to pass at a point infinitely far from an acknowledged moment of cognition. But it is revealed that God knew his people from everlasting.

We might, by the same rule, assert, that because an Infinite Being must require an infinite residence, that therefore the fulness of the Godhead could not dwell in the person of the Lord Jesus Christ; because he was, as to his human nature, the son of the virgin.

Mathematicians deal cautiously with infinities, though it is a part of their science, and though common sense, ay, and logic too, say

that it is ridiculous to assert that two certain lines in geometry do approach each other continually and yet can never meet, yet they are compelled to acknowledge that it is true.

Your talented correspondent, "Lex," is more difficult to deal with. However, he appears to be no more for the fact that Christ endured an amount of suffering equal to what would have fallen to the elect, than even Mr. Kitchen is, and yet he denies Mr. Kitchen's proposition. In order to controvert this gentleman's objection, "Lex" puts forward a scheme which might have stood as a matter of discussion, even if Mr. Kitchen and his objection had never been known. As far as I can understand him, he contends, that in order to ascertain how Christ paid to law and justice an equivalent to what was owed by the elect, we are not to take into account the suffering, or duration of his suffering, or what the elect would have suffered except through his satisfaction; but that we are only to consider the legal sentence. Thus he appears to assert the scheme thus:—Christ suffered the judicial sentence in being "cut off from the fellowship of the good," (I quote his words,) and that the church would have been "cut off from the fellowship of the good" if it had not been saved by blood; and thus they are equivalent or equal, one to the other.

He says, that "Christ being forsaken by his heavenly Father even for a moment, was equal in point of law and justice to suffering for ever." Thus, then, he appears to argue that Christ being forsaken by his heavenly Father was equal to his suffering for ever; and since his suffering for ever was equal to the elect's suffering for ever, therefore (*since things which are equal to the same thing are equal to each other,*) that Christ being forsaken by his heavenly Father even for a moment, was equal to the elect's suffering for ever. I think I have not misunderstood Lex; at least it is most far from intentional.

Now I object thus: if a person were condemned to die, and if a representative suffered death instead, it might by possibility be an equivalent, because it would be death for death; and as both punishments must have a like termination in death, there would be thus also an equivalency in termination. But if the judicial sentence upon the one is to remain in force to eternity, and the sentence upon the other is to lose its effect at a certain period of time, then the equivalency does not seem to me to exist. But Lex says, we are not to take into consideration the duration of the punishment of either; that the amount of suffering resulting or following the sentence is a matter quite apart from the sentence

and above its control, and that the amount of suffering is a mere natural consequence arising out of the judicial sentence.

But will "Lex" say that the sufferings of the condemned in hell, are only the natural consequences arising out of the judicial sentence, and not a positive enactment of the sentence. If they are the former, and arise merely from reflection and a guilty conscience, there may be some ground for his assertion; but supposing in addition to this, that there may be the punishment of real fire, which many christians believe, what then becomes of his argument? Is this a natural consequence of "being cut off from the fellowship of the good?" I should say not. "Lex" must first prove from scripture that the punishment of hell is only mental, before he can carry this point.

But will "Lex" maintain also that the sufferings of Jesus, were only the natural consequences of the judicial sentence against him, and not the positive enactments of justice; but results over which justice had no control? The scriptures appear to me to represent this matter and that of the preceding paragraph quite differently.

In the first place the scriptures appear to represent the sufferings of Jesus as a part of the judicial sentence. Else how is it that we read, that "it pleased the Lord to bruise him and to put him to grief?" How is it that his very individual sufferings are set forth in the Psalms, and that it says in the epistles, that the inspired writers searched to find out "what the Spirit of Christ which was in them did signify, when it testified before hand of the sufferings of Christ?" How is it that he was made "perfect through sufferings?" Do not those expressions in the Psalms refer to Christ where they speak of wrath lying hard upon him, and of his being covered with all its waves? Again, of God's reproach having broken his heart, and that "by his stripes we are healed." Do not the Psalms and the prophets speak of the vinegar, the gall, the wormwood, the spitting, and plucking off the hair, and was not the blood, precious blood, a positive enactment? I apprehend that justice would not have been satisfied with the death of Jesus, without his blood. The death of Socrates would not have done. Again, Christ said himself to the disciples going to Emmaus, "Must not Christ have suffered these things?" and, indeed, before his death, he said that he "must be spitefully entreated and spitted on." Again it is written, "Thus it behoved Christ to suffer."

But, in general, "Lex" asserts that justice in its sentence has not an eye to the special amount of consequent suffering. I assert that it has. Else why is there a difference in the extent of infliction, as

between males and females, youths and adults, and that the sick are respited until able to bear the pain? I speak of human infliction of punishment.

Again, with respect to the condemned, (and the elect would have been in the same condition if Christ had not suffered,) are they not spoken of as suffering something more than the natural consequences of a judicial sentence, even besides being "cut off from the fellowship of the good?" There appears to be something of the character of positive infliction of pain and suffering in such expressions as these: that the wicked shall be punished with "everlasting destruction from the presence of the Lord;" that they shall be "tormented for ever;" that "their worm dieth not and the fire is not quenched;" that they shall "curse their God and king, and shall look upward." Are they not spoken of as having their lot with devils? and are not the devils spoken of as to be tormented? and did they not entreat of Christ that they might not be tormented before their time? There appears to be in all this something beyond the mere natural consequences of a judicial sentence, and over which justice has no control. Does not "*suffering the vengeance of eternal fire*" imply continuation of judicial infliction?

Again, the consequences of Christ's judicial sentence had a termination. "Lex" says that justice had no control over the length or duration of Christ's sufferings. Now I take it by assumption, that the termination of his sufferings was either settled by justice or by mercy. "Lex" must deny that it was settled by justice, because he says that it was a subject over which justice had no control. But in this he goes against all the gospel ministers I have ever heard; because they assert that when Christ had finished his work, and paid the law its full demand, justice itself demanded his acquittal. But "Lex" says that justice had nothing to do with the duration of his sufferings. Then Christ must have been released by mercy. But where, then, is the equivalency? Christ received a cessation of suffering at the hands of mercy, and the condemned do not; for their suffering is eternal. Then an equivalency does not rest here.

Then the equivalency must be sought for on different grounds from those which "Lex" has submitted. I hope I have not misunderstood his arguments; I am sure I have not wilfully mis-stated them. I am only anxious that the truth should be stated, or rather arrived at, on right principles. Unsound arguments, though dictated by good will, do not help truth. It would be a useless way of defending a town against an enemy, to blow up barrels of gunpowder withinside the walls

I shall not pretend to set this great subject clear of all difficulties myself; I have just attempted to shew the position of the contending parties. I am like Cæsar's standard bearer, who threw his eagle into the midst of the hostile Britons, leaving the soldiers to fetch it out or be dishonoured. Let some of the standard bearers of the Herald do this; for your flag, Mr. Editor, is in danger.

I omitted to mention that neither "Lex" nor Mr. Kitchen even once quote scripture for any support of any part of their propositions; and that they do not mention either "imputation" or "union." "*Tota scriptura utilis est ad doctrinam.*"

FRATER IN FIDE.

Some Experience of a "Brand Plucked out of the Burning."

IN A SERIES OF LETTERS TO A
CHRISTIAN FRIEND.

LETTER II.

*My Dear Brother, in the
"Ancient of Days."*

During the years of my childhood, to which my previous letter more especially referred, I was the subject of many secret convictions of conscience. Eternal realities would often occupy my thoughts, and produce much fear and apprehension in my mind as to death and judgment. These feelings were the more frequent, doubtless, in consequence of the physical debility to which my fragile constitution and frequent afflictions combined to reduce me. I was the subject of much parental solicitude on this account. Every thing which the first medical skill could do to restore health and strength to my frame was done. No expence or attention was spared. Still I seemed to grow weaker and weaker; every one who knew me predicted my early death. Thus were my early days

overcast with melancholy; and I lived, in apprehension, in the shadow of the tomb. Several serious accidents also occurred, as if to hurry me to my last hour. I was flung out of a vehicle with great violence. I fell forward into a pan full of glowing wood ashes, just taken from the oven, and burned myself from the fingers to the shoulders. I was playing heedlessly one day close to an old wood-cutter, and was smitten on the centre of my forehead with his descending axe. I retain the mark of the blow to this day. Still my life was spared, bless the adorable name of my covenant Lord.

"Determined to save he watch'd o'er
my path."

And the history of my childhood demonstrates, that

"Not a single shaft shall hit,
Till the God of love sees fit."

I went to school at Southgate, in Middlesex. My Schoolmaster's name was "Loyd." He was a

preacher and the pastor of the independent church in that village. His school was carefully superintended, however, and under his care, and that of his ushers, the foundation of a good plain education was laid in my mind. He was a stern disciplinarian of the old school. His *canings* were severe and peculiar. It was his custom to castigate the boys whilst they laid across his knee, which was elevated on such occasions by the placing of his foot upon some convenient and contiguous form. In fact, "sparing the rod," and so, "spoiling the child," was a fault with which our good preceptor was not fairly chargeable. As Mr. L. was a pædobaptist, his ministerial instructions were not calculated to fortify my mind with reasons in favour of BELIEVER'S IMMERSION. But, young as I was, the principles of my father on this point were too deeply entrenched in my understanding to be dislodged or even shaken. I was often assailed by my schoolfellows on this score. But to all their attacks I presented a point of firm resistance. I remember being taunted with being the son of a "dipper." "It is true, and I am proud of it," I replied, "for the Lord Jesus was immersed, and it is an honour for the disciple to be "as his Lord." This fact, trifling as it is in itself, is introduced to illustrate the force of early instruction, and the advantage of a sound parental example.

Some time prior to the death of my dear mother, our family removed from EDMONTON to LONDON. During the last illness of my maternal parent, I was sent principally to be "out of the way," on a visit to the house of a

friend of my father's, situated in the BOROUGH. I remember being taken to hear "Rowland Hill," whilst I was staying on the Surrey side of the Thames. No clear picture of the good man or his discourse remains in my memory. An immense jostling crowd—a capacious chapel—a venerable looking preacher—and the necessity of standing all through the service—are all the outlines which are preserved. I was fetched hastily from this place to go home and see my mother. When I arrived she was dying. I was led to the bedside to look upon her expiring countenance. Her looks terrified me. She was speechless. Her eyes were fixed in a dull glassy stare upon vacancy—her cheeks were colourless—and her lower jaw having fallen—a ghastly expression was given to her mouth. I looked on her for a moment, fell into a kind of hysterical fit in which tears, sobs and unmeaning laughter were mingled, and was hurried from the chamber of death. But the impressions made by this alarming and exciting scene were not permanent and salutary. Almost before my fond and careful parent was cold in her shroud, my corrupt and debased heart was exulting in my obdurate bosom at the expectation of the comparative freedom from control, which I should now enjoy. Alas! I sigh heavily, as I transcribe the sad and shameful statement, and force myself to do it in order to prove, that even then, I had (in spite of all that some theologians affirm) a "heart deceitful ABOVE ALL THINGS and DESPERATELY WICKED."

I am, your's truly.

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Correspondence.

CONDENSED NOTICES OF
STANDARD WORKS.

Man and his Motives. By GEORGE MOORE, M. D. Longman and Co.

The author of this work is, we doubt not, favourably known to many of our readers, by two former productions, entitled, "The Power of the Soul over the Body," and "The Use of the Body in relation to the Mind," both of which have become deservedly popular. The subject of the work now before us is most important and comprehensive, embracing, as it does, all that induces to thought and action, and being susceptible of an almost endless variety of argument and illustration. It is obvious, also, that such a theme would be treated in a very different manner by writers of different moral and religious sentiments, each one would attach most importance to those motives by which he is himself influenced, and according to which his conduct is regulated. The aim of the author before us has evidently been to view the subject of human motives solely upon christian principles, and for this reason we feel it our duty to give our readers a brief outline of the matter contained in this volume, and to point attention to its various excellencies and defects.

It is a matter of regret, that Dr. Moore, in discussing this subject, has not arranged it in a more lucid and orderly manner. We cannot help regarding this as a capital defect, since however clever and beautiful certain passages may be, unless there is a clear exposition of the subject in its several parts, there is nothing for the understanding to perceive, or the memory to retain to any useful purpose. We find a series of detached chapters, all of which certainly are connected, directly or indirectly, with the main subject; but wherein the connection consists is left entirely to the reader's judgment.

They are, in fact, so many *separate essays*, and our object is to gather up, as best we may, the thread of our author's arguments, and the most striking of his expositions.

The main position taken up in this work is the fact, that "intelligent love is the only rightful power of government among rational beings." A position to which he makes all other truths subservient, and which he sometimes maintains, we think, in a manner that is unwarranted, both by reason and scripture. In the light of this principle he reads the moral government of God, and the moral history of man, and puts it prominently forward, as the key by which alone is explained the revealed method for the recovery of men from sin and Satan unto God.

We have, first, the primitive and derivative condition of man described, both as regards his physical powers and his moral capacities. The *theory of developement*, which has of late been advocated and embraced with great ardour, endeavours to set aside the *direct* creative power of God in the formation of his creature man, by supposing that he is but developed from an inferior creature, according to the natural laws of the universe, and that he is the last and highest of a series of beings, and sustains a relation, not to God as his maker, but to the animal creation, as the primeval source of his being and organization. But if we look at the only authentic records of our origin, we find that our first father was formed of "the earth," as regards his outward existence; because, by the earth his animal life was to be sustained, and from the earth many of his ideas should be derived. Into this material body the breath of God infused a being of thought and will, and "man became a living soul." Every thing around him was prepared for his

use, and adapted to his powers ; and

"All things were so consistent with his nature, that surprise

Entered not amidst the extending harmony of his enjoyments."

But human nature being intended to make known divine omnipotence, an occasion soon arose for its exercise ; for when Jehovah had consummated his gifts, man loved the best creature he could love more than he loved that being who gave him the object of his heart. In the language of our author :

"In undue creaturely affection Adam lost sight of goodness and wisdom, and yielding to the voice that contradicted God, he neglected the first of all duties, self-government ; and fondly, and in mere sympathy, subordinated the lordship of his soul, by giving to a beauteous creature the whole of his heart, and thus converted God's own temple into the house of idolatry and sin. We habitually do the very same thing. Herein we find proof of our fall, and the profundity of that fall."

In elucidating the motives by which man is actuated, it is highly necessary to understand clearly his mental and moral peculiarities. Being endowed with certain capacities, he finds pleasure in their exercise, and whatever affords opportunity, or presents inducement for so doing, is, so far, a *motive* to him. The objects of sense around us are *motives* ; for we have rational senses, and find pleasure in using them. And so in regard to the imagination, memory, understanding, affections, and conscience, every object that appeals to these faculties is also a *motive*, and moves to corresponding activities of mind or body. Here it is obviously necessary to distinguish between the soul and the material medium by which it acts. To this distinction our author devotes the second chapter of his work, and, by various reasonings, proves that man himself cannot be the body, but something oc-

cupying and influencing the body. Reason, experience, and revelation concur in declaring the soul to be a distinct spiritual existence, not capable of impressing the senses like material objects, yet capable of operating on matter, and causing effects by which its presence is made known. While the separateness and immateriality of the soul, as distinguished from the body, cannot be too strongly maintained ; we also incline to the idea, that every created spirit must be conjoined with some kind of body, and that its will must be embodied in appropriate forms or forces, so as to be sensibly seen, heard, and felt by a like order of beings. When we quit this body we are said not to be "unclothed," but "*clothed upon*" with a prepared habitation, called "our house which is from heaven."

As the physical laws of attraction and affinities bind together the various forms of matter, so the moral law of love to God and our neighbour is that by which the soul of man was designed to be actuated in all its various relations. This, as we have before said, is the main position of the work before us ; but though a truth, it is not, as is here maintained, the only rule of divine government. When it is declared, that "without love there is neither authority to command, nor duty to obey," the fact is overlooked, that God maintains his authority over his creatures when, by reason of sin, he can shew no love to them, and that they are bound to obey, even when they cannot feel the love by which obedience is produced. He governs as rightfully over the lost spirits in hell, as over the angelic hosts of heaven. But if it is only intended that God requires nothing by way of obedience but what is consistent with the advantage of the creature obeying, it is a self-evident truth ; which, however, is rather founded in his impartial justice than in his distinguishing love, and pertains rather to the law of crea-

tion, than to the claims arising out of redemption. In the chapter on "love," as the cause of all moral regeneration, and the source of all active obedience, we find the practical effects of an enjoyment of divine favour most beautifully described. Christian love is expressed by personal self-denial and relative kindness; it is the antagonist of selfishness and self-will; it "casts out fear," for God is on its side; it is the highest of all motives, and the most happy of all emotions; it is superior to all other authority, and its might is revealed in suffering and trial; and it is the basis of all repentance and forgiveness, since without love we feel no sorrow for having offended, and we cordially seek forgiveness only from those in whose love we have reason to believe.

Hope and fear being the sole inducements to action as regards the future, are also naturally comprehended in an enquiry into human motives. But their objects are various, being connected with our animal instincts, our natural affections, or our spiritual desires, each of which need appropriate objects for their gratification; and, accordingly, we necessarily *hope* for the possession of these objects, and *fear* the loss of them. On this subject our author eloquently advocates the superior influence of kindness and hope over severity and fear, in the reclamation of the criminals and outcasts of society. His profession has evidently brought him into constant contact with human suffering, and his benevolence of heart has led him into the haunts of wretchedness and vice; and we are constrained to concur in the force of his censures upon the unsuitability of many of the enactments of our criminal code, which are characterized by severity rather than wisdom, and tend to harden rather than to amend the criminal.

The question of the immortality of the soul is intimately bound up with

all our motives and aims; since if we live and act but for this world, our conduct must necessarily be worldly and sensual. That death expands its power on the body, and has no influence beyond it, is the decision of reason, of conscience, and of the word of God. Destruction and death are not so much the opposites of creation, as of the right use of our existence; and to perish, in scripture language, is not to be annihilated, but to be utterly lost to all holiness and happiness. Natural vitality remains when moral vitality is lost; and "as a mirror without light is no longer a mirror, notwithstanding its substantial existence, so the human soul is dead unless it reflect the glory of God." Annihilation is inconceivable. Forms and elements may undergo changes and new combinations; but we can never believe that what is can ever cease to be. For to suppose the Creator to be ever engaged in blotting out his own work, is to set his omnipotence against his omniscience, and his power against his wisdom. Where human immortality is disbelieved or even disregarded, infidelity and immorality are the natural consequences; for morality and religion are left without a basis; and if death absolves us from all our obligations, we should be justified in disregarding all claims but those of our own gratification and ease. Might would be right; self-denial would be absurd; and this earth would be a scene of unabated vice and violence. But a *pleasing* view of perpetuated life and immortality is only brought to light by the gospel, and therefore it is no wonder that those who have not received its truths in their hearts should shut their eyes to its revelations; for natural conscience ever connects sin with punishment, either in this life or in that which is to come.

Out of the doctrine of immortality, and the relation of man to his Maker, the most influential of human motives

arise. In the striking words of our author,—

"The appreciation of our existence as intelligences related to the Everlasting, is the basis of all right effort to attain whatever belongs to the dignity of man." And "since he has given us the understanding and will to look to him, it must be to supply us out of his exuberance; he cannot have directed our desires by his promises in order to disappoint us, but rather that he may bestow more and more abundantly at each advance of our spirits towards himself, in dependance upon his hand, and thus on for ever, world without end; for every good hope is a prophecy fulfilled already in the divine plan and purpose of our being." This is most true if confined to the christian's destinations and hopes, but it is a matter of regret that Dr. Moore is not more exact in defining proper objects to whom such remarks apply. He recognizes but slightly the distinguishing features of the christian system, or the harmony of its several branches. He maintains a two-fold view of the atonement, and while making it effectual to some, he regards it as possible to all. He dwells upon the love of God at the expense of his justice, and loses sight, to a great extent, of his rightful sovereignty, while unfolding his free graciousness. It is this, we think, that has caused his works to be received with such general favour, and meet with universal acceptance in the periodicals of the day, whether literary or religious. In short, Dr. Moore is a type of a numerous class of writers on religious subjects, who present us with beautiful illustrations and expositions of certain truths of the gospel, but who appear to be utterly insensible to the very existence of others equally important, and to have no apprehension or appreciation of christian truth as a whole, in the harmony and the unity that pervade it from beginning to end.

Our space will not allow us to enter into the various other topics of this work. The various modes of "*mental operation and manifestation*;" the power of "*association*" in controlling our thoughts and actions; the means of "*self-management*," as regards the intellect and the passions; the hidden causes of all our "*likings and dislikings*;" the nature, the source, the objects, and the ends of all true "*knowledge*;" the power of "*faith*;" the workings of conscience; and the influence of our natural "*love of action and of power*," are the remaining subjects discussed and illustrated. The work is full of noble and useful thoughts, though its arrangement is somewhat miscellaneous, and its style often obscure. We should call the author an earnest believer rather than an exact thinker, and eloquent in exposition rather than lucid in argument. We recommend this volume to our readers, on account of the merits we have pointed out, feeling assured that, notwithstanding its defects, it will be found suggestive and instructive.

LETTER TO A FRIEND.

GLEMSFORD, AUGUST, 1848.

My Dear Friend in our best Friend,

I take up my pen to give you a brief account of the last few days of Master George Smith. He took his farewell of our teary region, August 1st. When you have read what I have to say respecting him, I feel more than a little confidence, that you will believe that his home gathering was, "to the spirits of just men made perfect." Our young friend came home a few months since from Bedford, exceedingly ill. The medical gentleman whose opinion was consulted, gave the parents of our young friend to understand, that "he thought the case as to ultimate restoration a hopeless one, in that there were

symptoms of a somewhat rapid consumption." The event established the correctness of this opinion of his medical attendant. For three or four months, indications that his time was short increased with unmistakable significance. His dear relative, now despairing of his restoration to health, evinced much maternal anxiety as to the eternal destiny of her evidently sinking, beloved son George. Many times she said, "I could part with my dear George, if the Lord would be so kind as to give him to leave some *blessed evidence of dying in the Lord.*" It was much desired by his relative that I would visit him, which I did occasionally, and was wont to talk to him seriously concerning sin and grace—condemnation and salvation—the second death and the endless life. I said that I talked to him about these weighty matters; converse with him I could not, for *many* times he would say nothing when I spoke to him about the solemn realities of eternity. His silence was the more painful, in that it was accompanied with proofs, that "sin as exceeding sinful," lay with no solemn power upon his heart; consequently he had no relish for, much less of, the redeeming wonders of the cross. You will judge, my dear friend, what were, under those circumstances, my perplexing exercises. Such work as this is painfully exercising work to a minister's mind; I found it to be so on this occasion, and more especially as our young friend gave not the slightest evidence of soul concern till about nine or ten days before he died.

I was with him on Friday evening, July 21st, when I spoke to him for about twenty minutes, about those eternal things with which he would soon become acquainted. I solemnly reminded him that whither his precious soul went at death, whether to hell or heaven, thither would ultimately his body and soul both go for ever. That

death though it might dissolve the present union of these, yet it could not prevent their re-union on the great day that is hastening, nor their mutual participation in either the woe of the damned, or the bliss of the saved. While I was remarking on these momentous realities he listened with more apparent attention than formerly, but made no reply. When leaving him at this time I took hold of his poor withered hand, and said, I hope with emotions of prayerful solicitude, "Master George, it would do my poor soul good, if I could see evidence that you were truly and deeply concerned about your precious soul. May the glorious Lord make you sensible of what sin is as a violation of his holy law, then you will feel sin to be a damnable evil, you will groan under the burden of it, and sigh agonizingly for an application of Christ's atoning blood, which alone has efficacy to cleanse and save from sin." Having said these things I took my leave of him.

On the following Sabbath he expressed a great desire to see me, wished me to go and pray with, and especially *for* him. I went immediately his desire was made known to me. On entering the room where he was sitting, in a reclining posture, I enquired why he had expressed a wish that I should come and pray with, and for him? He said "the reason was that he felt he was a guilty sinner sinking into eternity without any hope." In replying to some other questions which I proposed to him, he said, "my time is short—my sin is great—my prospects are dark—nothing can relieve me but a *manifestation* that Christ died for me." I could not at this time prolong my interview with him, and having prayed I took my leave, intimating I would see him again soon. From this time I frequently repeated my visits, watching for some satisfactory proof from the

Lord, that the distress which our young friend now exhibited was spiritual in its character and results. I felt jealous lest I should mistake the workings of natural conscience, excited by the evidently rapid approaches of death and eternity, for the heart affecting operations of convincing, humbling grace, the real fruit of the eternal Spirit. I sought therefore to deal honestly and openly with him. He would frequently say, that "he felt he was a guilty sinner, and could have no hope without a *manifestation* that Christ died for him." He earnestly begged an interest in the prayers of all those who were taught by the Spirit to approach the eternal God through faith in Jesus's blood. He said, "I want to pray, but cannot—I want to go to Jesus, but cannot—I want a good prospect of heaven, but find it is not of my getting but of God's revealing." His distress so increased within him and upon him, that his days were perplexing, and his nights sleepless; would often ask his dear mother in the night to read some precious hymns to him about Jesus, saying, "perhaps I shall see him. I want to see him as *my* Saviour. Do you think I ever shall?" In deep distress of soul, and without hope, he continued till about a quarter of an hour before he left our mortal sphere.

I was with him twice but a few hours before he died. While standing by his bed on the first visit this evening, July 31st, I understood him to say "despair," after which he distinctly added, "but I thank God—I thank God." I went nearer unto him, and said, dear George, what about despair? He answered, "I was told that you would not be home from preaching at Stanstead before ten o'clock, I therefore despaired of hearing you pray for me again, as I am so bad, but as you are come while I am alive I was thanking God for

it." A christian friend being present we joined in prayer with and for him; after which he said, "All that I want is that God would *put Christ into my heart*, but I am still unrelieved."

I left him for a short time, when I returned the friend just mentioned, was very solemnly praying with him, and earnestly asking the good Lord to manifest himself powerfully and savingly unto him. This concluded, perceiving our young friend to be much exhausted, and not feeling well myself, I returned home to take a little rest. I bid him good bye; notwithstanding, I was not without expectation that he would revive, and that I should see him again. However I did not. After I left he became to those who were with him evidently and rapidly worse. In very great suffering of body, and distress of soul he said, "*Mother dear* what will you think if I should die thus in the dark? Can you have any hope at all if I die without any *manifestation* of Christ?" Then, as if struggling against despair, he said, "*Mother, dear*, there is yet the eleventh hour." At four o'clock on the same morning, Tuesday, August 1st, it was apparent that his last moments were at hand. His dear mother standing by her dying George understood him to say, "What mean those children here?" fearing that he was becoming delirious, and would die without manifesting any deliverance wrought for him, she very anxiously enquired, what dear George do you mean by the children here? there were no children. "No, *mother dear*, not children, but angels." Then extending his emaciated arms exclaimed, "The glorious angels, *mother, dear!*" "Can't you see them?" What, said his mother, is your soul at last happy in Jesus? "Yes, yes, my soul is happy—*now* happy in Jesus." "Tell him—tell him." Tell whom? enquired his mother. "I mean," he replied, "Mr. Barnes, tell him—tell him—I die

happy in Jesus." This being said he soon breathed his last without a struggle or groan. Amen. Hallelujah.

Thus dear friend I have given you a brief account of the last days of Master George Smith, who died August 1st, aged twenty years. What think you respecting his case? Do not you think that there are solemn reasons to believe that the Spirit taught him his vileness, to make Christ needful, welcome and precious in his experience? Is there not seen in this case fresh cause to admire free grace wonders, and a fresh call to crown free grace in each of our songs? The sweet prince of love smile upon you, is the desire of,

Your's sincerely,
ROBERT BARNES.

ENQUIRY.

To the Editors of the Gospel Herald.
Dear Sirs,

Will either you, or some of your able correspondents, favour me with a few remarks upon God's hardening Pharaoh's heart.

Will the God of mercy and love purposely create his creatures for evil? if not, what does the following passage mean,—“Jacob have I loved, but Esau have I hated.”

A few explanations will greatly oblige,
A Young Believer & Constant Reader.

ENQUIRY

On the appointment of Messengers in the Church.

When a brother is nominated as a Messenger, is it right and usual for him to second the nomination?

I thought it wrong, the other evening, as involving self appointment, and because I had never heard of it being done. But the pastor, who proposed it, maintained it was right, and blamed me for doubting the correctness of the practice. The enquiry is here made in hope that contributors to the “Herald,” which is read amongst us, will guide the church, and either correct, or confirm the opinion of the pastor in this point.

Hull.

EBED.

A REQUEST.

To the Editors of the Gospel Herald.

Dear Messrs. Editors,

I should feel obliged if your esteemed correspondent, John of Marylebone, would, through the medium of the Gospel Herald, give his thoughts on the last seven verses of the fifth chapter of Zechariah's prophecy.

H.....

Obituaries.

JANE MUNDAY.

Jane Munday, the subject of the following memoir, was born at the village of Syddenham in Oxfordshire, in the month of July, 1815, of poor but industrious parents of the name of Hall. Her mother died before she reached her seventh year, and after remaining with her father about five years, she went to London to be with an older brother who had previously settled there. After having remained

here for some time she obtained a place of service in the house of a milkman, by whom she was employed carrying out milk. In this situation she continued to the time of her leaving town, enjoying I believe the confidence of her employers, and as far as the writer of this has been able to ascertain, with credit to herself. After continuing in London about four years her constitution began to give way and symptoms of consumption to shew themselves, medical

advice was sought, and she was advised to leave London and try her native air. This for some time, indeed for years appears to have had, at least partially so, the desired effect, still it was at times evident that he in whose hands is the life of man, had planted within the seeds of that which was ultimately to produce decay, of this the subject of this memoir seems to have been fully aware. On her return from London, she made her appearance when the doors were open at the little Baptist Meeting House, Syddenham; and by her earnest enquiries and unassuming manner soon attracted the notice of, and created a very favourable impression on the mind of the writer of this memoir; longer acquaintance fully convinced him that he had not been mistaken in his opinion, and he soon ascertained, at least to his own satisfaction, that a work of grace had been begun. Time has shown that in this he was not mistaken, still for a long time she was very much in bondage, and her mind consequently very much exercised, so that whilst the writer and others were rejoicing over her as a trophy of divine mercy, she was being exercised with many fears and misgivings of heart respecting herself, this led her to examine very closely and repeatedly the ground on which she was standing.

About this time she married an honest and industrious man of the name of Munday in her native village, but who at that time was a stranger to himself and God; this however did not prevent her filling her place as an hearer of the word; indeed, she has often expressed to the writer how much cause she had for thankfulness on this head, contrasting at the same time her situation in this respect with others around her, who had much to encounter on account of the unequal yoke. Still it was a cause of great anxiety for years, and she would often speak of it with the greatest emotions of sorrow, and say in reference thereto, there is only one thing wanting to make her partner and her a really happy pair. Time only increased this desire on her part, and ultimately this desire was realized, a circumstance that caused her very much joy. But how true is it that there is no rose without a thorn, her husband did not worship at the same place with herself,

so that though they started together on the Sabbath morn, they separated where she would have rejoiced to have gone together. There is every reason to believe that they managed this with as little inconvenience to each other as the case would admit of, but still by the subject of this memoir it was at times very keenly felt. This, with some other matters, made her path appear to her one of difficulty, and seems to have deterred her from ever uniting herself with the church of Christ upon earth. Doubtless this was wrong, and this she severely felt, and very much lamented during a long and painful affliction which confined her to her own dwelling; still it was a fact well known to the writer, and which at times he laboured hard to remove, but without effect. The language of the poet though used in reference to a different circumstance will apply here,

"What various hinderances we meet,
In coming to a mercy seat."

Perhaps a natural timidity, meekness, and love of peace, may in some measure have been allowed to prevail to such an extent, as to have been her hinderance here. I now come to her last illness, a very long, painful dispensation, though as she has often expressed to the writer, a very blessed one. Many times her sufferings of body were so great, that every one around thought she must sink under their weight, and at other times the effect was such, as that she could not bear even any one walking across the room, or even the sound of their speech; and the writer has sometimes gone to see her when her sufferings were so great as not to allow of his seeing or attempting to speak to her; then again the next time she would be seated in her chair so much relieved as to astonish all around her; indeed I have again and again taken my leave of her, and she of me, expecting to meet no more till we met before the throne, and I shall never forget the anxiety with which she would express herself on these occasions, relative to my ministerial labours, and the solicitude she felt for my comfort and prosperity, accompanying the same with the remark, be not discouraged, God has been with you and blessed your labours, and he will still do so,

he has stood by you through many trials in days past, and he will not fail you; and then anticipating our meeting again, she would say, yes, we shall meet again where trouble, and pain, and affliction, will be done away for ever.

"There shall we see his face,
And never, never sin."

Yes, she would say, I am confident of this. I am a poor sinner; but, O, what a mercy! a sinner saved by grace, yes it is all of grace. At another time she said, "I thought I should have been gone before this, but I am still here;" I said, yes, but it is all well, is it not? she replied, "Yes, O yes, the Lord is very merciful to me, indeed I seem to have as much mercy as I can hold, I have had a very painful return of pain since I saw you, it seemed as though my poor body could not bear it, but the Lord wonderfully supported me, and I have since had such a sweet season; Jesus is such a friend, O how precious he is to me, I long to be with him, but it will not be long." She was accustomed to see and acknowledge the hand of God in all; she had many friends, and had many kind attentions even by some who it may be feared knew not the grace of God; this she did not fail to notice, and has often to the writer expressed her sense of the hand of God in this, and with the greatest emotion expressed her desire that God would reveal himself unto them, adding,

"Not more than others I deserve,
Yet God has given me more."

And he who has revealed himself to me, can make himself known to them also.

On one occasion the writer of this found her very much agitated, and, on enquiry, found she had been distressingly exercised for two or three days. This was the last time but one he saw her. He then freely entered into conversation with her, and found that the enemy of souls had made a dreadful attack, arraying before her her past negligence of God, of his house, of his ordinances, and of his cause; the Lord too had seen fit to withhold from her his sensible presence. On hearing this, I said, be it so, you could plead guilty to the former and

have done so many times; and as to the latter, while it shews you what a sad state you would be in without him, and the indispensable necessity of the light of his countenance to your comfort, it does not prove the absence of his love; had there been no such seasons of trial for his people to pass through, there would have been no use for such language as the following, "Call upon me in the day of trouble and I will deliver you." "When thou passest through the waters I will be with thee." And "who is among you that feareth the Lord, that heareth the voice of his servant, that walketh in darkness and hath no light, let him stay himself upon God," &c. She paused, and then said, "I am not in despair, but I want to feel he is with me." I did not; indeed, I could not, having to preach, stay long. On my leaving, she said, the Lord be with you, pray for me that I may be supported, and that I may have patience to bear all his will lays upon me, and that I may again be favoured to feel his presence. This the Lord did not fail to grant her very soon after I left, nor did he again withdraw his presence from her. I saw her only once more after this, on which occasion I found her very weak, and drawing near the end of her journey; I was anxious to know the state of her mind, not because I had any doubts as to her safety, but on her account, and on account of those about her; I felt anxious that her sun might go down quite clear to herself; this, I had the pleasure of finding was the case; I asked her how she felt in the prospect of death, and what I should say of her when gone. "Say," said she, "say I am a poor unworthy sinner, but have obtained mercy at the feet of the cross." I did not stay long, finding her too weak to bear the fatigue of conversation; on taking my leave, she held out her slender arm, and whispered, for she could only whisper, "good bye, we shall soon meet again to part no more, and O what a happy meeting that will be." I cannot say how much I felt on my return on this occasion, but this much I did feel, that we had parted to meet no more on this side eternity. In what I have said, I have written from memory, but as far as I have written I have been anxious to express myself in her own words as

near as my memory would serve me. I might have repeated much more that she said, but have been desirous not to be tedious to your readers. To me the narrative is peculiarly interesting, as containing an account of one who came up under my own ministry; but there is in it a living and dying testimony to divine grace that cannot fail to be interesting to the christian reader. I now close my narrative by putting a question or two to my reader. Reader! what think you of Christ; what think you of the power of divine grace? will it be your happiness when you die to join the subject of this memoir in glory? With every desire for the spiritual welfare of yourselves and readers,

I am, Messrs. Editors, your's in christian love.

H. Oxfordshire.

WILLIAM.

Mr. RICHARD WEEKLEY SEN.

Died on the 8th January, 1849, Mr. Richard Weekley, sen. of Longford, in the county of Middlesex, aged seventy-seven, a lineal descendant of the famous John Wickliffe. He was in early life brought to a saving knowledge of the Lord Jesus Christ, but made no public profession of his faith till twenty-five years since, when he was baptized and united to the Baptist Church at Colnbrook, Bucks., and three years after was chosen to the office of deacon, which office he filled to the time of his death. He had for sometime been much enfeebled, and gave evident indications of his approaching dissolution. He arose on the above-named day as well or better than he had for some time been; and as soon as he had come down stairs, walked into his garden, but not returning as soon as was expected, one of the family went to look for him when he was found dead! He had for some time been happily delivered from the fear of death, and was daily looking for his change. His mortal remains were interred in the burial ground belonging to the chapel where he had rejoiced to meet with his brethren in the worship of God, on Tuesday, the 23rd. January, and a funeral sermon was preached for him by Mr. Lingley, minister of the place, on the following Lord's day morning, from Rev. xiv. 13.

"Blessed are the dead which die in the Lord." The ancestors of the deceased have had a name and a place in the church at Colnbrook from its commencement in the year 1708.

MR. JOSIAS SEAGER,

Late master bricklayer in Her Majesty's Dockyard, Sheerness, and many years a deacon of the Baptist Church, Zion Chapel, in that town, fell asleep in Jesus, December 16th, 1848. For nearly fifty years he had experimentally known the grace of God in truth, and was divinely preserved during that long period in maintaining an honourable testimony to the truth and faithfulness of Jehovah, and the excellency and holiness of gospel principles.

Deeply versed in the depravity of human nature, and the plague of his own heart, he was brought to abhor himself, and repent in dust and ashes, as a poor sinner, everlastingly indebted to covenant love, blood and power.

The general and uniform tenor of his mind is easily told, and may be summed up in a few words—*humble, prayerful, thankful, and faithful*. He was a kind, constant, and liberal supporter of the cause of truth and righteousness, both at home and abroad; and in private acts of benevolence many can testify, that "*The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy,*" Job xxix. 13.

For many years past he was afflicted with deafness, and prevented from hearing the preached word; nevertheless, he would constantly attend the ordinance, and sometimes publicly engage in prayer, in such sweet prostration of soul and honest simplicity, as frequently melted the brethren in tears.

On a Lord's day morning, when praying in the midst of his family, he was suddenly attacked with paralysis, depriving him of speech and the use of his limbs. He was raised from his knees and conveyed to his chamber, from whence he never came out again, but lay near two months in a state of unconsciousness and great suffering, unable to recognize any of the friends who visited him. Albeit, at intervals it was evident he was wrestling with the Lord in prayer for his family, though unintelligible to bystanders.

At length his release was signed; and the emancipated spirit winged its flight to glory, honour, and immortality, leaving behind the poor, diseased and worn out tenement which was carried by devout men to the grave. There deposited in full and certain hope of a glorious resurrection, *aged eighty-one years.*

The writer, in endeavouring to profit by the mournful event, preached a funeral sermon to a large and sorrowing auditory, from 2 Tim. iv. 7, "*I have fought a good fight; I have finished my course; I have kept the faith.*"

Sheerness.

CORNELIUS SLIM.

Notice of Books.

Bunhill Memorials.

This excellent series has now reached its seventh number. It is said that "seven" is a number denoting perfection, and as far as a compilation can be guarded against imperfection, this seventh number of "*Bunhill Memorials*" may be said to furnish a perfect illustration of the design avowed by our venerable brother Jones in commencing the work. We advise our readers to procure the work regularly—to read it attentively—to preserve it carefully—and to recommend it strenuously.

The Descent of Christ in Human Nature, from Eve to the Virgin Mary. A Discourse. BY J. H. TITCOMB, M. A. of St. Peter's College, &c.

This is a well constructed sermon, regarding merely its composition and compactness of arrangement; but an evident ignorance of the ancient and pre-adamite glory of the God-Man, and an erroneous conception of the definite and strictly substitutional character of the atonement, combine to render the discourse sadly barren of savoury and interesting matter.

CHILDREN'S BOOKS.

Teachers' Memento—The Royal Gardens, &c. BY W. ABBOTT.

These little works are additions to the "*Suffolk Sabbath School Books*," and bear all the marks of adaptation and interest which were exhibited by the earlier numbers of the series. We should be glad to see more scope of illustration, and the sentences not clipped quite so closely; but, on the whole, deem our brother, the author,

peculiarly fitted for this kind of writing, and hope he will "take advice," and persevere.

Leslie's Easy Method with the Deists. Gardner, Paisley; Houlston and Stone-man, London.

A new edition of a well known and an invaluable treatise. We feel great pleasure in recommending it to the attention of all who have not read it—and to the recollection of all who have—in this day of specious and spreading infidelity.

PRIZE ESSAY—*The Claims of the Sabbath on the Working Classes.* BY JAMES CRAIG.

A well-written pamphlet, by a working man. It completely demonstrates the incalculable worth of "the Lord's day" to the labouring classes, and is worthy of an extensive circulation, and a serious perusal.

The Sovereign Will, Free Grace, and Good Pleasure of God. A Brief Reply to a Sermon on "The Freedom of the Human Will," by E. Noyes, M. A. BY W. GARRARD.

A pamphlet written hastily, we should think, from the style of its composition; but whilst lacking, in some degree, clearness, connection, and order, it bestows some severe and scriptural blows upon the fashionable "*Dagon*," FREE-WILL, and strikes it from its pedestal of pride, limbless, headless, and dishonoured.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

"Christianity is a religion *resting upon facts*; or rather, it is a religion of facts, of which its first propagators were witnesses and we are believers. It is of the first importance that this be clearly understood. Our faith is not an aggregate of suppositions or inferences, or an accumulation produced by centuries of reasonings. It takes its place among sciences, which, if closely examined, will be found classified facts; and hence their position in human confidence. This is important, since our faith is often represented as consisting in the dreams of fanaticism."—*J. Turnbull.*

"Were it not closely associated with what is sacred, it would amuse to reflect on the shallow scholarship necessary to make a Gamaliel among British infidels. The process can be performed in this way:—Let him get a smattering of the German language, whereby he may dip into the margin of German philosophy; and then let him translate that philosophy in connection with some great name, said to be in Germany that of a great man, and the work is done. What is the result of

translating this German philosophy into English, but that thereby, the bones of Paine and Hobbes, and others of kindred character, have been dug out of their unhonoured graves. That German infidelity is a thing stolen from the despicable raiment of the most despicable class of free-thinkers (*as they called themselves*) of former times; and yet Englishmen are found adoring their theories as the Papist adores his bits of rags and stray bones, said to have belonged to some saint. German infidelity, which now deluges us, in wanting originality, wants every thing; all its stolen arguments and illustrations having been, *long before they were stolen*, triumphantly demonstrated to be false. We refer to this for the purpose of enabling us to state, that the shallow reasoners for infidelity should know, that there are persons who investigate their principles *further than they seem to search them out for themselves*; and that they believe them plagiarists in creed as they are destructive in practice".—*Ibid.*

Intelligence.

COLNBROOK.

The Anniversary of the Sunday School belonging to the Baptist Chapel in this place was held on Christmas day, 1848. Mr. Bonner, of Unicorn Yard, London, preached on the occasion: in the morning from Dan. ii. 20—22; and in the evening from 2 epistle John, 9, "The Doctrine of Christ." Suitable hymns, original and select, were sung by the congregation and by the children. From the report it appears, it is thirty years since the school was established; one, and only one, of those who first engaged in it remains to take an active part in it. As in former years, on the morning of the day the girls were presented with a new straw bonnet, and the boys with

a cloth cap each. The attendance was good, and the collection amounted to something over nine pounds.

DUNSTABLE.

Brother Carpenter, late of Mitchell Street, St. Luke's, baptized five persons on Christmas evening, and on the first Lord's day in January received into full communion fifteen persons. These services were truly a time of love to many souls, even to see the goings forth of their God and King in the sanctuary. The Lord has wonderfully appeared for his people in this part of his vineyard, so much so, that many exclaim, with grateful emotions and gladdened hearts, "What hath God wrought!" In days that are

gone things were very low with the disciples of Immanuel in this place; and from many a sorrowful heart a cry has ascended to the God of Zion, "How long, Lord? Wilt thou not revive thy people, that the beauty of the Lord our God may be upon us?" And the Lord has graciously answered their breathings, so that Zion, that was a wilderness, now rejoices, and blossoms as the rose. These few feeble Jews have decided to build a new meeting house, to the honour of their God and King.

Should there be any lover of Zion disposed to lend a helping hand, the smallest contribution will be thankfully received, by Mr. Halifax, (Deacon,) High Street, Dunstable.

AN OBSERVER.

BRENTFORD.

Ordination of Mr. C. H. Coles.

The public recognition of Mr. C. H. Coles took place on January the 2nd, over the Baptist Church meeting in the New North Road, Old Brentford. Mr. Foreman commenced the morning service by reading and prayer; after which Mr. Curtis, of Homerton Row, made some very appropriate remarks on the nature and order of a gospel church, then called upon the church to state the leadings of providence in reference to Mr. Cole's coming among them to labour in word and doctrine; when one of the deacons read a short account of the rise and progress of the church to the present time. In 1819 the church was formed, when ten of the professed followers of the Lord Jesus were united in church fellowship, and through this period of time the Lord's care of his family was noticed, in sustaining and upholding them, in supplying them with the word of life, and adding to them; so that, although many have been removed, and many have fallen asleep, yet eighty-nine names are yet on the church book, united in the bonds of the gospel. After which the Lord's providential dealings were noticed, in bringing Mr. Coles among them, and the unanimous call of the church for him to take the pastorate among them. Mr. Curtis then called on Mr. Coles to relate his call by grace—his call to the ministry—his views of truth—and

the providential dealings of the Lord in bringing him to speak in the Lord's name at Brentford,—which he did in a solemn, affecting manner, by noticing the state of degradation he was in as a sinner, the almighty arm of sovereign grace in rescuing him, laying the ministry with weight on his mind, providentially appearing and bringing him forth to proclaim salvation in the name of the Lord; in holding forth all the great and distinguishing truths of the gospel, and in bringing him to Brentford in the mysteries of his providence. After which Mr. Wyard recognized the union, in giving the right hand of fellowship to Mr. Coles and one of the deacons, on behalf of the church; and in the afternoon offered up the recognition prayer, in a most solemn and appropriate manner. Mr. Foreman then gave the charge to Mr. Coles, from Titus ii. 7, 8, in his usual pleasing and admonitory manner; and in the evening Mr. Wells preached to the church, from Gal. v. 13, 14, and made some weighty remarks, and gave suitable advice and seasonable cautions. The chapel was crowded. Indeed, it was a day of holy solemnities. May God bless the union, confirm it, and make his servant a lasting blessing, for his name's sake.

Mr. Lingley, late of Stowmarket, in the county of Suffolk, has received and accepted a unanimous invitation to the pastorate, from the Baptist Church at Colnbrook, Bucks. and entered upon his pastoral labours on the first Lord's day in February.

MOUNT ZION CHAPEL, HILL STREET, LONDON.

Lord's day evening, January 29th, brother Foreman baptized six persons, three females and three males, one of whom is in his seventy-third year, and who has very recently been brought to the knowledge of the truth.

We had a crowded chapel, and better than that, we had the "Master of assemblies" scattering his blessings: and we pray that the good seed sown on that evening, may produce fruit unto God, and give occasion to report, by and by, that the Lord has been adding more to his church here, of such as shall be eternally saved.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

APRIL, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

"WHAT THOU SEEST WRITE IN A BOOK."

What thou seest in *scripture*, the histories, laws, prophecies, doctrines, promises, precepts, reproofs, threatenings, and encouragements recorded there; for as it is the word, the truth, the testimony, and the counsel of God we are to preach and speak, so this is what we should write, in neither are we allowed to depart from the divine word. What thou seest IN CHRIST, as a divine person, the Father's first-born Son, the complex head of the church, the incarnate Saviour, the Lord our righteousness, an atoning priest, a teaching prophet, an eternal king, a rising conqueror, a living intercessor, and the righteous judge, *that* do thou write: What thou seest in THE CHURCH, as the mystical bride, a spiritual body, a chosen family, a little flock, a beautiful building, a fruitful garden, an assembly of saints, or a company of worshippers; or if thou seest in her a selection of sensible sinners, a number of mournful sufferers, a troop of weary travellers, an army engaged with enemies, or a tuneful choir in the triumphs of eternal victory; *that*, my heart, my hope, my hand, do thou write. What thou seest IN THYSELF, my soul, or thy fellow-servant in the Lord, as poor, weak, worthless, guilty, and lost by nature; as needing nothing less than the blood of Christ to cleanse away thy crimes, and his perfect obedience to cover the defection of thy services; thus, my soul, thou seest, and

thus do thou write. What thou seest in the *world*, full of hatred, unholiness, hostility, iniquity, hypocrisy, wickedness and misery, whose principles, practices, pleasures, profits, and honours are condemned to die, and will be followed with a fearful punishment, for its very friendship is enmity against God; and thus it is written in the book of books. What thou seest in *heaven*, where God, and saints, and angels dwell, where devils, defilement, offenders, and afflictions never come, but where all is undisturbed felicity for ever; thus do thou write, for thus it shall remain. What thou seest in *hell*, where the wicked are bound in chains, dwell in dreadful darkness, feel an unquenchable fire, and endure eternal torments; thus this fearful sight we write.

But who are the persons expected and directed to *write* such things, on whom does this work devolve? Not the ungodly, nor false teachers, of whom there are many, nor private christians, though some of these, both men and women, have well done in this way; but public ministers of the word appear to be the persons to whom the precept at the head of these remarks may be applied, as it was to the apostle John, who also did as he was commanded, and has left us the benefit of his good example. Some who are called ministers do not preach, as they only read what others have written. Others write the whole of their sermons, and afterwards utter neither more nor less than they had written; such preaching, (if it may be so called,) I neither adopt nor recommend. But I think all true ministers not only should, but will be careful to study their sermons before they preach them, and that they may well assist their private studies and public preaching also, by writing an outline of their sermons on paper or in a book. We ought to depend wholly on the Spirit's help in the pulpit, but that is no reason for neglecting the appointed means in private: and if we are favoured with valuable views in the study, may they not be better retained for public use by writing them down than if we wrote them not? I am aware that writing in the way I have stated may be most likely condemned by such as say they know not what text they shall preach from till they get into the pulpit. And there are some hearers so squeamish that they would hardly think us orthodox if they knew we wrote a word; but neither of these parties alter my opinion in the least, so long as the Lord says, "*Write what thou seest.*" Write not what others see and say, but what *thou* thyself seest. It is a blessing to receive truth through other good men, but we want to have and hold, see and teach it as our own treasure. Truth should be written, and it is written in the Gospel Herald and other good books, that it may

be read and heard, that it may be known and believed, and obeyed. Thus may the reader be blessed, and God be glorified, that the writer may have reason to hope he has not laboured in vain.

"What thou seest write."

My soul whate'er I see
In thy celestial Lord,
In sacred truth, the church, and thee,
My writing shall record.

I charge thee then to choose
The way thy Saviour trod;
So shalt thou every sin refuse,
And glorify thy God.

So shalt thou surely tell
What wondrous grace is given;
Far from the world of death and hell,
And find the joys of heaven.

Little Gransden.

THOS. ROW, *A Labourer.*

THE SCRIPTURAL DOCTRINE OF THE ATONEMENT.

Lex's reply to "Frater in Fide."

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir,

I beg permission to make a remark upon the letter of your correspondent, "Frater in Fide," in the current Herald, in relation only to the views I have already expressed upon this great subject. With that part thereof which concerns Mr. Kitchen I shall not interfere, as I have no sympathy with the sentiments which "Frater in Fide" repudiates.

I hope to write under the full influence of the divine motto of "Frater in Fide," that "all scripture is profitable for doctrine." I believe my previous communications were so penned. I think my statements are founded upon the testimony of scripture, and though I may not have marked by distinct notation the particular passages upon which they are based, I trust no attentive reader will be at a loss to find internal evidence of their scriptural character. The assertion that I do not "even once quote scripture for any support, for any part of my propositions," I regard as a somewhat hasty, and an unauthorised allegation of my good brother. Surely, it must have escaped him most inadvertently; I cannot suppose for a moment, that he would contend that the language I use in reference to the character

of the death of the Lord Jesus Christ, "he was made a curse," is not a quotation from scripture, because the words, for us, Gal. iii. 15, are not appended.

Comparatively speaking it is an easy thing to quote scripture. Sometimes under a colourable pretence it is done even to oppose and contravene the mind of the Spirit. Satan himself furnishes a striking example, in tempting the Lord of life and glory. So now do the catholics, and some protestants also, I fear. I by no means intend to impute that so does "Frater in Fide," because from his letter I judge him incapable of such an intention. But he knows very well that one sometimes sees a long quotation of scripture passages, strung together in a very confused and disorderly manner, which though failing to eclipse the coruscations of their individual supernal glory, as constituent parts of divine revelation, reflects discredit upon the skill of the hand which does so much, though it may be, unintentionally, to mar the order and harmony, by displacing the parts of the beauteous whole, which no human art, though it may pervert, can ever improve or adorn. An irrelevant quotation may exhibit some knowledge of the letter of scripture, not of its spirit and import. It is taking a liberty which a due regard for its sacred contents and its author, would rather tend to repress than encourage.

I now beg to briefly adduce a part of the scriptural evidence in support of my propositions. As to my first position, asserting "the distinction between suffering a legal infliction and a natural consequence," I ground it upon Genesis chap. iii. 1, 11. What better ground upon which to build it up than that of its first exhibition, as well as first and fatal developement. In chap. ii. 15, 16, we see for the first time in the history of the world, its Almighty and sovereign Creator investing himself with the character and attributes of the lawgiver and judge. This is the first statute law given to man—"But of the tree of good and evil, thou shalt not eat of it." In tempting Adam to break and outbrave the sanction of this law, the devil denied the truth and faithfulness of the great lawgiver who had declared that, "in the day that thou eatest thereof thou shalt surely die." This piece of blasphemy, audacity, deceit, and presumption, he never since has outdone, except when he said to the Saviour himself, "fall down and worship me." These are the two master-strokes of hell. The event in the first instance proved him a liar, and the last issued in an almighty rebuke. No sooner had the victims of his diabolical malice acted upon his suggestion, and violated the law of their rightful sovereign, than the sentence

of that law took effect, though the full execution was delayed. They died, for they were "cut off" from communion with God, never again to be restored but through a mediator. Though not yet locked up in the place of final and fearful perdition, the sentence reserves in the chain of its power to the general judgment, those unredeemed from its curse, when the mandate "depart ye cursed," will remain the broad seal of their doom, for ever. This is the legal operation of the law against sin—the commencement—the consummation.

We turn to the natural consequences, as we have just seen the legal sentence has been, as yet, but exacted in part. And "because sentence against an evil work is not executed speedily;" so Adam and Eve seeing they were not at once swept from the earth to the regions of blackness and darkness for ever, began to sew fig-leaves together to cover their shame. Here is the natural operation of sin. They *knew* their guilt and their shame; they begin with the belief of a lie—the stepping-stone to all manner of wickedness. The sentence is not at once carried fully into effect; and, in the madness of a momentary intoxication, Adam, possibly, might delude himself with the thought that he could deceive the Eternal—that what the devil had said was *true*, and what the Eternal, *false*. But the day passes not before the deception vanishes, for as the voice of Jehovah in the evening zephyrs over the flowery garden of Eden bursts on his ear, his guilt awakens his slumbering consciousness, and he is *afraid*. The majestic tones of the Eternal King approach nearer and nearer, his fear increases to the highest intensity, until the question from which he cannot escape arrests him, and, "Adam, where are thou?" forces from his lips the reluctant confession—"I was afraid, because I was naked." The reply of Jehovah supposes the natural operation of sin. "Who *told thee* thou wast naked?" It is not only to fill a man with distress, but to expose him to the stings of the natural conscience within him. The record of man's first and fatal transgression, furnishes an example and illustration both of the operation of the natural consequences, and of the legal sentence to which it exposed him; while it also exhibits the difference between them, and affirms their inseparable and joint, though distinct operation.

My second position—"that Christ as the legal substitute of his people, suffered only the judicial sentence," is founded upon a whole class of passages which refer to the legal substitutionary character of his death. He was "made under the law, that he *might redeem* them that were *under the law*," Gal. iv. 4, 5. "For thou wast

slain, and hast *redeemed* us to God by *thy blood*," Rev. v. 9. "As in Adam all" (all his race) "die," (become subject to the *sentence of death*) "even so in Christ shall all" (all his chosen seed) "be made alive," (delivered from the *sentence of death*) 1 Cor. xv. 22. "For he hath made him to be sin for us," imputed to him our sins, which he bore, as our surety, and, as such, suffered the *sentence of death* in our stead, as though the actual sinner, 2 Cor. v. 21. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13; *i. e.* he endured the curse for us which we had incurred, viz. *the curse or sentence of death*. "Christ was once offered to bear the sins of many," Heb. ix. 28; *i. e.* he was offered to justice, on behalf and instead of his brethren. "He hath perfected for ever them that are sanctified," Heb. x. 14; *i. e.* *legally* perfected them; cleansing them from guilt and the charges of law. "He appeared to put away sin by the sacrifice of himself," Heb. ix. 26; *i. e.* *legally* put it away. It appears to me, that all these passages distinctly and clearly affirm the *legal character* of the atoning sufferings of the blessed Redeemer; they refer to his endurance of the *judicial sentence* pronounced against sin, and the release of his people, as the blessed result. In point of justice, its effect as to them has ceased for ever. The reference in all these passages appears clearly to be to the *legal consequences of sin*, and a *legal expiation*.

Then, look to the scriptural terms with respect to the *nature of the atoning sacrifice*. It is called the "price of redemption." "Ye are redeemed (says Peter, 1st. epistle, 1st. chapter, 19th. verse,) with the precious blood of Christ." "The church of God which he hath purchased with his own blood," Acts xx. 28. "Ye are bought with a price," 1 Cor. vi. 20. "He came to give his life a ransom for many," Matt. xx. 28. Here it is affirmed that the Lord Jesus Christ, has bought back his church from the hands of justice, at the price or ransom of his own life. Hence its precious and full sufficiency. The price to justice was paid, and justice, as was meet, has released from death. There is, therefore, "now, no more offering for sin," because no more "condemnation."

The atoning sufferings of Christ were, therefore, of the *judicial sentence*. The direct natural and personal consequences it were impossible for it to enforce; as for instance, the sting of guilt and remorse. Being made under the law he might suffer, nevertheless, all that an innocent person in a world like this could endure, not involving an act of personal transgression: not, however, by way of expiation, but of an exemplar, mediator, and glorious head, in exercise of his own voluntary sovereign and gracious designs,

As to my third position—man existed before the law was promulgated. In the order of nature, existence claims the priority. The law regards, and binds him as a creature. The sentence takes effect only in case an event subsequently arises. At present I shall rest satisfied with grounding the argument upon Gen. i. 26, 31; and 2 chap. 7th verse, upon which, in my opinion, it is most clearly and fully established. The duration of his existence also was no less determined, in exercise of the same sovereign prerogative, by which he was called into being. Its conditions were to be regulated only, in case the events should transpire, by the joint operations of sovereignty and justice. "In him we live, and move, and have our being," Acts xvii. 28. As a sovereign, Jehovah gives and maintains the existence of men. "Unto God, the Lord, belong the issues from death," Psalm lxxviii. 20. How? as a sovereign. "There is one lawgiver who is able to save and to destroy." Here he unites the two characters—one lawgiver "able to save," as a sovereign, those whom he loves—"to destroy," as a judge, those left under the power of the sentence, which, at his hands, will receive full execution.

The atonement which Christ has effected, is the evidence that it was the legal sentence which he endured. This was the cup of wrath which he drank, wrung to the dregs. Hence redemption is ascribed to his death. "Christ died for the ungodly," Rom. v. 6; see also verse 10. "Christ died for our sins," 1 Cor. xv. 2. He was "covered with all the waves of his (God's) wrath," Psalm lxxxviii. 7; i. e. the legal sentence of wrath which, as a judge, Jehovah, otherwise, would have inflicted upon his people. As prophesied by Daniel, ix. 26; and by Isaiah liii. 8, he "was cut off" by "the sword" of justice, Zech. xiii. 7. And "thus it behoved Christ to suffer" the legal sentence against his redeemed ones, as well as the temporal sorrows incident to their present condition, that he might become "a merciful and faithful high priest in things pertaining to God," not only to make reconciliation, but to qualify and perfect himself, to "succour those that are tempted."

Your correspondent affirms that before I can carry my point, I must first prove from scripture, "that the punishment of hell is only mental," as "there may be the punishment of real fire." Then I confess I despair of being able to carry it. I trust I am not yet mad enough, to storm an admitted impossibility in the attempt. At once I admit, that I cannot prove that hell is not a place of real fire; but, will my good brother undertake to prove that it is? Either way I do not think it of *real* consequence to my argument. All I undertake to prove, is, *that justice exacts its own sentence only,*

and no otherwise regulates, controls or affects, the operation of natural consequences. The actual suffering attendant, may be greater or less, but the sentence *does not include* it. It awards no suffering but that of its own infliction. While I contend that the Saviour suffered no more at the hands of justice than the infliction of the sentence incurred by his people, I by no means, intend to maintain, that he suffered nothing beyond it. He might undergo voluntarily any suffering incident to his condition; but this would not be atoning or legal suffering. It was not an exaction of law, as part of its sentence; but by virtue of a personal right, springing from purposes and feelings of compassion and grace. I must confess that I have read nothing yet which, in my judgment, shakes this position. For a moment, let it be remembered, that the sentence of justice in taking full execution cannot be reversed. It therefore annexes itself to the existence of man, under all its conditions. If, then, he is immortal, that becomes an adjunct to his immortality, and seals him up to sufferings which have no end. In my humble opinion it matters not to the argument, whether the suffering referred to be mental only, or material also. Hell is the region of final banishment, and the sinner will have to endure all that that dread name imports, as well as the mental gnawings of guilt; as to inward distress, the criminal bears in addition all the rigours of the clime of his expatriation. The sinner is banished already, and endures, more or less, the conscious sorrow of sin; but, as yet, is in a comparatively endurable land, to that to which the finally impenitent are finally destined. Justice deals with things as it finds them. It is not invested with creative and sovereign powers, and prerogatives.

Your correspondent also complains that I assert, "that justice in its sentence has not an eye to the special amount of consequent suffering." I say that it does not regard the "amount of suffering arising from the *operation of the natural consequences.*" It does not mete it out. It inflicts only the suffering consequent upon the execution of its own sentence. I understand him to controvert this position. His objection, however, I think, stands unsupported by evidence. His reference to a supposed "difference in the extent of infliction between males and females, youths and adults," I do not understand. Why! it happens invariably, that he who incurs a capital judicial sentence, bears it, inevitably, despite sex or condition, except through a special sovereign interposition! The law proposes no amelioration of sentence on any such consideration. If this be not so, let your correspondent instance the contrary. And, as to

"the sick being respited until able to bear the pain," the essential distinction between immediate and deferred execution affords a complete explanation. A respited sentence of death, afterwards carried into effect, in no way ameliorates *the consequent suffering*.

I do not, as intimated by your correspondent, assert that the legal is not a *positive infliction of suffering and pain*. I say it is not the primary or principal intention of law, divine or human. To "cut off from the fellowship of the good," and to consign the transgressor to a place where he can no more disturb or disgrace that fellowship is *the intention*. But to "cut off," is a positive act, and the cause of privation and suffering. A deprivation of good, to a being constituted as man, results in suffering, of necessity. To be punished "with everlasting destruction," is to suffer the sentence of wrath, not to be reversed—the extinction of hope and of happiness without remedy. The dread language of the Lord Jesus Christ, as judge, at the last great day, "Cast him into outer darkness, there shall be weeping and gnashing of teeth," I take as expressive of the last act of legal administration, and descriptive of the resulting eternal condition of those to whom it refers.

It appears to me that your correspondent is mistaken in his supposition, in saying, does not "suffering the vengeance of eternal fire imply continuation of judicial infliction?" It implies an *irreversal of judicial sentence*; and, because man is made by nature immortal, a consequent eternal condition of suffering. Is "Frater in Fide" quite sure that the reference in Jude 7, to Sodom and Gomorrah, intends more than the fact of their destruction by fire upon the plains of their wickedness, never again to have name or place among men, but to be execrated? The effects of the destruction remain for ever. It is the "suffering the vengeance of eternal fire;" see also 2 Peter ii. 3—6. If, on the contrary, we suppose the reference to be to a present condition of suffering, in the place of final perdition, the same idea is paramount, i. e. they now suffer the legal sentence and natural consequences of their wickedness, from which there is no escape. The place of their torment being that which the legal sentence consigns them.

It is not exactly correct to allege that I say "that justice had no control over the length or duration of Christ's sufferings." What I said, or meant to say, was, that it had no control over the amount of the sufferings arising from the operation of the natural causes, to which he submitted. It regarded only the suffering inseparable from the execution of its own sentence, the most terrible within the conception or endurance of an innocent person. To be "cut off"

from God, and the society of all holy and happy beings, is, indeed, the cup of God's wrath without mixture. I suppose that when divines say, "that justice itself demanded his acquittal," by a figure of speech, they mean to affirm, that according to the ordinary notions of natural justice, such was the demand. I do not, however, remember to have read in the scriptures that justice required "his acquittal." I believe they represent uniformly, that all that justice had to do in the matter, was to see the law honoured, by enforcing its penalty. Its power, then, was completely exhausted. It laid its hand on its victim, and released his redeemed ones. An Almighty Redeemer, by the energy of his own omnipotent power, raised himself from the dead, and returned as a prince from the land of his banishment. "It was not possible for him to be holden of death." His holiness and omnipotence is the key to his return, resurrection, exaltation and glory. These glorious issues furnish incontestable proof that it was *justice that he expiated* by enduring, as a surety, its sentence. Death was the penalty; death was endured; he "died the just for the unjust."

One word to your correspondent, upon his remark that I "appear to him to give up the question of Christ's having endured an amount of suffering, equal to what the elect would have endured for ever in hell, if they had not been saved by blood." I contend that the Redeemer endured the full *amount of the legal sufferings*, which otherwise the elect must have suffered. If this be so, justice releases of necessity those for whom he was surety. It receives its whole claim and infinitely more honour than if the whole race had suffered for ever. It was not necessary to my argument to prove more. If I prove this from scripture, and I am sanguine enough to believe that it furnishes abundant evidence for the purpose, I not only break the neck of Dr. Payne's argument and objection, but undermine and destroy the very foundations of Arminianism and moderate Calvinism utterly; for if he suffered all justice demanded, who shall say that to redeem his people from death, it was necessary for him to suffer either more or less than such requirement. No other person than that of the glorious God-man Mediator, either in earth or in heaven, angelic or human, could have sustained the burden, and have effected an honourable and triumphant deliverance. It would crush an angel—it required the Deity.

I think that the whole of my statements rest upon the ground of "imputation" and "union." Upon the union arising from the choice and affection of Christ for his church, "in due time he died for it." He could not have died had not the sins of his chosen been

transferred and imputed to him. But this is an inexhaustible theme, it is impossible to notice every one of its features, (*who shall do them justice?*) in the space allowed to an essay in the pages of the Gospel Herald. The attempt would be something like trying to collect, and concentrate the rays of the meridian sun into a nutshell. Blessed are they who are vitally united to Christ, and know and experience oneness with him. They comprehend, in their degree, something of the meaning of the apostle, "he that is joined to the Lord is one spirit." The foundation and results of this union lie beyond the limits of time—its commencement—its close.

Your correspondent, Mr. Editor, says "that your flag is in danger." I cannot subscribe to this doctrine. I have perfect confidence in the faithfulness of him who said, "Heaven and earth shall pass away, but my words shall not pass away," Matt. xxiv. 35. And rather than "Lex" should write one sentence against these words of truth, he would prefer that his arm should be struck from his body. "We can do nothing against the truth, but for the truth," is his motto. So far as I myself am concerned, I exult in the language of the psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning," Psalm cxxxvii. 5, 6.

I am, dear sir, your's faithfully,

Lex.

Some Experience of a "Brand Plucked out of the Burning."

LETTER III.

My Dear Friend in our Best Beloved,

Some truly remarkable mental conflicts occurred in my experience when I was but a mere child. The powers of my ruined and depraved nature exerted themselves in my mind with a force and vivacity which I still most distinctly remember. In the middle of the night on one occasion, I suffered in a dream so much horror and condemnation of soul on account of sin and a kind of fore-view of its results, that I sprang trembling from my bed, and wept, and tried to pray until the morning. But, alas! this must have been the condem-

nation of my natural conscience merely, for the impressions made were soon obliterated, like words written on the sand of the sea shore. One thing I was never able to lose sight of entirely, namely, my *sinner'ship* and *need of mercy from God*. And although I had no clear and definite and heart-humbling views of sin, I always had, *more or less*, a vague, dismal, ever-present sense of God's anger against sin, and against *me* as standing before him in the character of a *sinner*. Under the influence of this feeling, I never dared to close my eyes at night without a short form of prayer, which I framed

for myself, and which I will here quote. "*Oh, Lord God Almighty, I beseech thee for thy name and mercy sake, to pardon my sins, and to bless and prosper me in all my undertakings. Amen.*"

This was a *fearful* and *selfish* prayer. But it must be regarded as comprehensive, though brief; and, in some respects, "much in little." I used to feel very uneasy if, on any account, I fell asleep without reciting my form of prayer, and on awaking, during the night, and remembering my omission, I used to "say my prayers," and then felt more free to go to sleep again. So that from mere force of habit, I found my "form" an opiate to both my conscience and my corporeal system. Yet, on arising in the morning, I was ready for any idle mischief and wicked course, and I *now* see in the retrospect how inoperative and unsanctifying *natural* prayer and all the other features of *natural* religion are. It may seem strange and even incredible to some, that I should tremble and transgress—*pray* and persevere in foul and flagrant iniquity; but *such was the fact*, and I shall state *my* experience *as it was*, however it may differ from that of other individuals. Another fact may serve to illustrate the point in hand. Often during my attendance upon the means of grace, in the company of my father and the rest of the family, I have been the subject of reflections, such as these;—"What a stern and deep dislike I feel for these things—how my heart rises in hatred to the gospel as it falls from the lips of the minister—how much I should prefer some idle books to the bible, and these old familiar hymn books—how happy I should be if I were not in this truly prison-like and detestable place;—and, yet, see *my father's fixed attention*—his gladdened looks—his bright smile—his occasional slight nod of approbation—and his half whispered interjectional "*ha!*" as he hangs in delighted attention upon the minister's words. This cannot be all fancy—although I dislike these things *He* loves them—though I find no sweet reality in them, *He* does—there is, then, *some great and vital difference between him and me.* Oh! his must be true enjoyment, *even here on earth*, and it is the more precious as leading to eternal life, or if it have no such issue, *it gives solid pleasures here.* Oh! if I had a million worlds and every one of them were richer than all worlds are, *I would give them all* to know, and love, and live upon "the joyful sound" as my father evidently does."

Christian fathers! when you are, perhaps, sighing in secret sorrow over the apparent uselessness of your efforts, and the fruitlessness of your monitions and your prayers, the blessed and sovereign Spirit may be owning and blessing even *your looks* and *your manner*, to the benefit of your surrounding little ones. May *HE* enable you to act and walk exemplarily in the view of the dear children whom God hath given you.

One part of my dear father's conduct I look back upon (if he will pardon my saying so, for general good) with regret. My mind was, at an unusually early period, susceptible of educational

impressions; so that I learned, for instance, to *read* with great fluency whilst little more than a mere infant. My imaginative powers were also of the most lively cast for my age, and I was ever and always on the search for books of *an entertaining* description. Of this want, so common to children, my father never seemed to be observant; or, if he did observe it, he appeared disposed to show it no favour, and grant it no indulgence. Nearly all the books he approved, besides the bible, were old orthodox works on divinity, and a picture-graced "Book of Martyrs," bound in calf, covered with green baize, and as big as the table, (and as to its adaptation to children almost as dry,) were the only authorized books in our house. Any work of imagination, however pure as to its sentiments, chaste in its diction, or beneficial in its tendency, was denied admission. This had, in my own case, some most sad and lamentable consequences. I had an ardent desire to be *amused* by reading, and as I was not provided with books which *combined entertainment with instruction*—the only books, by the by, which the young will readily accept and thoroughly prize—I used secret and deceitful means for gratifying my wishes, and, during my childhood and boyhood, read hundreds and thousands of novels and romances, of the lowest and loosest kind. I

thus became, and continued for years, *an indiscriminating novel reader*. This was bad enough; but when I remember *the falsehood* and craftiness constantly in use to enjoy this reading without discovery, I sorrowfully write it down, and would, with the utmost possible earnestness, close this portion of my childhood's history with a few cautionary observations.

Christian parents! exercise the most careful discretion in providing for the minds of your children intellectual food which is not all dryness and insipidity. Procure instruction blended with enough of the imaginative to make it pleasant, rather than distasteful and repulsive. Wholesale novel reading is detestable; but it is not more hurtful to the juvenile mind than a harsh and dogmatical exclusion of all fictions, *as such*. I am, of course, stating *my own views*; but lengthened experience and observation prompt me to express it as my most settled impression; that a blind and unintelligent condemnation of nearly all works of an imaginative and entertaining kind, tends, by the law of natural *reaction*, to plunge the subjects of it into errors and evils of the most fearful kind; and my own case is, I think, painfully corroborative of the truth and propriety of my statements.

Affectionately your's.

.....

Correspondence.

STRICT COMMUNION.

"Oh! that heartless, hide-bound, slug of a thing—strict communion."

DEAR BROTHER AND EDITOR,

The above sentence is the heedless

invective of Dr. John Campbell. His attack is unmanly, because he would not allow a reply to appear in his columns. A request in the last number of the "Herald" has induced me to

offer a few observations on the subject, which, if you think calculated to set the minds of any at rest on this point, you will perhaps give them insertion.

Strict communion began with our adored Head and Lord. When he instituted the supper, only himself and his disciples were present; and it does not appear that Judas partook of it. It was practised by the apostles after our Lord's ascension; for in vain shall we look for any unbaptized persons being admitted to the Lord's table in their days, or in the days of their successors for two centuries. And why was this, but that a distinction should be kept up between them in whom obedience followed faith, and who professedly were Christ's, and they who were not. It is said, *that* distinction is not needed now. But is the world any less the world now than then, or is the church any less the church? "But you keep from coming to the Lord's table them who love the Lord as well as you do." I deny it; we prevent no one who shews his love by obedience, and walking in the ordinance of the Lord; but we cannot sanction disobedience to the Lord's precept and example also, by permitting those who refuse to take up their cross in this ordinance of baptism, to partake with us of the supper. And why it should be desired by those who say they cannot see baptism, I have often wondered at, because they have their own tables to sit down at. But I begin to perceive that our practice is a reflection on theirs, and if we are right, they are wrong. Well, we believe we are right in following the Lord's and the apostles' practice, and therefore we cannot join them, or permit them to join us; and to our own beloved Master we stand or fall.

The best reply I can make to those who contend for mixed communion is this:—I believe that the Lord appointed, and that the apostles practised

strict communion; I have searched the scriptures for myself on this point, and I cannot depart from any practice which is sanctioned by the word of God and apostolic precedent, to please any man. If I did, I should belie my principles, and bring guilt upon my conscience. But you are not charitable in so doing. I cannot practice charity at the expense of truth. But is it not like saying, "Stand off, I am holier than thou?" No; I have no holiness of myself, and all the holiness I boast is that which flows from union with Christ; and all the knowledge I possess Godward, is the result of the Spirit's teaching; so that in nothing do I claim to be better than you; if I have been taught to know more, and made to behave better than you, the glory belongs to my Teacher and Maker. Well, it appears to me neither more nor less than a little bit of bigotry in you Particular Baptists. If it be bigotry to adhere strictly to that which I believe to be the order of the Lord's household, and to practice that which the Lord commanded, I do not mind being deemed a bigot to the end of my days. I am fully persuaded in my own mind, and unless you can show me a "thus saith the Lord" for any different belief and practice, I must continue what I now subscribe myself—A Particular and Strict Communion Baptist.

And, dear brother in Christ Jesus,

Your fellow sinner,

W. HOLMES.

To the Editor of the Gospel Herald.

MY DEAR BROTHER,

I feel greatly obliged by your continued kind notice of "Bunhill Memorials." It has been my aim, by sparing no pains, to put out a work of interest; and I have my reward in finding the "Memorials" obtain an approval from every quarter, far beyond my expectation.

In numbers seven and eight there are some interesting matters respecting Mr. John Martin, of Keppel Street. I had transcribed *more*, but my work forbade enlargement. Still I am exceedingly loath to throw an extract taken from a sermon of his into my accumulating heap of waste paper; do then, Mr. Editor, let it have a place in your "Herald's" office. You will find it *superlatively excellent*; and who knows but it may prove a word in season to not a few of your readers.

I am, yours in christian love,
Jireh, London. ANDREW.
March, 1849.

"If I make you *sorry*, who is he then that maketh me *glad*, but the same which is made *sorry* by me," 2 Cor. ii. 2.

"Most noble thought! It intimates, that if he hath not comfort, and fellowship, and communion with christians, notwithstanding all their weaknesses and infirmities; he is never to expect it from any other society. Men of fortune, men of science, men of title, men of power, *merely as such*, could never make his heart glad. *Admirable!* I protest, if any man under a profession of religion can be *at home* any where, but in truly christian *society*, and truly christian *conversation*, I should very much *doubt* whether *that man* ever partook of the grace of God in truth. My dear friends, *lay this fine thought to your hearts*, and do not be *shy* of your christian friends. Others may amuse you, tempt you, flatter you; but—who will *comfort* you? Where are you to feel *truly at home*? Where will you *unbend* the powers and sorrows of your minds, the longings of your souls, and the rising affections of your hearts? *Tell me nothing to the contrary.* You *CANNOT* do it if you are *christians*. You cannot do it, but in truly christian company, and with people who are called by the mighty grace of God. Ten thousand *quarrels* would

die; ten thousand *excesses* would rise, if we drank into this spirit; if we often said concerning our dear christian friends—"If we grieve you, vex you, make you uneasy, who in the whole world is to make us *glad*?"

BRIEF REMARKS on Rev. xxii. 19.

To the Editor of the Gospel Herald.

BELOVED MR. EDITOR,

It is not because I wish to intrude upon the ground of some abler correspondent, nor because I am favoured with ability to throw any particular light on the subject; but seeing on page 212 of the Gospel Herald for September, 1848, Rev. xxii. 19, among other portions of scripture in a *request*, and not being willing to sit idle when there is any thing to do, I thought I would venture to give my opinion on the text, and which I will state in the following *brief remarks*.

There are three different ways in which the Lord has been pleased to deliver his word: *first*, to be *spoken* for the then present use, Jer. xxvi. 2; Acts v. 20; *second*, to be *written* for the then present and future use, Psalm cii. 18; 1 Cor. x. 11; and *third*, to be *sealed* for the future use only, Dan. xii. 4; and the writing was called a *book*, Jer. xxx. 2. And books were written that the matters should be sure and not lost, Neh. ix. 38; and to keep all in remembrance, that nothings should be forgotten, Ex. xvii. 14; Mal. iii. 16; and also that all should be done as written, without fail, Gal. iii. 10; Luke xxiv. 44; Heb. x. 7; Psalm xl. 7, 8. And after the manner, therefore, of a business-like man, in keeping books and exact accounts, the Lord in his holy word is solemnly set forth before us as having books, and keeping strictest accounts of all things to a final settlement, both of the good and of the bad; "for the eyes of the Lord are in every place, beholding the evil

and the good," Prov. xv. 3.

We read of *books* out of which the wicked will be judged, Rev. xx. 13, 14; for wickedness being diverse, as set forth by the *bundles* to be burnt, Matt. xiii. 30, for the judgment of the wicked there are *books*. But as salvation is *one*, and the unity of righteousness is in *one*, we read of but one final judgment *book of life*, the "Lamb's book of life," Rev. xxi. 7; and that "Whosoever are not found written in the book of life, are cast into the lake of fire, which is the second death," Rev. xx. 14, 15. And as with God there is one book called *the book of life*, all the adopted heirs of the grace of life and of salvation are registered therein for life eternal, "whose names are in the book of life," Phil. iv. 3. As our Lord said to his disciples, "Rejoice that your names are written in heaven," Luke x. 20—written in heaven by the hand of electing, immutable love—written in the Lamb's book by the hand of completed, eternal, redemption love—written by the quickening hand of the Holy Spirit in undying, regeneration love—and, with all truth and faithfulness, written descriptively, characteristically, and vitally in the *bible*, as the infallible transcript of all that is meant and comprehended by the book of life; and a living name in the *bible*, by any feature of heart and life character, is life for evermore; is, by the gift and grace of God, life everywhere, in heaven, and in the book of life, although the name written be but that of a mourner, seeker, thinker, or crier after mercy, the Lord, and his salvation; or of one that is not offended in Jesus, Matt. xi. 6.

Now, as every truly humbled believer in the Lord, through grace, by the power of the Holy Ghost, is one whose name is written in every true, living, and saving sense, in the covenant, secret, and revealed *book of life*; and, as a consequent humble, prayerful, and true profession of the truth, faith, and

hope in Christ, by the gospel, is the *visible* sign among men of divine life in the soul, and of being so written among the living in Jerusalem, and in the book of life; even so, every *professor* of the vital religion of the quickened people of God, and whose character among men *appears* to answer to that of the truly called to be saints, stands *professedly* among men as one whose name is in the *book of life*; and who, by such a *profession*, presents a sort of claim among men to the really having a name in the *book of life*, and to all that, by divine love, really belongs to the truly living by the grace and Spirit of God, and to be received into the communion of the saints, as a saint, and as one of themselves, in all their interests by grace in God. For all true vital and personal godliness being the pure fruit of the love and gracious power of God, Gal. v. 22, 23; Eph. v. 9, it is in its principles, disposition and practice, a matter of *friendship* with God, James ii. 23, and accordingly, every professor, professes to be such a friend of God, as shewn by our Lord in his parable, Matt. xxii. 12. Every believing saint is an *heir* of God, and shall inherit all things given in the covenant book of life, all things in the *holy city*, all things in and belonging to the church of God in her destined glory, and all things daily, as needful, which are promised in the book of revelation; and every professor of the truth, professes to be such a saint, and to be such an heir, and to possess the promised *right* to inherit all things in the book of life, the holy city, and in the revealed book of promises, the bible. And it is on this large *professional* ground and premises that the Lord speaks in our text, as of all within the pale of a *profession* made of his name, his truth, and his revealed religion, and the *pretensions* of such a profession, in regard to interest in the book of life, in the holy city, and the book of revelation, and

all that belongs to the true and living sons and heirs of God, Luke xv. 31.

But we know that in all ages there have been those who have assumed the *character* of the godly, and presumed on all the grace given *rights* of the godly, and sometimes with bolder pretensions too, than many of the humble have had the confidence to do; and who have stood, walked and talked, fair and godly-like in the eyes of men for a while, as the stony ground and the thorny ground hearers, Matt. xiii. 20, 21, 22, who were willing for a season to rejoice in the light, John v. 35, like *Saul* among the prophets, 1 Sam. x. 11, *Ahithophel* with David, 2 Sam. xv. 12, xvi. 22, *Joash* king of Judah, all the days of Jehoiada the priest, 2 Chron. xxiv. 2, *Judas* among the apostles, and *Ananias* and *Sapphira* among the disciples; Acts v. 1; and who like those who were offended at the word, and went back and walked no more with Jesus, vi. 66, have turned again to a wallowing in some mire as bad, and in point of errors and perversions of the truth and ways of God, worse than before their profession of the truth, 2 Peter ii. 18, 19, 20, 21, 22. Some would call these *fallen from grace*, but the apostle John, more correctly speaking of all such, saith, "They went out from us, but they were not of us, for if they had been of us, they would have continued with us, but they went out, that they might be made manifest that they were not all of us." 1 John ii. 19. "These, like all graceless, lifeless, and loveless professors of the godliness of God's saints, stood so fair in their profession, that they appeared among and to the saints, as saints themselves, and as fellow heirs with the saints; but having no root of grace in them by the regenerating hand of God, they became, as all such do after a while, restless and unhappy in and with the truth, and Satan presently putting something into the heads and hearts of all such,

as he did into the heart of *Judas*, to go out from the disciples, and to betray Christ, deny the truth, pervert the scriptures, take from and add to the word of God, to become scoffers, walking after their own lusts," 2 Peter iii. 3. They "leave the paths of uprightness, to walk in the ways of darkness, Prov. ii. 13, and concerning faith, make shipwreck of their profession, 1 Tim. i. 19, 20, and wresting the scriptures, 2 Peter iii. 16, they become like branches cut off and withered, Isaiah xxvii. 11, John xv. 2, and like trees twice dead and plucked up by the roots, Jude 12, and that is taken from them which they once *seemed* to have, of saintship and the promised rights, interests, and privileges of heirship, according to our Lord's words, Luke viii. 18, and in them is shewn the apostate character intended, and on them are denounced the solemn threatenings of our text, according as it is elsewhere written, saying, "The hypocrite's hope shall perish; whose hope shall be cut off;" Job viii. 13, 14; "the candle of the wicked shall be put out," Pro. xxiv. 20, and the joy of the hypocrite is but for a moment," Job xx. 5.

To me, therefore, it appears plain beyond all scriptural contradiction, that the sole intent of our text is a reflective, contemplative, and prophetic consideration of apostasy from a profession of the *truth* of God, in its various forms, both individual and on the larger scale of antichrist, as seen, foreseen, and anticipated by the apostles, together with the mangling of, taking from, and adding to the word of God by art and subtle invention, to get rid of the plain truth, force and importance of the word of God, pretending at the same time to godliness, and to all the rights, interests and privileges of godliness; as the *Jews*, by their traditions, made the word of God of least account, and yet claimed to be *godly*, with all the

promised interests of godliness, and as the most erroneous have always done, and do now, and as the apostate papistical church of Rome has done, and does now, making void the scriptures by their own decrees, formalities, and even fooleries; and as many to an awfully wide extent are now doing by their pomp, outward forms, and mere moral eloquence, who do not profess communion with Rome, and all these pretensions are at once denounced and most solemnly condemned in our text, as its plain meaning and design.

We know that there are many who hold the notion that our text intends to say, that there are those persons who are in a safe salvation state at one time, but from some circumstance in their after life, they are cut off from what was once their real salvation interest, and so perish at last. But observe, 1. This would contradict the most solemn, fundamental, and plainly spoken text in all the word of God. 2. This would deny God himself of his *foreknowledge*, in making a man a saint by a direct purpose of eternal salvation, and yet after this work is begun, something happening unexpected, and the soul is lost after all, and God is as much disappointed as the soul is lost! 3. This would tax the great works of God, and God himself in his works, with the same weakness and uncertainty, as belong to frail imperfect man, and that God is as much dependent on favourable circumstances for the success of his work, as short-sighted feeble man is, although he hath said, "I will work, and who shall let it?" 4. Or this would go to say that *saintship* is of man's own making, contrary to the sacred word, Isaiah xliii. 21, Eph. ii. 10, 1 Cor. xv. 10, Psalm c. 3, and that if man will finish up his own saintship well and perfect to the end, he shall have a reward for his work, but that if he does not finish it up well, even to

heaven itself, he shall be cut off from all good, and get nothing at all for what he has done; denying at once that salvation is of, and by grace, according to the scriptures. 5. This notion goes to say, that the people holding it, have a high opinion of their own ability, and of their good use of the same thus far, and of how well they mean to use the same to the end; as they intend to go to heaven it would seem! Brave souls! The disciples could not save themselves from a sea storm, with Christ on board, but these it would seem, can save themselves from sin, death, and hell, and finally to heaven itself, by a mere salvable provision made for them, without the arm of him that is mighty to save.

The Lord foreknew, and we are made to see and know that there are many who seem to consider that it matters nothing what they believe or disbelieve, receive or cast away, in regard to the word of God and the true principles of the divine will revealed, if they be but what is called *pious*. But contrary to this, the Lord clothes his word in our text with the utmost importance and awful solemnity, and makes a most solemn appeal to character on the importance of the same, shewing that a man cannot be wrong with the word of God, and be right at the same time for eternal life with the God of the word—that a man cannot at heart be wrong with the word of salvation, and be saved by the salvation as set forth only by that word—that a man cannot be saved by grace, and at the same time deny the word of the truth of grace—that a man cannot be at peace with God, and at war with his word at the same time. All such professions and pretensions are at once condemned and cut off, in the word, spirit, meaning and intent of our text.

We conclude, then, that as saintship, true, vital and personal godliness for

eternal life, are God's own workmanship, our text is not intended to say that the least of such workmanship shall fail, miscarry or come short of the final promise and inheritance of eternal life, even in the feeblest of the praying, seeking, trusting, waiting saints, but that all the workmanship of Satan, feigning God's gracious work, under a profession of his revealed religion, and the bold pretensions thereof to its interests and its claims, shall be detected, cut off, cast out and perish; as saith our Lord, "Every plant which my heavenly Father hath not planted, shall be rooted up," Matt. xv. 13; while "Those that be planted in the house of the Lord, shall flourish

in the courts of our God," Psalm xcii. 13, 14, 15. As salvation therefore, is wholly of God, of his will, of his pleasure, and of his grace only from first to last, from purpose to promise, from promise to operation, and from progressive operations to final, triumphant, and eternal completion, all who believe and receive the gospel truth of it in the name of our Lord Jesus Christ, and trust in the merciful kindness of the Lord, for the blessings of it, shall, by divine promise and without fail, obtain the same; and such is the humble and only hope of

JOHN of *Mary-la-bone*.

Obituaries.

MISS EMMA SHEPPERSON.

A short memoir of Miss Emma Shepperson, late of Chatteris, Isle of Ely.

The subject of this memoir, was born at Benwick, in the month of May, 1826. The former part of her life might have led those who knew her to suppose, that she would have lived to an advanced age, for she was strong and healthy until she arrived to the age of about eighteen years. But God's thoughts are not as our thoughts, nor his ways like our ways; we judge after the outward appearance, "God works all things after the council of his own will." The family of Adam must return to corruption, (i. e. the greater part of them,) for God said, "dust thou art and unto dust shalt thou return." "But the sovereign disposer of all events has determined the bounds of their habitation, and by an irrevocable decree has fixed the number of their days upon earth," Acts xvii. 26; Job vii. 1. & xiv. 5. Many live in this sinful world until they are a burden to themselves and to those about them, until the "keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they are

few, and those who look out at the windows be darkened," &c. Eccles. xii. 3. Others are cut off in the vigour of youth, while "their bones are full of marrow, and their breasts are full of milk," Job xxi. 24. The dear saint of God above named was one of the latter number, her days were few. She lived a stranger to vital religion, and was wholly unacquainted with the nature of a spiritual birth, until she was about eighteen years of age. She had been accustomed to hear the gospel all her life time, more or less, and had heard the prayers of the righteous under the parental roof from her childhood. But notwithstanding all this she was fond of the gaieties, and perishing pleasures of the world, as all other young people are, who are not truly converted to God. "For they who are of the world will mind the things of the world." While she was at school, (when about sixteen years of age,) she felt the arrows of distress, and was alarmed through the fear of death and judgment. But those convictions were but transient; when she left school, though she attended under the ministry of the word, and manifested some deference to the externals of religion, and also a regard to the ministers of the gospel,

the effects of those convictions were apparently worn off, but were again awakened in some measure some months previously to her giving evidence of a saving change of heart. Now she was anxious to hear the gospel, and did so as often as she possibly could, but was stumbled at the doctrine of election, and used to say to her sister Eliza, "I cannot see election." But this holy doctrine was soon opened up to her judgment under the ministry of the gospel at Warboys, and subsequently was blessedly made known to her through the ministry of the Holy Ghost, which the following part of this narrative will prove.

When she was about nineteen years old, she visited her sisters and friends at Sheffield, and was not long there, before the Lord saw fit to bring her to the gates of death through affliction. Now the time was come for the life and power of divine grace to appear, for while heavily afflicted in body, and thinking about the vanities of this dying world, these words came with power to her mind, "My God, my God, why hast thou forsaken me." She felt as if she was forsaken, and as if hell must be her portion. The horror of her soul, according to her own testimony, was indescribably great; being asked by her nurse "what was the matter?" she replied, "agony, agony! it is my mind, not my body, that distresses me." Through the weight of guilt upon her conscience, the terrors of death, and the fear of being finally lost, (she told the writer of these lines,) that the perspiration poured down her face abundantly, and prayed earnestly for pardoning mercy. At this time she frequently read the third chapter of Lamentations, and found something therein suitable to her feelings, especially these words, "He hath filled me with bitterness, he hath made me drunken with wormwood." "And I said, my strength and my hope is perished from the Lord; remembering my affliction and my misery, the wormwood and the gall." In this state of soul she continued about a week. At length mercy through blood was powerfully applied to her distressed mind. The words in Isaiah xlviii. 10, wherein it is written, "Behold, I have refined thee, but not with silver; I have

chosen thee in the furnace of affliction," were delightfully and unctuously sent home to her heart, and enabled her to feel that her burden was gone, that the snare was broken, that the captive was delivered, and that her soul was pardoned. Soon after this she returned back again to her father's house, at White Fen, Benwick, and was confined at home through affliction for about four months. During this time she was supported in her mind and felt resigned to live or die. On one occasion she was overwhelmed with joy for some hours; repeating hymns and portions of the word of God, was her happy employment nearly all one night. Her youngest sister seeing her eyes suffused with tears, was anxious to know the cause thereof; she said in answer, "Child, my Father calls, come home." But alas! how helpless are God's dear people; when he gives them joy they cannot retain it one moment longer than he continues to shine. When the natural sun goes down below the horizon, we cannot retain his vivifying and warming rays. Neither can a child of God keep himself in a holy, happy frame, only as the Lord keeps him. The subject referred to in this memoir, was an exemplification of this, for she soon lost the joys above stated, and began to doubt and fear they were not the genuine effects of the work of the Holy Spirit upon her heart. She was soon after this restored to health, so as to be able to attend on the means of grace, but was never quite well; at the beginning of last summer she felt very poorly, and was anxious to be baptized, and to this sacred rite she submitted on the first sabbath in July last, and joined the church of Christ at Warboys the same day. The symptoms of pulmonary consumption were very evident at that time; but she was naturally of a lively turn of mind, and was favoured with a solemn sense of the Lord's presence also, therefore her indisposition was but little felt on her baptizing day. Her communion with the church militant was very short; her strength would not allow her to come ten miles to hear her own pastor more than once or twice after she was baptized. All the means that paternal love and wisdom could devise, and medical skill administer, were resorted to

with a hope of arresting the malady, and of restoring her to health. But the time was come for her departure out of this world of cares and sorrows, that she might breathe in a purer atmosphere, and live where sin and sorrow can never be known. Clouds and darkness enveloped her soul for some weeks before her death; in fact she was led through a terrible wilderness of sterility and hardness for several weeks; and consequently, felt an anxious desire to get well; the thought of dying filled her with dismay. She never lost her hope, but the life and savour of godliness were gone. The enemy of souls tempted her much, and she had to retrace the steps she had trodden, in order to gather up something to encourage her that the Lord had appeared, and would again appear.

I never saw any one so anxious to live as she appeared to be about a fortnight before her demise, and when her dying day came, she was evidently more solicitous to die than she was before to live. O, the wonders of redeeming love! This is always manifested when the redeemed most need it. When our beloved sister in the Lord came near the swellings of Jordan, the waters thereof presented a smooth expanse, for he who "holds the winds in his fists, and measures the water in the hollow of his hand," was specially with her.

On Saturday night, December 16th, 1848, Satan fiercely tempted her; he knew he had but a short time to work, and therefore hurled his fiery darts at her as furiously as he could. But while she was attacked, she was heard to say, "get thee behind me Satan, thou shalt not have me." On the Lord's day following she felt more composed; the enemy of souls was not permitted again to sally forth in battle array against her. Peace was now restored, and faith was on the wing; a spirit of prayer was poured down upon her. When she retired to bed, she prayed very fervently for herself, her father, and all the family; and prayed for her pastor, and for the church with whom she stood a member. When her prayer was ended, she said, "I have enjoyed it." A little communion with her precious Lord revived her spirits; after this she was cheerful and solemn, and conversed very much

with her pastor on Monday evening. The subject that engaged her attention, was experimental religion. The world and its cares were all gone. Monday, four o'clock, p. m. she said to her nurse, "if this is dying, tis beautiful, happy, happy." This night the power of the last enemy was evidently working upon her. Early on Tuesday morning the 19th, it was clear to all who saw her that her end was near; her father, sisters and brother, mother in law and others, all gathered around her dying bed some hours before she departed; she knew she was dying, and felt the pains of death most acutely. But the sacred pleasures of her soul, were sometimes so great, that the agonies of death were apparently lost. On one occasion, (about three hours before her spirit took its flight,) the grim tyrant caused a grotesque countenance, which was awful to behold; but this did not last many seconds, her countenance quickly brightened up again, and her soul was evidently unspeakably happy. She now lifted her hands and eyes up, and with a smiling face, saying, "beautiful, beautiful, beautiful." Every soul in the room was deeply affected at this sight, and all who feared God among the number, felt that it was a little heaven below. Just before this manifestation of divine power, the pains of dying were acute; but in a moment the scene was changed, the sombre features were illuminated with such a radiance that no pen can describe, nor human tongue fully depict. The writer of these lines never witnessed anything like it before, and perhaps never will again. After this she laid down again on her bed, and felt much pain in her body, often saying, "Come death, come death, why can't I die!" Being asked whether she wished to die to get rid of pain, or to be with Jesus? The answer was, "to be with Jesus." About an hour and half before her breath was gone, she said in a whisper, "be still, be still, I am going, I am going!" At this time she knew everybody in the room, and was perfectly collected. Her brother came just before this to see her die, when he came into the room, she heard him, and knew him, but would not open her eyes lest she should be disturbed, and be detained a little longer in this dying world. This she said afterward. About an

hour before she breathed her last, nothing was heard from her lips, only once, saying, "lift me higher." Now her head dropped on her right shoulder, and never again moved it, but continued breathing slower and slower, until the vital spark was gone, which took place about two in the afternoon, December 19th, 1848.

In this death bed scene, there was nothing in a literary sense to interest the beholders; no displays of sparkling genius, nor bursts of oratory; but there was the sublime, for there was a soul filled with the love of God, just on the borders of eternity, angels surrounding her, the world retiring, and the glories of heaven opening.

Her remains were buried in a family vault at Benwick, on Christmas day, and the text which was so blessed to her soul while at Sheffield, was preached from, immediately after the interment.

From this account of the life and death of one of the Lord's people, we are reminded, 1st. of the brevity of our life upon earth. What is your life, said James, "Tis even a vapour that appeareth for a little time and then is gone."

2nd. Of the sovereignty of Jehovah. Some of the Lord's people live for many years in this world of sorrows, others are brought out of darkness into the marvellous light of the gospel, and are quickly afterward taken to heaven.

3rd. That however low a saint of Christ may sink in his, or her, feelings, God will shew his faithfulness in supporting his people, and in finally delivering them from all their doubts and fears, &c.

4th. The absurdity of thinking too much about the perishing things that belong to this time state, for this is not our rest, we are strangers and pilgrims here.

5th. Of the propriety of asking ourselves, whether we are prepared by sovereign grace for the change that awaits us.

Reader, dost thou know what it is to have passed from death to life?

D. IRISH.

MRS. SARAH KENT.

It is the lot of very many of the children of God to pass through this

world without being called to take any prominent part in the affairs of his visible kingdom upon earth. Yet in the circle of their private acquaintance they are seen to exemplify all the graces of the christian character, and to adorn the doctrine of God their Saviour by their life and conversation. Their friends and relatives take knowledge of them that they have been with Jesus, and when called away from this vale of tears, they are bound up in the affectionate remembrance of those who have witnessed the power of divine grace in them through life, and in the hour and article of death. This was eminently the case with the subject of the following brief sketch. Sarah Ramsey (afterwards Mrs. Kent) was born in the month of December, 1818, of parents who knew and valued the truth as it is in Jesus, and who were many years members of the church under the pastoral care of the late Mr. Stevens of London. It was their constant care to instil into the minds of their children a knowledge of the religion of Jesus, but it was a considerable period before they saw the converting power of divine grace in the mind of their beloved daughter. In the year 1835, when she was about 17 years of age, the Holy Spirit was pleased to make known to her what a sinner she was, and what a Saviour she needed. She often particularly referred to a sermon preached by the late Mr. Stevens about this time from Matthew vi. 33, "Seek ye first," &c. which was greatly blessed to her soul, and which led her constantly to bear the passage in affectionate remembrance, together with the 433rd hymn in Mr. Stevens's Selection. At this period she was at school, and she wrote thence to her dear father, unreservedly making known to him her newly formed feelings and desires, and asking of him many questions which she now felt to be of vital importance. Her parent was overjoyed at this first fruit of his prayers for his children, and wrote her a long and appropriate letter in which were the following remarks:—

"I am much gratified at the contents of your letter, I hope the desires there expressed are not natural, but from the influence of the Holy Spirit, who alone can and does work in the minds of the children of men, to cause them

to feel they are sinners, and need a Saviour, and to renounce their former ways, and chose the ways of holiness, happiness, and eternal life. Your letter informed me, that, 'you sincerely hope the wish expressed comes from God in answer to your own and my prayers. I hope, my dear Sarah, it does, and that you will favour me with *another* letter, for you say in closing the first, that you could say much more if time would permit. I shall be glad (and so will your affectionate mother) to hear how it was you came to make use of prayer; also what were, and what are, the wishes of your heart before that holy, righteous, and gracious being, whom we adore as our covenant God.'

Her dear father also wrote her several beautiful portions of scripture to comfort and encourage her mind, which she often referred to as being of great worth to her at that time.

It appears from her private memorandums, that she was baptized by Mr. Stevens, Nov. 3rd. 1836, when about 18 years of age. She continued at school some time after joining the church, this occasioned her frequently to be absent from her place, which she much lamented. In the wise providence of God, her parents were removed a considerable distance from Salem Chapel, and removed their membership therefrom. Her dear mother wrote to her at this time, to ascertain her mind upon this removal, pointing out the difficulties that might arise from her being left to attend alone.

Her reply is strikingly characteristic of her warmth of feeling towards the house and the people of God. She says, "I cannot but feel much obliged for your kindness with regard to me. Unless a very great alteration should happen so as to render it impossible for me to attend at Mr. Stevens's, I shall continue there, and go as often as I possibly can. Do not trouble yourself about me, as I am very certain no other minister will so much have my affection and attendance while he is living.

With my bible and hymn book, I can enjoy sometimes a happy prospect, through his love, who died for his chosen, and I wish to be sensible of his kindness who fixes the bounds of our habitations, and has fixed me *here* for a time. I do not like being

so far from chapel, but our heavenly Father has the end in view, and when he sees fit will remove me nearer, when I shall enjoy him in public worship as well as in private. If not so, we have the promise that all things shall work together for good to them that love him. This has been my consolation, and I trust will continue so. These difficulties will not frighten me from a minister, through whom, as the instrument, I first saw and believed my title clear to his love, which is better than life.

Some time after this she went to reside at home, and in the year 1843 she became united in marriage to her beloved companion, who survives to mourn his loss. She was humble and diffident in her deportment, and usually reserved in her manners; but her views of divine truth were very clear. The person and work of Christ and of the Holy Spirit, together with the certain salvation of the elect family of God, she contemplated with delight and gratitude; the fear of death, which keeps so many of the people of God in bondage, was happily removed from *her*, so much so, that even when she was well in health, she seemed to have no wish to live.

The following few extracts from her diary will show the exercise of her mind and the sweet breathings of her soul towards God.

"At a prayer meeting—enjoyed it very much. When, dearest Lord, shall I love and serve thee even unto death? O do thou keep me from sinning against thee, my Redeemer, my Husband, the Lord of Hosts is thy name."

"Have not thought much of thee, my dearest Lord, this day. Oh make me watchful, and keep my feet lest I should slip."

"Heard twice—liked the prayers, and enjoyed the holy Sabbath once more. Lord grant me many such, and much better, and make me very thankful."

"Much to lament. Lord, I do not love and serve thee as did thy dear saints of *old*."

"Much enjoyed the word spoken. Dearest Lord, may I love communion with thee more and more, make me thankful for the many mercies thou hast bestowed upon me, and may I live to thy praise."

"Dearest Lord, hitherto thou hast

helped me; O make me thankful for thy merciful loving-kindness, and take me once again to worship on earth with thy church, which thou hast permitted me to join. O wilt thou assist me to *watch* thy loving-kindness and tender mercy; make me a sincere and true follower of thee, my Redeemer, Saviour, God."

"The glory from the sun, the beauty from the moon, and the brightness from the stars could as soon be separated, as Jesus our God from us. As a tender mother taketh care of her child in sunshine and presseth it to her in the dark, so our God upholds us. This God is *my* God, and he shall be my guide even unto death."

"May this word be a lamp to my feet, a light in my path, a comfort in affliction, and friend in adversity's dark and trying hour; may thy promises cheer my fainting heart, and thy precepts warn me from danger, while passing through this wilderness."

"Dearest Lord, may my life be an exemplification of the real christian's. May some take notice and enquire the true path to happiness, holiness, and God. Without thy blessed revelation, where would sinful, condemned mortals have been? sunk in that

abyss where anguish never cease. Oh what gratitude and praise are due to thee for that hope of which thou hast made me a partaker! and do thou continue to feed this hope in my soul, until thou shalt call me home; then, may my spirit take her flight to those mansions of everlasting bliss, where she will with ecstatic joy, join in the praises of my Redeemer, my Saviour."

Her last illness was short. On February 17th, 1849, she was confined, and apparently doing well. But a change took place, which no medical skill could arrest, and she speedily fell under the ravages of a disease which was afterwards discovered to be gangrene of the lungs. Upon her first attack she said to her husband, "the Lord hath helped me hitherto," as if implying her confidence in him for the final conflict which was so soon to take place. Just before she expired, being asked if Jesus was still precious, she answered, yes, with all the fervour her little remaining strength would permit. She fell asleep in Jesus on the morning of the 20th, and awoke in that happy world, where sin and sorrow have no admission.

THOMAS KENT.

Intelligence.

NEW ASSOCIATION.

On Friday, February 23rd, a meeting was held in Featherstone Street, City Road, London, consisting of the following pastors:—Messrs. C. Box, of Woolwich; W. H. Bonner, of Unicorn Yard; D. Curtis, of Homerton; S. Milner, of Shadwell; G. Moyll, of Peckham; J. L. Meeres, of Bermondsey; J. Newborn, of St. Luke's; T. Slade, of Camden Town; C. Smith, of Shoreditch; G. Wyard, of Soho; and J. Woodard, of Ilford. These brethren, after prayer and consultation, united to form, and engaged to use their influence to persuade others to join them, in an Association, to be known as "The New Association of Particular Baptists in London and its Vicinity;" such vicinity being understood to embrace a circuit of twelve miles from the General Post Office.

This Association is intended to unite those ministers and churches,

who, besides practising strict communion, are opposed to the popular usage of "offering" Christ and gospel grace, and of inviting men indiscriminately to believe unto salvation; and opposed, also, to the sentiments by which this inconsistent practice is attempted to be vindicated. Rules agreeing herewith were unanimously adopted. It was decided to hold a quarterly meeting of *pastors only* for brotherly conference, every such meeting to be followed by a public service, when a sermon will be delivered upon a given subject, by a brother previously selected; and an *annual* meeting of *pastors and churches*. The first quarterly meeting will be held, God willing, Friday afternoon, April 20th. The sermon in the evening will be preached at Soho Chapel, Oxford Street, by brother Bonner, the secretary of the Association, upon "The love of the brotherhood." The public service to commence at half-past six o'clock.

THE
GOSPEL HERALD;
OR,
POOR CHRISTIAN'S MAGAZINE.

MAY, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay.

KING PHARAOH.

At page 70 of the March number of the Gospel Herald, an enquiry is made upon the subject of "God's hardening Pharaoh's heart."

A little time since my attention was directed to an extraordinary article, headed "King Pharaoh," in a periodical having a wide circulation. I read that article with painful emotions. Like the bulk of papers on theological subjects appearing in most of the religious periodicals, so called, of the day, it appeared to me to be deeply impregnated with the leaven of the mystery of iniquity; i. e. false doctrine. Beneath the large folds of a gilded tapestry of learning and eloquence, and the assumption of an eminent pietism, abounding in these periodicals, the scorpion of error, and the sting of death lie concealed. Happy is the humble believer who escapes unharmed from the perils and snares of a profession of godliness destitute of the power strewn thickly around him, and to contact with which, more or less, he is exposed. There are but a few which speak the pure language of Canaan, either as to gospel doctrine, or christian experience. Denying actually, or virtually, Jehovah's absolute sovereignty, and its correlative doctrines, and affirming absolute human free agency, and its connected absurdities, the great part, amid all their flaming pretensions, evidently have not a mission to advance the honour of God or the knowledge and love of

the truth. The immense circulation which some of them obtain, shews very plainly the taste of the "*professing world!*" whose inordinate appetite craves for and devours them. The object of the article in question is to shew that "Pharaoh hardened his own heart," and that all that is meant in the sacred narrative by "the Lord's hardening his heart," is simply only, "that he permitted it to be hardened." The scriptures affirm both "that the Lord hardened the heart of Pharaoh," Ex. x. 1, and that "Pharaoh hardened his own heart." Both statements are equally true, though not in the same sense: the former referring to the determination of Jehovah; the latter, in subjection thereto, to the actual doings of Pharaoh. We must not, however, forget, even though this writer should not admit, that permission *implies* determination; and, in this case, as the Divine Being was not indifferent to the consequences as the whole history shews, they, with respect to that determination, certainly came to pass of necessity. It avails nothing to say, as is said by this writer, "nor is this a style of speaking wholly unpractised by ourselves, How common it is for people to say of an over indulgent parent, 'he [she] ruined the children.' How? Not restraining; as the result, though not inevitably, 'the children ruined themselves,' for it, surely, will not be pretended that the permission of an over indulgent parent compasses, as an end, the children's ruin. The over indulgence arises from some other source. Here the purpose of Jehovah was to destroy. But he goes on:—"and so far from the Lord's necessitating Pharaoh, that surely is against all reason. A parent permits his child to have his own way; does the parent necessitate the child to take his own way? Necessity it should be understood does away with free agency." Then, assuredly, away free agency goes; for though a parent's permission does not necessitate a child to take his own way, yet Jehovah's permission, in this case effected the accomplishment of his purpose as to King Pharaoh. Though an over indulgent parent permits, he intends not to ruin his child, but it was the Lord's purpose to destroy Egypt's King. An over indulgent parent is generally very kind, though mistakenly so, to his child; but the Lord, we believe, shewed no particular favour to Pharaoh, while he visited him with one act of vengeance after another in rapid succession, increasingly heavy. He did not contemplate with respect to Pharaoh what the parent hopes, even in the midst of his over indulgence, with respect to his child, viz. that yet in the end it may be well with him; but from the first intended to drown him and his host in the sea. This purpose his permission accomplished. "But,"

interposes this writer, "he must have tempted, if he necessitated Pharaoh." This, however, is said, much easier than it is proved. With respect to his purpose the Lord might *necessitate*, and yet not *tempt* Pharaoh in the sense of the apostle, nor tempt him at all, notwithstanding the frustration of the intentions of the haughty Egyptians. But the writer asks, "would he have said 'I will' if he had been coerced?" No doubt many a man says "I will," who, nevertheless, is unconsciously working out the purpose of him whose plans he would be glad to overturn. And, the "I will" of Pharaoh, and the "I will" of every other sinner, but just brings to pass the counsel of him who gave all things existence. By their "I will," men intend to subserve their own, but, actually, fulfil the divine purpose they wish to subvert. Further, the writer affirms, "we are shut up to one conclusion, viz. that the Lord was under no obligation to prevent Pharaoh on the one hand, that Pharaoh was under no compulsion on the other; therefore, Pharaoh hardened his own heart." Neither will this hold, just as it stands. With respect to divine determinations he was under compulsion; with respect to his own consciousness, he hardened himself; but the latter is the result of the former. The apostle recognizes the principle when he says, "*Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain,*" Acts ii. 23. The power of God "*causes the grass to grow,*" with regard to his purpose; with respect to vegetation, "*the grass groweth up.*" With respect to his purpose the Lord hardened the heart of Pharaoh; as to his own consciousness, Pharaoh hardened himself. Job attributes to God as a final cause that which, with respect to direct operation, was ascribable to satanic agency. Finally, the writer states that the raising up of Pharaoh, refers "not to his creation, but preservation." Pharaoh fell down under divine judgment, and the Lord "raised him up," i. e. permitted him to stand or continue the adversary of his people. In point of argument it amounts to the same thing, for, from time to time, he was "raised up," only that, eventually, he might be cut off, signally, in the Red Sea. And, mark, his "preservation" involves his "creation." He was "created" that he might be "preserved," and "preserved" that the will of Jehovah respecting him might be accomplished. The great fault of this kind of reasoning is, that to the "permission" of God, it accords *too little*; to the "free agency of man," so called, *too much*. The permission of Jehovah supposes his absolute sovereignty, and his absolute sovereignty is incompatible with the notion of the creature's absolute freedom. Admitting

Jehovah's absolute sovereignty, the highest freedom a creature can claim is, to move within the sphere of action assigned to him, upon his volitions, exempt from conscious constraint. He is the subject of a derivation of power, not invested with independent absolute attributes. Within its circumference men suppose they are free; and herein is their freedom,—not in the supposition, but in that upon which it is founded, viz. *freedom from conscious constraint*. A man acts of necessity, though his consciousness assures him that he is free, as he lives of necessity, though his consciousness assures him that he has life. The worst men, in the perpetration of their grossest crimes, do but just fulfil the decree of the absolute sovereign of heaven, though according to their own suppositions they do as they please.

To admit, therefore, Jehovah's absolute sovereignty, is to give up the notion of man's absolute freedom: one, or the other, must fall—both cannot stand. Is man, then, but a machine? Certainly, with regard to the pre-ordination of Deity, this is his character. But has he not reason, and intellect? But, they are imperfect and fallible. He is under sentence of condemnation and death when he comes into the world, and if unnumbered with the redeemed is so, not only during the period of his continuance therein, but also when he goes out of it. That sentence awaits only full execution. The acts of his life produce their natural consequences, according to divine ordination; and it must be remembered that the sentence to which he is subject, is the result of a federal transgression, the consequences of which, by a divine constitution rest on the whole race, except those delivered by the blood of atonement. The obedience of men in their natural state is, at best, but an *imperfect* and *partial*, and, therefore, *worthless* obedience—the obedience of the condemned, and the guilty. By nature, the hearts of all men are evil; and the conduct of Pharaoh, of Balaam, of Judas and of the wicked, is but the developement of a modification of evil, produced by the circumstances of their lives upon their individual peculiarities of disposition. Suppose, therefore, that we admit, that which yet, except for the sake of argument, we by no means concede, viz. that Pharaoh was as free to let the people of Israel have gone from Egypt, as to have detained them. As free to have said, “*I will let them go*,” as “*I will not let them go*.” As free, when they were gone, to have remained in Egypt, as to have followed them into the sea. Still, free *he was not* to have released himself from the curse which, from his birth, had rested upon him; nor, would his conduct, even though the reverse of that by which he was governed, have advanced him one step

towards God's favour, and heaven. True, in that case, the dispensation of wrath might not have met him in the midst of the sea ; but would, nevertheless, have been in reserve for him on his departure from this life, even though from a calm sleep on a bed of down in the royal chamber of the palace of Egypt. According to the notions which obtain amongst men, he was as free to have taken the one course as the other, but it was the divine purpose that he should demean himself as he did.

This too is the point which, if we mistake not, the whole history illustrates and confirms. Before the command, "Let my people go," was given to Pharaoh, the decree had gone forth, and was revealed and confirmed unto Moses. On Horeb, from the midst of the burning bush the Lord said, "the King of Egypt will not let you go, and I will smite Egypt, and after that he will let you go, and ye shall spoil the Egyptians." Afterwards, in Midian, *he* said to Moses, "Go, return to Egypt, and see thou do all these wonders before Pharaoh which I have put in thy hand, *but I will harden his heart that he shall not let the people go.*" Now, what avails it to say that the meaning is, "I shall suffer his heart to be hardened." This is not the meaning. The meaning is, "I will harden his heart, to accomplish my purpose respecting him." It was Jehovah's intention to lead him on, by successive judgments, to ultimate ruin ; and, the acts of Moses divinely directed, were precisely adapted to accomplish the end. With regard to a decree to permit, there was no possibility of Pharaoh avoiding his fate, and step by step was he led into it.

But the word of the Lord to Moses before he had wrought one single miracle in the presence of Pharaoh will not possibly admit of the desired interpretation, "And *I will harden* Pharaoh's heart ; and Pharaoh *shall not* hearken unto you, *that I may lay my hand upon Egypt* and bring forth mine armies, my people the children of Israel out of the land of Egypt by great judgments," Exodus vii. 2-4. Here the determination of God is beforehand, and fully revealed. The words are, "*I will harden,*" not "*I will suffer.*" "*Pharaoh shall not hearken,*" not "*I will suffer him not to hearken.*" The reason assigned is, "*that I may lay my hand upon Egypt, &c.*" Here the purpose to destroy Pharaoh, and the Egyptians, is fully developed. Nor could Pharaoh have, possibly, resisted this purpose. The connection between the decree, and the event, is established incontrovertibly. And the man who shall undertake to prove that Pharaoh had power to alter his destiny, will find himself encompassed with difficulties, from which no human ingenuity will ever deliver him.

Again, as soon as the first miracle had been performed, the Lord appeared unto Moses and said, "Pharaoh's heart is hardened, he refuses to let them go," and directed Moses to go and meet Pharaoh in the morning, as he should go to the water, Exodus vii. 13—15. Verily, the decrees of Jehovah have respect no less to the minutest, than to the most important actions of men. It might just as well be pretended that Pharaoh, possibly, might not have gone to the water, notwithstanding the divine direction to Moses, as that, in like manner, he might have altered his conduct with respect to the people of Israel.

Lastly, let us look for a moment to the closing scene of the judgments upon Egypt's king, and we have done. In it, we cannot fail to perceive, that his conduct accomplished the divine purpose respecting him. Already the children of Israel had journeyed from Succoth to Etham, in a line of route which, if continued, would have led beyond the borders of the Red Sea. Why, then, while Pharaoh was yet snug in his palace of Egypt, and the people of Israel resting in their encampment at Etham, did the Lord say to Moses, "turn and encamp before Pi-hahiroth, between Migdol and the sea, and *I will harden* Pharaoh's heart that *he shall follow* after them; and *I will* be honoured upon Pharaoh," Exodus xiv. 2—4, except completely to compass the destruction of the Egyptians in the bed of the sea, on the exact spot pre-determined? The mere journey of the favourite people did not, otherwise, require them to cross over the sea, and they passed through it only to display the glory of God, in avenging himself on his enemies. It was his purpose to destroy Pharaoh, and for its accomplishment the children of Israel must turn out of the direct line of their march, to walk through the sea by means of a miracle. It was to become a highway for his people, and a sepulchre for Pharaoh and his host. As was the sovereign decree, so were the means by which Jehovah brought it to pass. The fate to which Pharaoh was destined came upon him inevitably. His conduct, and divine operations, proved to be the means which led to it; and though, with respect to the former, he was not free absolutely, doubtless he was unconscious of any constraint, being intent only to work out his own pleasure. His freedom, whatever it might be, was insufficient alike to alter his destiny, or secure his cherished intentions; but the purpose of God worked out itself, even to the minutest particular respecting this haughty Egyptian notwithstanding.

Three thoughts suggest themselves:—1st. Jehovah's absolute sovereignty and supremacy. "He doeth according to his will."

"I form the light, and create darkness; I make peace, and create evil; I, the Lord, do all these things." 2nd. The utter impotence and folly of his adversaries. It is emphatically declared, that "His enemies shall lick the dust." A striking picture of degradation and weakness! 3rd. The security of his people. The waters which divided for the deliverance of Israel, engulfed, in their mighty waves, the Egyptians; a type of the destruction awaiting the wicked. "All his saints are in his hand," Who, then, shall destroy them? "No man shall pluck them" thence. "The Lord of hosts is with us, the God of Jacob is our refuge." See Num. xxiii. 23; Job xxxiii. 13; Psalm xxxiii. 10, 11.

Lex.

Spiritual Things Illustrated by Outward Objects.

THE UNIVERSAL REQUISITION.

"Thine own friend and thy father's friend," Prov. xxvii. 10.

I have on the table before me a wide out-stretched sheet of the Times newspaper. It is filled from top to bottom, from column to column, and from page to page, with scores and hundreds of advertisements. I find these advertisements are divided into two great classes or categories: first, those who make known that they have wants themselves; and secondly, those who make known that they can supply the wants of others. I have taken the trouble to try to discover the leading principle in all these advertisements, or in most of them, and I find that in the general it may be expressed in these few words: "I want a friend."

Reader, do you want a friend? Then read this advertisement, in which I make known that I can tell thee of one who can supply all

thy needs. The friend whom I propose to publish the merits of, in the present advertisement, possesses the five essentials of friendship; namely, an open eye, open ear, open mouth, open hand, and open heart. I fear I have been over eager, in letting out my secret at the very beginning of my plot, but this is not of much consequence.

Reader—again, do you want a friend? Perhaps you cannot find a friend in the world. Have you ever, like me, walked through the streets of London, towards your own home, on a wet winter's evening, and as you have hurried past the multitudes of silent or sullen bodies in your way, have you reflected that if at that moment you wanted a friend, you would find it difficult to select one who would perform towards you the five essentials of friendship which I have enumerated? If you have, then you will be prepared to understand the following paragraphs.

Amongst the names by which

our covenant God is made known to his people, there is one character which he has been pleased graciously to assume for the good of his saints, which is that of a "friend." And as it is a term, or word, borrowed from family or social relationship, it must evidently point to the second person in the glorious Trinity, even Jesus Christ, who is a "friend that sticketh closer than a brother." I shall, therefore, speak of God as made known to his saints in him, who in reality possesses those five great characteristics of friendship which will form the subject of the present article.

First, then, our God, as made known to us through the Mediator, possesses an open eye. Sight is one of the indices of knowledge, and without that we should often be unaware of the existence of many cases requiring the actings of friendship. It is one of the deficiencies of human friendship, that it cannot see. But our covenant God is not only omniscient, (or all knowing,) but omni-ocular, (or all seeing,) if I may use the word. There is no substance so opaque that his sight cannot penetrate and pass through to look at the objects of his love. He can see through the walls of a prison amidst the darkness of midnight, as was apparent in the instance of Paul and Silas. He can see through the raging waves of the sea, to distinguish an object at the bottom of it, as was the case with Jonah. Daniel in the lion's den, Jeremiah in the dungeon, and David in the cave, were all within the reach of his perception. But the great blessing was, that he did not see them without helping them, and he is

pleased thus to exercise the beneficent characteristic of divine vision, for the good of all the objects of his grace. He is like the good Samaritan, who, when he saw the poor wounded man lying by the way-side, came near and poured wine and oil into his wounds. I am near-sighted myself, like many other purblind persons, and sometimes meet an acquaintance in the streets without recognizing him. But the Lord never meets his people without recognition, even though they be dressed in common clothes; though one of their gentlemanly brethren might pass them by without conveniently remembering their person.

Secondly, our God has an open ear. It is one of the deficiencies of human friendship, that it frequently cannot hear. But our God can hear the smallest sound, even though it be as low as a whisper or a sigh, or what is lower still—a thought. He can distinguish a thought, especially if it be a thought of grace, and he always answers it in the end. He has a special hearing for love, faith, praise and prayer. People in the streets of London have but an imperfect hearing of the petitions of the many beggars in their way; they catch one or two of the first words of a sentence, and hurry on to escape importunity. But when Jesus heard the words of the blind man by the way, it is written that he stood still, and commanded him to be brought into his presence, and asked him what he wanted. God heard Jonah in the belly of the whale; for he says, "Out of the belly of hell cried I, and thou heardest my

voice." The instances in the bible of God's ability and willingness to hear prayer, are too numerous to mention, and too gracious for selection. "The Lord's ear is not heavy, that it cannot hear." He hears the prayers of his people even now. He distinguishes and estimates prayer in every idiom of language, in every distortion of grammar, in every interjection of pain, in every broken sentence. He estimates the singing of his praises, even though they be sung out of tune; whether it be from the mouth of babes, or from the tremulous chatterings of old age.

Thirdly, our God has an open mouth. It is one of the deficiencies of human friendship, that it often cannot speak. We might frequently do friends good if we would speak a word for them in due season; but sometimes we are ashamed, and at other times we are afraid, and at other times too indolent to do this. But our God is never backward to speak a word *for* his saints, nor to speak a word *to* them. He frequently speaks a word for them, by speaking a word into the hearts of others, to incline them to do them good. God has a speaking trumpet called "love," by which he speaks to the hearts, and the affections, and the sympathies of the rich, to do good to the poor. He spoke in this manner to the heart of Ahasuerus, that he might hear the supplications of Nehemiah respecting Jerusalem. He thus moved the heart of Ahasuerus to listen to the suit of Esther the queen, for the temporal salvation of her brethren the Jews; and he has done the same thing in numerous other cases. But

his most exalted and distinguished way of speaking for his people is in the complexity of the covenanted Trinity, by the mouth of the Lord Jesus Christ, the Mediator, who, being in glory, intercedes for his people who are yet in humanity. The Lord's people cannot live without the voice of their heavenly Father, for they need encouragement, lest they faint by the way, "for divers of them come from far." This is one of the most gracious ways in which God reveals himself to his waiting family. He would be a bold man who should venture to speak to the queen of Great Britain, unless introduced by special favour; and he would gain but little by his temerity. But it is written that the Lord looketh down from the height of his sanctuary to hear the groaning of the prisoners, and to loose those that are appointed unto death. And he openeth his mouth for the dumb, Prov. xxxi. 8.

Fourthly, our good God has an open hand. The hand of human friendship is often closed; it has often a full hand, but not a liberal hand. But our God has a full hand, and an open hand, which means a liberal hand. He openeth his hand and supplies the desire of every living thing. I feel that I am getting into the fulness of the subject, and that there is more than I know what to deal with, for the Lord's bounty far exceeds all that can be said about it in grace and in providence. It feeds millions and billions, and outstretches all the calculations of number and magnitude, whether of line, square, or cube. The little ponds and lakes of human benevolence are

soon dried up and come to a dry bottom; but the ocean-like palm of the divine hand can never be emptied of its contents. It satisfies the wants and requirements of every land that lies upon its shores.

Fifthly, our God has an open heart. This is the *summum bonum*, the grand climacteric of all his acts in grace and in providence. The heart of human friendship is, alas! but too often shut up. And here lies the great secret of the bankruptcy of nearly all creature friendships. The friendship of mankind, is something like a commercial house, which may do a considerable business in bills, notes, and acceptances, but which has no stable metallic basis, as it is called, or gold which can stand the issue of a sudden run for cash payments. But the heart of our God is like the Royal Bank which cannot fail, or the kingdom would fail, which are both impossible. Six thousand years standing is no small proof of its stability, even omitting ante-mundane proofs of liberal issue and solvency. He whose

heart is so liberal, that he gave his only begotten Son to die for sinners, will, assuredly, with him give all good things. This is an open heart with a witness, even with the witness of the Spirit. Were our hearts as open to the belief of the fact of his divine goodness as his heart is open to supply all our needs, we should give our fears to the winds that rock our vessel and never more be afraid of shipwreck.

Were it possible for the full-handed, but not full-hearted saint when he gets to heaven, to hear one who had been his poor brother when on the earth, tell how the good Lord had supplied his wants when in the midst of his poverty below, while the former had seen him poor, and left him so, I have sometimes thought he must blush with angelic shame, if it could be so. But it will not be possible, I know. Grace will have covered all sin and a full justification have atoned for all the deficiencies of human pity.

FRATER IN FIDE.

Correspondence.

PROGRESSIVE SANCTIFICATION.

To the Editor of the Gospel Herald.

DEAR SIR,

Amongst the various subjects which have been occasionally discussed in your magazine, and in others, that of "Progressive Sanctification" has not unfrequently appeared; some, believing the expression to be scriptural, have endeavoured to explain and defend it: others, not so believing, have denied

its truth, and sometimes derided its use and its users; nevertheless, sir, what say the scriptures.

To me it appears that the phrase in question may be clearly and fully proved by the word of God, to be properly applicable to the work of grace in the soul of the child of God; how far it may be descriptive of christian experience in the present day, each individual saint must judge for himself.

If a sentiment can be fairly substan-

tiated by scriptural evidence, it is certainly rather hazardous and dangerous to disbelieve it because our experience does not come up to it. Let God be true and let his saints try to find out what is truth by examining his revealed will where all is certain and fixed, rather than trust their own feelings where there is so much that is uncertain and deceptive.

A great number of passages might be quoted which imply progression and growth in the christian life, some of these are enumerated below,* and we will select three of the plainest, and most pertinent to make an observation or two upon, and endeavour to show that by their infallible testimony the truth of this doctrine is established; but before so doing it may be as well just to define the idea that the term progressive sanctification is intended to imply.

Progressive Sanctification is that continuous work of the Holy Spirit on the mind by which the seed of grace implanted in regeneration is brought into more perfect manifestation and fuller development; just as the acorn deposited in the ground grows up at length by the agency of earth, air and water into an oak; all that you behold in that wide spread tree was once laid up in embryo in the small kernel from which it sprang. So in regeneration, the holy seed implanted contains all the principles necessary to form the christian character, which principles are developed in that process by which the babe in grace grows up into a young man, and the young man becomes at length a father in Christ. This, I believe, is what good men mean when they make use of the term progressive sanctification; and what there can be in such an expression when thus

explained, for any spiritual mind to find fault with does seems a little puzzling; however, let us attend a little to the witnesses proposed to be examined, and those selected for a hearing are Phil. i. 6; Eph iv. 15; and 1 John ii. 13.

I. In the first named of these texts we have the beginning and consummation of the work of sanctification set forth. The first is in regeneration; the second, in that grand and glorious day, called the day of the Lord Jesus, when the bodies of the saints shall be made like unto his glorious body, and so both soul and body be perfected in holiness and bliss. Now we know very well that it is quite possible for a child of God to be born into a state of grace, and taken to glory on the same day, as in the case of the crucified thief, and so no opportunity be afforded his fellow christians to witness the progress of the divine life; yet that the good work should be begun in the heart of a poor sinner, say at fifteen, or twenty years of age, and he be continued on the earth fifty or sixty years without advancement in divine things—without progression in sanctification seems incredible. It would be a case unlike every thing else that God does on the face of this globe of ours, whatever he may do on other globes, every thing in nature grows, whether in life animate or inanimate, each from its own proper seed to full growth; and so, where this good work is begun in regeneration, it is carried on in progressive sanctification; not to make the man more truly a christian, but to make him more evidently so, until the work is finished in glory. The same gracious hand that implants the seed, carries on the work until fully completed in the perfect likeness of Christ in his own great day.

II. The second text is Eph. iv. 15—*May grow up into him in all things.*

Advancement in the divine life is in this passage called a growing up into

* Job xvii. 9; Psalm 8; Eph. iii. 16—19, and iv. 13—16; Phil. i. 6, and iii. 12—16; 1 Thess. iv. 1, and v. 23; 2 Thess. i. 3; Heb. v. 12—14, and vi. 1; 1 Peter ii. 2; 2 Peter i. 6—7, and iii. 18; 1 John ii. 18; Jude verse 20.

Christ. The figure employed is that of a man: Christ is the head and his people are the members. Now, if the context be examined, it will be seen that the head is not spoken of in reference to growth at all, it is the body only that increases, and that by continual supplies from its head: Christ is the source from whence sanctifying grace flows into the hearts of his dear people, and they are said to grow up into him by reason of that gracious influence, which growth is just simply progressive sanctification. The head is *perfect*, the members are *perfecting*, not in relationship or interest, but in evidence and proportion or development. If the work of grace were not a progressive work how is this passage and its connection to be explained? in that case there could be no reason for the apostle to make so obvious a distinction in the matter of growth between the head and the members; in fact, no reason to talk of the body making increase at all.

III. The third witness is 1 John ii. 13—*Little children—young men—fathers.*

However stationary the work of grace on the believer's mind may be thought to be in the *present* day, it is very evident that the apostle John recognized different degrees of attainment in *his* day; and unless it can be proved that at that time some christians were *born* fathers, and young men, whilst others at birth were only found to be babes, this text must be admitted to speak very strongly on the point we are attempting to prove, and to say plainly that there is such a thing as progression in christian experience.

We may observe that in each of these passages a totally different form of expression is used, yet all the three furnish us with the same idea, viz. that of progress or growth in the christian life, and if all the texts referred to be examined, it will be found that the scriptures employ almost every

figure and form of speech that can be conceived for the same purpose, and yet some people deny the doctrine of progressive sanctification.

Let us now endeavour to explain the nature of this progressive sanctification by first showing what it is not, and then by trying to set forth what it is.

1st. It is *not* an improving of the corrupt principle of nature derived from Adam, which is called in scripture "The body of sin and death," so that at last it becomes a body of righteousness and life. The apostle Paul many years after his call by grace, found great cause to complain about this body of sin and death, (compare Rom. vii. 21—24 with xv. 23) and experienced christians of all ages have found abundant reason to join with him in such expressions of grief. It is only pharisaical professors who are clean in their own eyes and have never been led properly to see their need of being washed from their filthiness in the blood of Christ that think of such a sanctification as this. Grace puts the nature of the second Adam into the soul, not restore it to the image of the first.

2nd. It is *not* a gradual driving out of the corruptions of nature so that at last no sinful dispositions remain in the mind at all: grace is to subdue sin in the heart, not to eradicate it; to reign over it, not to destroy it; the saint will lose sin at death, but not before in any of its radical, inbeing principles. This is clear from Paul's lamentation just referred to, and from other parts of the word which every body knows where to find, as well as from the confessions of the children of God generally.

3rd. It is *not* a growing in *conscious* strength, wisdom and grace, so that at last the christian becomes a kind of independent man, possessed of such a stock of excellence that he is able to do without communications from Christ

his living head. So strong that he can fight the Lord's battles without fear; so wise that he knows all that is necessary to be known, and can direct his own way with safety; so full of grace that he is able to subdue his lusts and raise his thoughts and affections to heaven and God by a mere volition of his will at any time he pleases. No; progressive sanctification is not this or either of the two former named things, but it consists,—

1st. In an increasing acquaintance with and sense of one's own sinfulness, ignorance, and helplessness; not to be everlastingly talking about them as the staple article of preaching or conversation, but so as to loathe the first, lament the second, feel the third, and mourn over and confess the whole in humble prayer and self-abasement before God.

2nd. In an increase of light and love in the soul, or in other words, in a growing in the knowledge of the things of God and in love unto them; or in other words still, in an increasing discovery of the glorious person, perfections, performances, and character of a precious Christ as revealed in the gospel of the grace of God, so as to admire his character more fully, to trust his work more completely, to understand his perfections and excellencies more clearly, so as to love him in all his revealed glories more deeply and devotedly. A right knowledge of Christ is always accompanied with a corresponding degree of love unto him. Where the Holy Spirit gives the light of the knowledge of God in the face of Christ Jesus, he gives it in such a way as to create a love to the object revealed, and these, too, light and love increase in exact proportion: the more we increase in a right knowledge of Christ, just so much the more shall we admire and love him. The reason why christians love Christ so little, and talk about him so seldom, is, because they have so

slight an acquaintance with his worth, and know so little of the value of his performances.

3rd. In an increasing outward conformity to the lovely character of the dear Redeemer, in humility of deportment, in holy spirituality of conversation, in love to the brotherhood, in an earnestness of desire to live to the glory of God, and in that general benevolence which seek to do good both to the souls and bodies of men in general.

Thus to epitomize this brief description of progressive sanctification, we may say it consists in three things: living more out of self, both sinful and righteous; knowing more of Christ, so as to love, and live upon him by faith, more and more; and acting more like Christ in practical obedience to his precepts and example. Each of the particulars named would admit of very great amplification were time and ability sufficient for the purpose; but if you, Mr. Editor, think these very imperfect remarks likely to interest the readers of your *Herald*, perhaps the insertion of them may induce some more intelligent and experienced brother to give his thoughts on the subject in a better, distincter, and more instructive form. May the Holy Spirit of God, by whose gracious influences the children of God are sanctified and made meet for their eternal inheritance, rest upon writers and readers, and by showing us more of the beauties of a precious Christ, cause us to think less of ourselves and more highly of him; to pant for a greater conformity to his likeness and to desire increasingly to live for his glory.

Clerkenwell

R. H.

THE BEST MEANS OF
PROMOTING THE BEST ENDS
OF
CHRISTIAN INTERCOURSE.

Dear Mr. Editor,

The following letter written by my

highly esteemed and venerable friend and brother, Mr. Hupton, and addressed by the church at Claxton, to the annual meeting of the Suffolk and Norfolk New Association of Baptist Churches, in 1838, having just come incidentally under my eye, I beg permission to place it before the readers of the Gospel Herald, for the valuable and weighty hint it contains in reference to the most useful means of maintaining spiritual intercourse among the saints and servants of God.

Your's in him who is altogether lovely,

GEO. WRIGHT.

Beeches, 15th March, 1849.

Brethren, in the Lord,

It appears to us that, in all our communications, we, as christian churches, should, decidedly and invariably, aim at two points—the honouring of our God, and the building up of ourselves, on our most holy faith. And can we attain either of these important objects, by a formal detail of our joys and griefs, and our numerous and various vicissitudes? We think not. We might, in our present epistle, tell you, in the tone of woe, a long and tedious tale, of our lukewarmness, our backslidings, our mental carnality, and our many imprudencies, with the various embarrassing and painful feelings which have been their constant associates; but the tale alone, however true, or however plaintively or pathetically told, could not have the least tendency, either to honour the Lord, or to administer the smallest measure of real spiritual edification to your minds. It might cause a degree of sympathetic palpitation of the heart; it might excite the feeling of commiseration in the mind; and even draw the tear of pity from the eye; but, with regard to real spiritual edification, it would leave your souls just where it found them. The result must be just the same,

whether the tale be told in an epistle addressed to an association, or to an individual; or in private social converse; or in the pulpit, either as expressive of the preacher's own experience, or that of others. Brethren, would we honour the Lord, and edify each other? let us speak of the Lord, and his word, and his works—his wondrous works of grace, which will redound to his glory world without end. Are not our times—all our times in his hand? has he not appointed for us what he has pleased? and what he has appointed does he not perform? Our griefs, with all their causes, are under the superintendence of him, without whom, even a sparrow cannot fall, and by whom even the hairs of our heads are all numbered. Our trials, of every shape and name, whether public or private, personal or relative, are, in kind, weight, measure, and duration, just what they should be, because, just what he has ordained, and what he brings into being and operation, according to the counsel of his own sovereign, righteous will. And, as if the Lord were resolved, to force stubbornness itself to bend beneath the weight of his loving-kindness, and to draw gratitude even from the selfishness of the most selfish upon earth, he has declared by his chief apostle, that all things work together for good, to them that love him, to them that are the called according to his purpose. Let us mention the loving-kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which the Lord has bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. Is it his pleasure to cover the daughter of Zion with a cloud, and to wrap her in a thick cloud? He sits in majesty upon the cloud, resting in his love, and

joying over her with singing; while through the thick cloud, he secretly introduces his gracious hand to her languishing heart, to keep it from fainting, until his glorious brightness has dissipated the clouds, and she arises and shines, and the glory of the Lord is seen upon her. Then she distinctly hears him say, "Fear not, my love, my dove, my undefiled." "I will not fail thee, nor forsake thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Brethren, allow us a few moments to speak of the wonders of eternal love, and we have done. God, our Father, chose us, and adopted us in his beloved Son, made us one with him, and blessed us in him freely, with all spiritual blessings, before the beginning of this world. When we were created we went astray—he sent his beloved Son after us. The Son was made flesh of our flesh, and in our flesh he lived, and bled, and died. His life is our righteousness; his death is the atonement for our crimes; his blood is our purification. He rose and lives—we rose and live in him—he ascended, and entered into heaven—we were raised up together with him, and made to sit together in heavenly places in him, as our representative before his Father and our Father, his God and our God—he sends his Holy Spirit into our hearts, who reveals him in us—We know him, believe in him, love him, embrace and trust him; and he is the prime delight of our souls. Blessed

with spiritual discernment, and beholding, as in a glass, the glory of the Lord, the mind is transformed into the same image, from glory to glory, by the power of the Holy Ghost: this, brethren, we regard, as the very essence of sanctification. We are assured by the Spirit of truth, that our Saviour will come the second time. Then shall we see him as he is, and be like him, and shall be with him, beholding his transcendent glories, and, as joint heirs with him, participating his celestial delights evermore. We conceive, brethren, that if we speak to each other, upon these sublime subjects, we shall both honour the Lord, and build up ourselves on our most holy faith. And now, brethren, adieu—heaven bless you. Amen.

April, 1838.

A REPLY

To the Request on the Unknown Day and Hour, Mark xiii. 32, inserted in the Gospel Herald for September, 1848, page 212.

First. We observe, that perhaps some will, as others have already done, catch at the literal sound of our text, to deny the Godhead of our Lord Jesus Christ; but *that* would go to say, that our Lord himself, in these words, intends plainly to contradict what he says and must mean of himself in other places; as in John x. 15, saying, "As the Father knoweth me, even so know I the Father." On such a supposition, I think from our Lord's words here, we may justly ask,—Who knoweth, or can know God, even as God knoweth himself, but God himself? 1 Cor. ii. 11. In Rev. i. 8, our Lord saith of himself, "I am—the Almighty;" and who is almighty but God? In Rev. ii. 23 our Lord saith of himself, "All the churches shall know that I am he which searcheth the reins and hearts." And who can search the hearts of men

but God himself? Since in the Old Testament this power, with peculiar emphasis, is ascribed to Jehovah, as belonging to him alone, Jer. xvii. 10; 1 Chron. xxviii. 9. And how was it that our Lord did not, for the truth's sake in all ages, correct *Peter* if he really was mistaken when he said, "Lord, thou knowest all things?" John xxi. 17. And as our Lord Jesus Christ is to be worshipped, Heb. i. 6; Matt. xxviii. 19; and his name is to be trusted in for soul peace, rest, and eternal life, Matt. xii. 21; that "he is Lord even of the Sabbath day," ver. 8; and that he is to be honoured equally as the Father; and that he that doeth not this, does not truly honour the Father, John v. 23. We conclude that our Lord Jesus Christ is "over all, God blessed for ever," as well as man of the seed of Abraham, and of the tribe of *Judah*, Rom. ix. 5; and that our text is not intended to deny, nor even imply room for a question as to the truth of his divinity.

Second. These words, in accordance with 1 Cor. xv. 28, do by no means afford any support to the idea that the *sonship* of our Lord Jesus Christ stands abstractedly in his divinity, or that he would or could have ever been personally the Son of Deity without the purpose, engagement, and taking our nature into union with his divinity; so that as Deity cannot be but one *equality* in itself, the sonship of our Lord Jesus Christ stands not by necessity in the nature of his divine being, but in grace, by will, as covenant and economical, in complexity of personal constitution, and properly mediatory only; as seems to be fully meant and comprehended in the angelic testimony, saying, "That holy thing which shall be born of thee shall be called the Son of God," Luke i. 35; "the Son of the Highest," ver. 32.

Third. Some have supposed that our Lord, in the language of our text, spoke as *man* only, and that as man only he did not know the day and hour

of Jerusalem's destruction. That our Lord did sometimes speak as man only, we will not for one moment dispute; nor that he sometimes spoke as a Jew to the Jews, on the ground of their Canaan covenant, their violation of every point of it, and the painful, temporal, and national consequences procured to themselves thereby, Luke xiii. 34, 35; nor that perfection in any power, as that of *knowledge*, &c. belongs only to Deity, and not to *humanity*, not even in the person of Christ; as human nature is but human nature in itself, even in him; that is, human nature in Christ is not deified to be infinite in any perfection in itself, although united to perfection itself in him; and therefore he could truly say that of himself as man that belongs to man. But this conclusion has never satisfied me on our text, as to our Lord's intent in the use of the words.

Fourth. The sound of the words may seem to imply as much, but I must confess that I do not understand, by the manner of our Lord's speaking in our text, the intent to be that of fixing so narrow a limit to his *personal intelligence*; but rather that he spoke ministerially, and according to the order of infinite wisdom, in reference to the subject in discourse. It is true that neither men on the earth, nor the angels in heaven, know the things of God, nor the times and seasons of the dispensations of his hand, until he is pleased to make the same known, and that then their knowledge is measured by the information he gives. But as to the order of divine wisdom, that which is not in commission to be delivered, is as *unknown* in ministration, and such was the case with our Lord in his mediatory commission and ministry on the earth; and according to this order I understand our Lord to speak the words of our text, as in like manner elsewhere. And to the truth of such a manner of speaking in the scriptures, we will endeavour to adduce some plain evidence as a just

authority for our conclusion upon our text. And first,—it is not to say that he who declares himself “the Almighty” was *weak* and limited in personal *power*; but it was in accordance with divine arrangement and settled economy only, that our Lord said, “I can of mine own self do nothing,” John v. 30. “Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do,” ver. 19. Second,—it was not to deny the *personal wisdom* of our Lord Jesus Christ, nor to deny that in him are hid all the graciously disposable treasures of wisdom and knowledge, Col. ii. 3; but according to the economy of wisdom in the laid down plan of grace and mercy matters unto salvation, that our Lord said, “The word which ye hear is not mine, but the Father’s which sent me, John xiv. 24; and as the Father gave me commandment, even so I do, ver. 31; for I have not spoken of myself, but the Father which sent me, he gave me commandment what I should say, and what I should speak. Whatsoever I speak, therefore, even as the Father said unto me, so I speak,” John xii. 49, 50. 3rd. It is not to deny the eternal Godhead of the Eternal Spirit, but is according to the economy of salvation, and to declare the personal and official department of the Holy Spirit in the order of that economy, that our Lord saith, “He shall not speak of himself; but whatsoever he shall hear, that shall he speak,” John xvi. 13. 4th. It was not because the Almighty had acted up to the fulness of, and exhausted his *omnipotence*; but that he had acted up to the full limits of that covenant economy made with the seed of Abraham concerning their inheritance of the land of Canaan, that he said to them, “What could have been done more to my vineyard, that I have not done in it?” Isaiah v. 4. 5th. It was not to deny the perfection of Jehovah’s *knowledge* or fore-knowledge, nor to say that the all-wise God

could be literally ignorant of what was doing by and among men; but to say that he had not commanded, nor commissioned, and did not approve of what was done, when he said, “They have set up kings, but not by me; they have made princes, and *I knew it not*,” Hos. viii. 4; “which I commanded not, nor spake it, neither came it into my mind,” Jer. xix. 5; xxxii. 35.

From the above cited five points of reading, shewing the economical way of speaking used in the scriptures, we conclude that it is not, and cannot be justly considered far-fetched, but supported by fair scripture example and warrant to say, that our Lord’s meaning in our text, was not that he was literally ignorant of the *day and hour* of Jerusalem’s destruction, nor of any further judgments signified by the description thereof; but that although the same was determined in the mind and purpose of God, yet was not revealed for the ministry of men or angels, nor included in his mediatory commission and ministry to declare beforehand, and therefore was with him economically and ministerially as *unknown*, Deut. xxix. 29; Acts i. 7.

JOHN of Marylebone.

TO A FRIEND ABOUT TO EMIGRATE.

My Dear Sister,

I now take up my pen to address a line to you previous to your leaving the land of your birth for that of Australia, in doing which I am reminded, that eight years of our eventful lives have passed away since you were baptized and received into church fellowship with us; a remembrance of which cannot fail to bring with it a train of reflections, and must both in you and myself, also, induce an association of feelings not easily to be described. How many, and how great, have been the mercies we have received since then, and through how many trials has the Lord brought us;

what eventful lines have been drawn out in living characters, and how wonderful has been this short part of the history of our frail existence; how mysterious too is the present providence in your sudden and unexpected removal; we appear now to be standing on some isle in the sea of life where circumstances constrain us to look back and review the past, and in doing it we see much to lament, and much to admire, and to draw out our gratitude to the author of our mercies, as also to strengthen our confidence and faith. But still there is one feature in this providence that puts itself forth so prominently as to be seen above all others, and it is this, we are now standing on the last place we are to occupy together on this side eternity, having arrived at that point in our history at which we are to be severed from each other; henceforth we may and shall remember each other, but, rolling seas will lie between us, our troubles and our joys may and will still be felt, and may be told into the ears of the friend of sinners, but to each other they can be told no longer; so far too our combined deliberations and united labours are at an end, and those who have sometimes sympathized with, and counselled each other, will do so no more; the place too that you have so long occupied in our little sanctuary will have become vacated, or have become the seat of another, all this will induce reflection, and produce a degree of painful recollection. I had hoped that nothing but death would have been allowed to have separated us, and that your partner in life, together with your daughter were about to, and would have soon shared with us in all the privileges of church fellowship, as they already have done in christian relation, but have now to see my expectation in this respect cut off, and therewith the pleasures they have produced turned to pain, thus far, am the subject of disappointment;

still I desire to bow with resignation, and also to profit and learn by this dispensation. Pray for me my dear sister that I may have faith to look beyond the cloud, and confidence to leave myself and the cause with which I am connected in the hands of him whom no change in providence can affect, and whose faithfulness and love is a guarantee to us that he will not fail us, nor leave us without support. To him too and his care I commend my dear sister and family, trusting that he will give commandment to the waves and the billows not to hurt them. On that ocean you are about to cross you will see much in figure to remind you of life's voyage and all its chequered scenes, as also of God's providence and grace in the by-gone, unnumbered supports and deliverances imparted and effected to us, and for us in our onward course through the wilderness of this world, to the heaven of endless rest and glory. Yes, my dear sister, your voyage over the ocean of waters will give you many a lesson of instruction, and many an awfully grand display of the majesty, power, and providence of God; not that you will learn more of his sovereign power and providence abstractedly considered, but you will daily see it in exercise, and feel yourself entirely cast upon it; surrounded as you will be by the world of waters, you will see nothing for defence but the controlling power and care of him who commands them; this will find work for faith, and will prove a school of instruction in which you will see and learn many an instructive lesson; and when landed safely over, which I trust you will be, you will have much to look back upon that cannot fail to impress the mind with wonder, thankfulness and praise. This may and will be very useful to you in after life; endeavour, my dear sister, to turn it to good account. It is almost impossible to conjecture how you may be situated when you arrive at

you destined for, but there will be a field for the exercise of those talents the great Master has given you; and you will require daily instruction and much wisdom from him who alone can meeten you for the work, and prosper you in it; may he keep you dependant, supply you with all needful instruction and support, and make you a Dorcas for comfort, and a Phœbe for diligence and use in the church, in that part of the vineyard where your lot may be cast. May he who keepeth the feet of his saints go with you; he is a guide to whom you may commit your way with perfect safety; a refuge in whom you may find shelter, and an helper who will not fail to help you in every time of want or of need; he led the tribes through the wilderness, and supplied them there; and he will not fail to lead you, and feed you now during all your wilderness exile, and to bring you to that

land of delight to which you are journeying, the Canaan above. This, you may confidently trust him to do, leaning on him for support, and trusting in him for supply. And now, my dear friend, I will only add, that although in what I have written I have addressed myself personally to you, I mean it, too, and beg it may be considered as, so far as applicable, addressed to your dear husband and your daughter also, whom I could not, for want of opportunity, address separately, and whom I beg, with yourself, to accept my christian salutation and good wishes. And now I commend both them and you to him who holdeth the winds in his fist, and the waters in the hollow of his hand; may he guide, prosper, and bless you. Farewell.

Believe me, your affectionate pastor,

H. Oxfordshire.

WILLIAM.

Obituaries.

AARON WALKER.

A short memoir of the life and death of the beloved and lamented son of Mr. Walker, Loudham Park Farm, Petistre, Suffolk.

Aaron Walker was born in the parish of Campey Ash, July 23rd, 1826. He was a young man of reserved manners and amiable disposition. Very early in life he was afflicted with Saint Vitus's Dance, and afterwards with rheumatic fever. His first affliction had greatly impaired his recollection, and for several years prior to his death he was grievously troubled with heart disease, and in October, 1848, was obliged to have recourse to medical advice; but alas, all the skill of earthly physicians failed. It soon appeared from conversation which passed between him and his beloved mother, that in early life religious impressions had been made in his mind, when at school at Norwich, under the ministry of Mr.

Andrew Reed; those impressions were deepened, and made more manifest both to himself and his friends in the time of his last affliction. About seven or eight weeks before his death, he signified a wish to see the writer of these lines, who visited him frequently from that time till he died. I found his mind calm and serene, deeply imprest with a sense of sin, the importance of death, and eternity. I often read the scriptures and prayed with him, and for him, in which services he generally appeared to be very much delighted, and often said he longed to depart, and to be with Christ, which is far better; for which blessed state, I believe the Lord by his Spirit was then preparing him. On one occasion he wished his dear father to pray with him, which he did, but being too much affected with parental feelings, to proceed without interruption, this was observed by the afflicted son, who said, "Dear father, don't weep, don't weep for me,

I am going to glory, I am going to my blessed Jesus." His nurse, who was a godly woman, was often requested by him to read and pray with him, with which he was much comforted and delighted. This happy frame of mind continued till he died, which will be seen by the following letter, sent to the writer by the bereaved father, after the death of his son.

Dear and Respected Friend,

Believing you would like to see something of a statement, of what I saw and heard, of my dear son Aaron in his dying illness, I send you the following.

For several years past he has had very indifferent health, arising from disease of the heart, but of late he appeared to be gradually declining, so much so, that we called in medical men who were of opinion that there was some hope of his recovery, and it did appear that the means used were blessed in the restoration of his health, so that after some time of confinement he was enabled to ride out a few times, but soon flagged again, and was obliged to keep his room. On Saturday night the 10th of February we were all summoned, when I believe he was taken with death. At twelve o'clock at night his nurse thought him to be fast approaching his final and heavenly home; but after a little time he revived again, and with a beautiful smile, said, dear father, I am going home, and requested me to read to him, which I did out of W. Mason's "Spiritual Treasury," penned for the morning of December 31st, "Then shall the king say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you before the foundation of the world," Matthew xxv. 34. These are joyful words to our hearts, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be like crimson, they shall be as wool," Isaiah i. 18. This is another precious word from Jesus to our souls, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Oh! but this last "Come," from the lips of our king will be the most joyful crowning word of all. I should like to finish the piece for the sake of

those who are not in possession of it, but time and space will not admit, but I would recommend all who have the work to read it; this, and the remainder of the piece, created such rapture of joy in his heart, as I am not able to describe. Afterwards he requested the nurse, myself, daughter, and eldest son, to pray with him, which we did; after which he said, dear father, how I love prayer, oh! the blessedness of family worship; indeed he appeared to be exceedingly delighted, such a scene I never witnessed before. After this he embraced us all most affectionately, taking his leave of us individually, exhorting us not to weep, but sing,

"Oh! that will be joyful,
When we meet to part no more."

Adding, that he was "going to sing in glory," and that "we should soon follow him," saying that *our time was very short*. Leaving his mother and the two nurses with him, we retired to rest at half-past one o'clock; at five the same morning his mother came to inform me he was much the same, but was busily engaged, with a candle on his bed selecting passages of scripture, and hymns, marking them with his pencil, for his funeral, and likewise for the improvement of his death; when we entered his room again the same morning he received us with a smile, and said he did not expect to see the dawn of another Sabbath, but thought he should have gone home during the night.

On the Monday his eldest brother was obliged to return home, they therefore took their leave of each other, under an idea that they should never see each other's faces in the flesh again, (which was the case.) With a smile on his brow he wished him the best of blessings, adding this injunction, "Train up your children in the way they should go, and when they grow old they will not depart from it."

During the remainder of his life which was nearly a fortnight, we had many affecting and joyful seasons with him, during which time he chose his bearers to carry him to the grave, and requested his mother to spend his little all in bibles, to give to some of his relatives, nurse, servants, and two

of the workmen, not because some of them were not able to buy them themselves, but as a token of respect from him, he thought they would be the more induced to read them, and to profit thereby; telling his mother the little that remained, she could not do better than to spend for the cause of Christ, as the salvation of the living appeared to be lying nearest his heart.

At another time I was requested to go to him, for he was thought by his nurse to be breathing his last; on my approach to his bed he was holding up a white handkerchief, as a token all was well; (for poor dear he could not speak.) I was so intent for the moment looking at his features that I did not observe it; the nurse said, look here sir! here is his flag; the thought struck me, it was worth ten thousand worlds. He was often heard by his nurse to say, how I long to hear the chariot wheels coming to take me to my "blessed Jesus," for he longed to be going home. At another time he was observed looking very intently out of the window, when the nurse said to him, what are you looking at? he said he was looking for the chariot. His mother asked him repeatedly whether he would not like to get well again, and be with us; his reply was, no, he had no wish for that, he longed to be gone to be with his "Blessed Jesus." And during the last fortnight, there was not a tear that made its appearance; but all was joy and happiness, and longing to be gone.

On the Saturday previous to his death, between one and two o'clock in the afternoon, I was requested to visit him again. I found him enraptured in such joy and delight, which caused me to feel that I never should lose sight of that smiling countenance which I then beheld; as he appeared to be overwhelmed with a view of the joys above, and, as he could not speak, he clapped his hands, as a token of what he then beheld. About one o'clock on the Sunday morning, he requested to see us all again, (but, poor dear, was still unable to speak) once more, bid us farewell; as a token of the same, repeatedly bowed his head to each and every one, with such a happy countenance which, I hope, I shall never lose sight of. The same morning at half-past nine o'clock, he breathed his last, February 25th, 1849,

with his hands clasped, without a groan or a struggle, in the twenty-third year of his age.

Your's very sincerely,
WM. WALKER.

THE FUNERAL.

On Friday, March 2nd, the writer, Mr. Ross, and Mr. Jones, ministers of the gospel, Woodbridge and Wickham-Market, (who also visited dear Aaron, during his affliction,) were kindly invited to meet at the house of the bereaved family, where a large circle of relatives and friends were assembled. A religious service was engaged in, which was commenced by singing the hymn which begins:—

Hear what the voice from heav'n proclaims
For all the pious dead:
Sweet is the savour of their names,
And soft their sleeping bed.

After which Mr. Jones read a portion of scripture, and offered solemn prayer, for the divine blessing to descend upon the mourners, and sanctify the solemn event, to the spiritual benefit of all present. The writer and Mr. Ross then delivered addresses to the mourners, upon the all important subject of death and eternity.

Soon after the corpse was conveyed to the meeting house at Charsfield, where the burial service commenced by singing:—

When blooming youth is snatched away
By death's resistless hand;
Our hearts the mournful tribute pay,
Which pity must demand, &c.

Then, after reading and prayer, by Mr. Ross, and an address delivered by the writer, that sweet and appropriate hymn was sung, which begins:—

'Tis finish'd, 'tis done! the spirit is fled;
Our brother is gone—the christian is dead;
The christian is living in Jesus's love,
And gladly receiving a kingdom above.

Another address was then delivered by Mr. Jones, to the listening and attentive congregation; after which, the corpse was conveyed to, and fixed in, the silent grave. Two short addresses were then delivered by Mr. Ross and Mr. Jones. The following verses sung:—

O glorious hour! O blest abode;
I shall be near, and like my God;
And flesh, and sin, no more control
The sacred pleasures of my soul.

My flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

And the writer closed the solemn and interesting service by *prayer*.

On Lord's day, March 11th, a funeral sermon was preached at Charsfield to a very crowded, and an attentive congregation, from Psalm xxxix. 7; a passage chosen by the deceased, and marked with his pencil a few days before he died. His death was also improved by Mr. Jones on the following Lord's day, at Wickham-Market, also to a large congregation of people.

Charsfield. J. RUNNACLES.

REFLECTIONS.

Dear reader, how solemn is the fact, "We must all appear before the judgment seat of Christ, 2 Cor. v. 10."

Oh! what a privilege to be a christian; how safe is their state of whom the apostle testifies, "All things are yours, whether life or death, or things present, or things to come." And again, "I am persuaded, that neither death, nor life, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Again, "Blessed are the dead who die in the Lord." Reader, are you one of those happy characters? if so, you are taught of the divine Spirit to repent of, and hate sin—to believe in, and love the Lord Jesus Christ, his cause and his people; for such to live is Christ, and to die is gain. Yes, they, like the subject of the above memoir, have hope in their death, whilst the wicked is driven away in his wickedness, Prov. xiv. 32. My prayer is, that the Lord may continue to bless the reading of the Gospel Herald to the spiritual benefit of many souls.

TO THE EDITORS OF THE GOSPEL HERALD.

65, Buttesland Street, Hoxton, London,
April 21st, 1849.

MY DEAR BRETHREN,

My trembling hand would convey to you the intelligence, that our gracious covenant Lord has been pleased to take home to her eternal rest, after many months of deep suffering, my dear aged partner, Ann Jones, *this morning*, at one o'clock. She went home triumphantly happy in Jesus. She had known the Lord very many years.

Perhaps you will *kindly* give it a BRIEF notice in your next Herald. Put the account in your *own* form, for I *cannot* do it, my feelings prevent me.

She was in her seventy-fifth year, being born December 1st, 1774; and had been my beloved wife nearly forty-four years, as we were united the 10th of October, 1805.

But I cannot write, and would not at all *to day*, but I should like *some* notice to be in the Herald next month.

With real regards, I am, dear brethren,

Your's, &c.

JNO. A. JONES.

Notice of Books.

Tracts on the Unfulfilled Sure Word of God, 2 Pet. i. 19.—No. 1, The Prominent Subject. BY J. GALPINE, Minister of the Gospel, Stradbroke, Suffolk. Ipswich, Scoggins.

Our esteemed brother says, "the perilous times of the last days are come," 2 Tim. iii. 1, and on this hypothesis founds some views in relation to the second advent of Christ; which, if his premises be solid and sound, de-

serve and demand serious and immediate attention. We counsel our readers to buy and read this pamphlet, bearing in mind the aphorism of LORD BACON, "Read not to contradict, nor to believe; but to weigh and consider."

Mormonism Briefly Examined.

The External Evidences of the Book of Mormon Examined. BY W. PALMER,

Chatteris. London, Hall and Co. Paternoster Row.

Two pointed and telling pamphlets. They furnish a full and striking exposure of the frauds and follies of the "Book of Mormon," and the crimes and misdemeanors of its professedly inspired "author and proprietor," the late JOSEPH SMITH, JUN. Wherever Mormonism or "latter day" saintism prevails, these tracts should be circulated. To our readers who are ignorant as to the character of the MORMON heresy, and would fain be in possession of information respecting it, we say, peruse these pamphlets, which furnish a valuable account of strange and startling facts. The arguments of our brother Palmer, deduced from the facts exhibited, are cogent and irrefragable. The illustrations employed are often decided "hits;" and though they are occasionally rough and rugged, they are never tame and pointless. Our friend, the author, however, is not

by any means accustomed to the hewing of oaks with a feather. We will, if possible, give some extracts next month.

The Counsel of the Lord Revealed, and his People Consoled; being the Substance of Three Sermons on Heb. vi. 17—19, delivered at the Baptist Chapel, Foot's Cray, Kent. BY JOSEPH HAMBLIN. Houlston and Stoneman, London.

We recommend these sermons as a plain, sound, and savory exposition of the text upon which they are founded. They combine, in a scriptural manner, doctrine, experience, and precept. The author is evidently a clear-headed man, well taught in the things of God. We are glad our good brother has met the wish of his friends, by publishing this low-priced book; for we have no doubt it will be useful to many of "the precious sons of Zion."

Intelligence.

COLNBROOK.

The public recognition of Mr. Lingley as pastor of the Particular Baptist Church, Colnbrook, took place on the 10th of April. In the morning, Mr. Davies, who had frequently supplied the church while destitute of a pastor, delivered the introductory address:—Mr. Box of Woolwich, who has long been intimately acquainted with the people, and has for many years known the new pastor, asked the questions, and received the declarations:—Mr. Holderness the senior deacon, read a very interesting and striking account of the Lord's dealings with the church, and the manner in which Mr. Lingley was brought amongst them; the church therein declaring their cordial and unanimous recognition of Mr. L. as the ninth pastor of this church. The church was formed 14th April, 1708. Mr. L. then gave an interesting narrative of his call by grace in early life, his call to the ministry, and his being led to the place of his present scene of labour. In the afternoon,

Mr. Dickerson, who has also long been intimately acquainted with the people, read the scriptures, and offered up the recognition prayer; after which Mr. Box preached to the minister from 1 Tim. iv. 6. "A good minister of Jesus Christ." In the evening Mr. Dickerson preached to the people from Deut. i. 38. "Encourage him." Brethren Buckland of Wraysbury, Lillycrop of Windsor, Slade of Cambsden Town, and Belgrave and Hinckley from London, also took part in the services.

Throughout the day the attendance was large, and the deepest interest was manifested; many found it good to be there, and the general expression was, may the union be happy, prosperous, and lasting.

On Lord's day, March 25th, Mr. T. Corby of Newport Pagnell, resigned his pastoral charge of the Particular Baptist Church at Hanslope, Bucks,

and is at liberty to preach the gospel to any people who may be disposed to avail themselves of his services.

OPENING OF THE NEW BAPTIST CHAPEL, BRIDGE STREET, GREENWICH.

The above large and substantial place of worship, with galleries all round, capable of containing nine hundred persons, was opened on Tuesday, March 27th, when Three Sermons were preached:—morning, Mr. Reynolds, of Eynsford; afternoon, Mr. Wells, of Surrey Tabernacle; evening, Mr. Wyard, of Soho, Oxford Street. Several ministers took part in the services, and we believe most present enjoyed the presence of their divine Master. The collections amounted to £57.

May the great King in Zion continue to bless the labours of our esteemed pastor, brother Gwinnell, and cause the seed sown in prayerful expectation, to bring forth to his honour and praise.

J. T.

HALESWORTH.

On Lord's day, February 4th, 1849, two persons were baptized at Halesworth, by our esteemed pastor, A. Brown, who in his sermon, and at the water, set forth, with much clearness and zeal, the New Testament ordinance of believers' baptism. Zion's glorious King and Head was there, and many found it a season of refreshing from his divine presence. May this be only the beginning of better days, and a new year's token for good. Great attention and interest was manifested by perhaps an unusually large attendance, in consequence of one of the candidates being well known, and a complete cripple. One of the brethren was appointed to carry her down into the water, and place her on a chair previously provided. This answered admirably well, and all was done with that decency and order so desirable in God's house.

Thus we, as a little church, have reason to acknowledge the hand of a covenant-keeping and wonder-working Jehovah, who, in the midst of much that is calculated to perplex, (in the unworthy walking of those who have made it manifest although *with* us were not *of* us,) is giving us fresh tokens of his presence and favour, in opening the mouths of his "weaklings" and "lame ones" to tell of his goodness, and to bear their testimony that our brother is not alone, for *the Lord is with him*, working with signs following.

Our eyes as a church are upon several, whose attention and interest indicate plainly they "love the ways of Zion." Lord, bring them forth. Hasten it in thine own time, and graciously increase the number of such to a flock. Brethren, pray for us.

J. B.

RATTLESDEN.

To the Editors of the Gospel Herald.

DEAR MESSRS. EDITORS,

It is our happiness to aid the joys of the believing church of God, by recording the burial with Christ in baptism of nine persons, on a profession of faith in his name, on the evening of Tuesday, March the 6th.

In consequence of the remaining bodily weakness of our beloved pastor, it was thought advisable to invite our esteemed friend, Mr. Barnes, of Glemsford, to officiate on the occasion.

A large concourse of witnesses were present, some of whom are expected shortly to follow.

May the Lord continue to add to his churches such as shall be saved.

Your's affectionately,
M. H.

A REQUEST.

Mr. Editor,

Will John of Marylebone explain, as he may be enabled, John iii. 18, and John vi. 27.

ENQUIRER.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

JUNE, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay.

THE SCRIPTURAL DOCTRINE OF THE ATONEMENT.

(Dr. Payne's Fourth Objection annulled.)

The first part of this objection asserts that, as remorse and despair are among the ingredients of future punishment, it is "blasphemous and absurd" to affirm that this part of the punishment of sin was sustained by the Holy Lamb of God, and that "no righteous power in the universe can kindle this flame (remorse) in the bosom of innocence."

In my reply to the letter of Mr. Kitchen, contained in the *Gospel Herald*, p. 40, I have attempted to shew that remorse and despair are parts of the natural consequences of sin, not elements of a judicial infliction, and consequently, not ingredients in the sufferings which were endured by the Lord Jesus Christ as the legal representative of his people. Until the arguments there adduced are invalidated, I may, I trust, without presumption, assume the utter futility and inapplicability of the objection, nor do I feel it incumbent upon me either to repeat or to add to what is there written.

But the objection proceeds thus:—"If, then, the principle of the atonement were that which I am now opposing; i. e. if Christ saves his people by sustaining the exact amount of suffering which they must have endured, nothing can be more manifest than that the amount of suffering sustained by him must have been *infinite*; *infinite in degree, because it was not so in duration*. But, as it was

the human nature of our Lord exclusively that suffered, his suffering cannot have been infinite in degree, since even Deity itself cannot sustain a *created nature* under an infinite load of suffering; in other words, *God cannot deify a creature.*"—Payne's Lectures, page 151.

The italics in this quotation are ours, and denote specifically the points to which we now invite especial attention.

We enquire, then, in what sense can suffering for sin be said to be infinite? We apprehend, by no means, in an absolute sense. The sufferings and the happiness of the creature are alike capable of estimation by the same standard. Though the power lies beyond the capacity of a finite mind, it surpasses not that of the INFINITE. The happiness of the glorified saint is derived, and therefore, definable, though of endless duration, by HIM by whom it is conferred. If not, there must be something beyond the comprehension, and therefore, control of Deity, of which, nevertheless, HE is the cause! How can that have *independent existence*, though asserted in terms ever so strong, of which HE is the author? But the happiness of the saints being derived, its amount is precisely the measure of their capacity, coupled with their existence. So also is the amount of the suffering which the lost must endure. The infliction is by the Infinite, on a finite being, whose life is derived, and therefore, dependent. The Divine Being gives to man not simple existence, but is the sovereign and sole arbiter of his destiny. The existence of a creature depending upon his will is, with him, a matter of no less precise definition than is the happiness which he bestows, or the suffering which he inflicts. The Eternal and Infinite, of necessity, must comprehend and include all that is finite and dependent.

The objection has neither application nor force, if we consider but for a moment, that what the Saviour suffered was the legal infliction of justice only; but it does, in itself, involve the very "absurdity" and "physical impossibility" which it alleges against the sentiment. It maintains that "*the degree of suffering* from which the atonement of Christ delivers his people, is *infinite.*" Not to notice the contradiction bound up in the terms "*infinite in degree*"—the objection supposes that *the suffering* would have been of the same kind, and of equal duration, with that of the lost. Now, if the blessed Redeemer could not save his people, as this objection affirms, "by sustaining the exact amount of suffering which they must have endured," because "infinite," and, therefore, more than he could have suffered, because "*God cannot deify a creature!!*" it follows, that a mere creature is physically capable of sustaining greater suf-

fering than *he* who died to redeem. Further, seeing that the nature of those that are lost is but a created nature—that according to the terms of the objection, Deity cannot sustain such a nature “under an infinite load of suffering,” yet, that their suffering is “infinite”—it follows that they must suffer that which it is affirmed that they *cannot* suffer. And further, that “as God cannot deify a creature,” and “sustain him under an infinite load of suffering;” and yet that, nevertheless, the lost do suffer an infinite “load of suffering,”—“for they must suffer for ever”—it follows, either that they sustain themselves, or that they are sustained by a power superior to that of Deity!!! Take it any way, this objection is contradictory, absurd, and blasphemous. It is impossible that the created nature of a mere man can be equal, in point of natural capacity, to that to which the nature of God's only Son is declared incompetent!

It is sad work indeed, for the sake of a theory, to reduce and degrade the Lord Jesus Christ to a *mere creature*. What, possibly, can exceed in blasphemy the language thus applied to the blessed Redeemer, viz. “*that God cannot deify a creature?*” It is, without exception, a reference the most awful and horrid one could imagine should ever proceed from a person making the slightest pretensions to christianity, much more from a divinity doctor, and professor in a theological institution. I remember that in one part of his lectures, Dr. Payne states that his hand literally trembled while transcribing what he terms an atrocious sentence from Dr. Crisp. Whatever the character of that sentence, atrocious or otherwise, I have no doubt on my mind, without now pronouncing upon the general character of his writings, that Dr. Crisp would never have condescended to employ terms so derogatory of the Lord Jesus Christ as this objection expresses. I believe no consideration would have induced him to write them. He would have literally trembled at the bare imagination, and scouted the notion as the vilest intruder that could ever have pestered him, I acquit Dr. Payne of *deliberate intention*, though he *expresses literally* the blasphemous notion. I am willing to think that he was betrayed into the use of this language by his strong prepossessions and prejudices. I charge the guilt on his system; and I call on its adherents well to consider the absurd and tremendous consequences, the atrocious and diabolical demands it requires, and involves, for its support. Its rewards are before us. Wha did it effect for Dr. Payne? It blinded his understanding; it betrayed him.

He goes on to affirm, “that justice, in the case of a moral governor, is satisfied, when, as the consequence of transgression, an

amount of suffering is endured, which will restore to the violated and paralyzed law its original power to prevent the inroads of rebellion." Now, what confusion of thought there is in this sentence, and how calculated to divert the attention, and lead the mind astray, by the specious, yet erroneous ideas which it involves. The lurking ambiguity lies in the expression, "restore to the violated and paralyzed law." But how suffering can restore, or give power to, a law, we are utterly at a loss to conceive. Suffering is inflicted by the hand of the law: how then can the law derive power from the suffering which it inflicts? Does the law produce suffering, in order to give itself power to inflict it? What could the writer mean?

"But the law has been broken." True, its command,—not its power. The command of the law pre-supposes the possibility of a breach, in which case it annexes a penalty. A breach is but the breach of the command—who yet triumphed over the penalty? If he who breaks the command could avoid the punishment threatened, then, indeed, the law would be paralyzed, but not otherwise. Who supposes the law to be paralyzed, only because its mandate is disobeyed? Its power is entire, if it enforce the penalty which it denounces. The power of the lawgiver, for that is what we mean by the power of the law, is not less when the command is transgressed than when it is obeyed. In the latter case he bestows the reward, in the former enforces the penalty. How could he do either, *if he had not the power?* His law cannot be paralyzed, so long as he retains power and integrity to reward, and to punish.

But the objector proceeds, "Should the substitute be greatly superior in character and station to the criminal, the ends of moral government may be as effectually secured—perhaps, indeed, more so by the infliction of a few strokes upon him, as by laying the whole number upon the offender in his own person. Should the substitute be a being of infinite dignity and glory, a still inferior degree of suffering would be required; nay, justice might be as completely satisfied by the infliction of a single stroke upon him, as if not only the guilty individual himself, but the whole race to which he belonged had suffered the full amount of punishment which the law attached to their crimes, i. e. atonement would be made for the whole race."—"I have been exhibiting the substitution of the Saviour himself," &c.

An attempt is here made to shew that the *precise legal penalty* was not endured; but that justice, on the ground of the Saviour's character, compromised its demand, and took less than its claim, viz. a *single*, instead of an *infinite number* of strokes. It absolutely required, according to the objection, an *infinite number*,—it

was satisfied with *only one*. Now, if justice proclaim itself satisfied in accepting *less than its claim*, on any ground whatsoever, it is guilty of self-destruction, its seat is vacated, and in the wide universe it is nowhere to be found. It can never barter its rights, in consideration of the character of the surety, even of the Son of the living God. If it accept him as a substitute, it must exact and receive at his hands the full penalty incurred by the criminal, before it release him, or just it is not. The character of either criminal or surety is not adapted to alter a law, or its penalty. There is no sliding-scale, by which to adjust the one to the other. Justice has neither antipathies nor partialities, for prince or for peasant; it never alters its sentence, to suit either condition or character. If for a specified crime that sentence be death, it would not only be unjust, but intolerable, to give to a prince but a stroke, and to a peasant the gallows, both being guilty: neither could a prince make satisfaction to justice for a criminal, being a beggar, by bearing a lighter or another punishment than that incurred by the latter: to do this, he must sustain the precise sentence annexed to the crime. The infliction by justice of a sentence the law did not award, were an absurd supposition; it would be its own declaration that itself was unjust. Justice has not the power to alter, commute, or dispense with its laws and their sanctions: to do this it is utterly impotent; the thing is impossible,—the supposition involves a contradiction in terms. Christ has suffered *the penalty*, not another, either lighter or heavier, short of, or beyond it, of the law, i. e. exactly that which, otherwise, it would have inflicted on his people, or he has not suffered at all, and they will have to endure it themselves, or *justice* must remain for ever unsatisfied.

But while the objector pleads for only 'a single stroke,' 'an inferior degree of suffering,' he supplies no principle; and indeed there is none, upon which character operates to mitigate the severity of a judicial sentence. He leaves us in a complete wilderness here!—all is conjecture! He says, it may be so, and perhaps it is so, and then jumps to the conclusion that so it is. We wish for some more solid reason for such a tremendous conclusion. We request that, if it be possible, it may be adduced; the mere assertion is by no means satisfactory; we require that it be either proved or withdrawn.

But as if himself to exhibit the unscriptural character and inconsistency of his system, our opponent, when he comes to consider particularly the nature of the sufferings of the blessed Redeemer, uses language incompatible with his notions of "*but a single stroke*." He says, "it is not for us properly to appreciate what the Saviour

must have suffered ;" "and this acute and inconceivable suffering was aggravated by the withholdment of counterbalancing support. God hid his face from him." Now, if the suffering of the Saviour cannot be appreciated, because "inconceivable," how came the objector to know that it was of "*an inferior degree*"—nay, "*but a single stroke*?" If it was thus dreadful, who shall tell its degree? And if dreadful "beyond conception," who will affirm that it was less dreadful than the elect must have endured? Our opponents had better, at once and for ever, give up the point, and cease the attempt to estimate that which is admitted to be beyond calculation, because "inconceivable." The scriptural doctrine of the atonement represents that the *punishment of the offence* was sustained by the surety of the transgressor, i. e. *the legal punishment*.

And, as if not content till he had with his own hand destroyed his system utterly, he further asks, in reference to the resurrection of our Lord Jesus Christ from the dead, "Would he (the Father) have given the sinners' surety this full and complete discharge, if the surety had not paid the sinners' debt? It cannot be conceived of for a moment." Well, if the glorious Redeemer paid "the debt" of his people, our opponents give up the point in dispute,—it is all for which we contend. But, remember, it was "*the sinners' debt*" (i. e. the sinners whom he redeemed with his blood) that he paid, not *a part of "the debt."* A *part* is not the *whole*, except in the *sense of moderate Calvinism*, which is absolute *nonsense*. The payment of *part of a debt* does not stand for the payment of *the whole*!—it cannot be conceived of for a moment.

We have adduced quotations from our opponent so much at large, to exhibit more fully the kind of reasoning by which the "moderate Calvinist scheme" is attempted to be supported, and the scriptural view of a plenary atonement impugned. The statements and arguments which they involve, so far as scriptural, and the system in behalf of which they are adduced, are in direct opposition and contradiction. The parts which harmonize with the tenor of scripture are obviously in favour of our sentiment, and against the objection. The residue, together with the whole scope of these lectures, do violence to, and destroy altogether, that harmony. Thus an attempt is made to blend and confound truth and error, to give colour to a plausible, but absurd and unscriptural system. A system requiring such support, must be utterly worthless. The reasoning employed to sustain it, tends only to lead men to believe and live in a lie. In like manner the God of this world blinds also the minds of those who believe not; and if the professed ministers of Christ adopt the prin-

ciples and tactics of Satan, do they not do the work, not of the Saviour, but of the lying Spirit which he came to destroy?

We have now done with these famous (infamous!) objections. Upon the sentiment against which they are levelled they have no force, and make no impression. It never can be destroyed; for it expresses a truth eternal in its nature, because the truth of the living God. It may not be compared with a defence reared by the hands of men, like the moderate Calvinist system, which, though very strong, nay, impregnable in the estimation of its defenders, may yet possibly be broken down and destroyed; but, and the comparison is feeble indeed, it is rather like a gigantic and mighty mountain, with smiles and perpetual sunshine on its brow, the composure and safety of which no power, human or angelic, can destroy or endanger. To attempt to subvert this sentiment of the gospel of Christ by a course of mere carnal reasoning, you may as well try to overturn a rock with a feather, or with the stretched-out hand pluck the sun from his sphere. The presumption of the undertaking could be equalled only by its ignorance, insanity, or absolute wickedness.

LEX.

Exposition.

"ONE THING IS NEEDFUL,"

Luke x. 42.

This is the language of eternal truth, of infallible wisdom; language which fell from the lips of him who spake as man never spake, of him who made man, and of whom it is emphatically said, that he knew what was in man, and therefore could make no mistake in any declaration he might make respecting him. It has been said by a poet of some celebrity,

"Man wants but little here below,
Nor wants that little long."

The above-cited language of our Saviour does not contradict this sentiment, or widen it; but, if possible, brings it into a still narrower compass. I suppose

there are few men making pretension to the possession of an ordinary degree of wisdom but would admit the truth of the poet's sentiment, and some professors also that of our Lord's; while yet, at the same time, their lives flatly give our Saviour the lie, and plainly contradict the declaration of the text which they profess to believe. Christ declares man wants but "*one thing*;" men declare they want *many*. Christ declares man wants but one thing supremely; men declare, by their conduct, they do not want that one thing at all. Here we see the practical atheism of the human heart. The man who has two hundred a-year thinks he shall be happy when he has three hundred a-year; and when he gets three

he says, "Now I must have four:" and so he keeps labouring on, always placing his happiness in a sum beyond his reach; so that he is never an happy, because a restless, covetous, discontented man. The man who has wealth lusts after fame, and so he is dissatisfied: the man who has fame longs for wealth, and so he is not satisfied; and hence Solomon says that all things, including man, are in a state of labour beneath the sun, that the eye is not satisfied with seeing, the ear with hearing, nor the heart with possessing; and that for a man to labour, and eat of the fruit of his labour, with enjoyment and a contented mind, is the gift of God—and this may account for the fact that many who possess not only the necessities of life, but who are literally surrounded by its luxuries, are the least happy, so true is it that true happiness does not depend upon what is possessed, as the state of the mind; which made our Saviour declare that a man's life does not consist in that which he hath, but that which he enjoys. The heart of man is the seat of true happiness, and if it cannot be found there, it is useless to look for it elsewhere. The words of Christ then contain the sum and substance of heavenly wisdom, and to possess a spirit in harmony with them is one of the choicest boons which heaven can bestow on sinning man,—an infallible evidence we are under the teaching of the Most High, that we are indeed objects of his eternal favour, and the recipients of that grace which imparts more real satisfaction to the heart of man than anything which this world has, or can bestow. The

practical violation of this sentiment, uttered by our Lord, by God's creatures, has been the prolific source of all their misery and woe, both in heaven and earth. But one thing was needful for the angels in heaven, but they did not think so, and hence they fell, became devils, and were hurled by Jehovah into the pit of perdition. But one thing was necessary for Adam in Eden, but he did not think so, and hence he too fell,—blasted his own happiness, and that of his posterity, and became a fugitive and vagabond in the creation of God. And since this sad catastrophe, the practical violation of this same truth has been, and is still, the ever flowing spring of all the misery by which we are surrounded, and which besets our path at every step we take. The howl of despair, the shriek of the madman, the song of the drunkard, the feast of the glutton, the gold of the miser, the groans of the sick, the tears of the sad, the cries of the destitute, the ball room, the card table, the theatre, may be viewed as so many rivulets from the same source, or listened to by the christian man as so many voices giving the lie to our Saviour's declaration.

But what is the one thing needful!—and this is an important question, involving, as it does, the everlasting welfare of man. But important as it is, it is an enquiry which men never set about in real earnest, until the Lord is pleased, in infinite mercy, to lay the concerns of eternity with some weight upon the mind. Men have time for anything and everything, but no time for God, no time for their souls. The solemnities of an un-

seen world are of no importance, compared to the little impertinences of the passing hour. They have time for temporal things, but none of the precious element to waste upon eternal things. The bible is an insignificant book, when laid beside the ledger. If their bodies be diseased, the best advice must be had, cost what it may; but the soul may be trusted in the hands of any religious quack: thus more concern is often manifested for the cabinet than the pearl, for the poor perishing body than its immortal inmate. If troubled in *soul*, they say, give me *ease*; if troubled in *body*, they say, let me have a *cure*. A few scraps of theology, which they have received from their forefathers, and which they venerate as they do their old-fashioned furniture, because it had been in the family some years, they float upon through the ocean of time without fear of shipwreck, and think, with so safe a bottom, they must infallibly reach the quiet haven of eternal bliss. A few crude principles, which have never cost them half so much anxiety as the pursuit of a five-pound note, are sufficient to qualify them to argue with any christian man, and form a basis upon which they calculate they shall stand without danger, even before the judgment-seat of the great Searcher of hearts himself. To the question, therefore, of what is the one thing needful, what a variety of answers are returned by the conduct of men, but which indeed renders it but the more important that we should ascertain what it really is. Those who are taught of God would perhaps reply that it is "faith," or "justification," or the "new

birth." Faith is needful; for "he that believeth shall be saved," while "he that believeth not shall be damned." Justification is needful—"Being therefore justified by faith, we have peace with God." The new birth is needful; Christ himself preached it—"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." These things are all needful in their *order*, to constitute vital godliness before God; but not any one of them, or all together, form *the* "One thing needful." What is this one thing then?—Christ himself—the blessed speaker himself. He may be said to be the casket in which all the above-named jewels are locked up and secured; and if we possess the casket, we possess all it contains. Or we may put it in another form, and say, if we possess but one of these jewels, it is a proof that we possess the whole; for neither can the jewels be separated from the casket, or from themselves; and he who has one has all, both jewels and casket and all.

This casket is the property of the family of heaven, which property is entailed, and cannot be separated. Christ, then, is the one thing needful. Yes, it is by his blood his people's sins are pardoned; it is by his righteousness they are justified, and by his Spirit they are sanctified and made meet for the kingdom of heaven. And whatever we may possess before men, however high we stand in their esteem, however great our gifts, if we possess not Christ, we have nothing before God he can look upon with pleasure, but, in his sight, are poor and miserable. and wretched and blind, and

naked. Dost thou then possess this one thing needful, reader? Many complain of the variety of opinions which exist among professors of the religion of Christ, and many rejoice in this variety, hoping they shall escape in the scramble, or hardly be held responsible for their creed amid so much diversity. Our Lord lays the axe at the root of this fallacious hope, and he, whose words should claim supreme regard from all his professed followers, declares that but "one thing is needful." This brings religion to a very simple point. What this one thing is, must decide what true religion is. The apostle Paul declares, that having Christ, we have "*all things*." If then I have Christ, I have *all things*; and if I have *all things*, the one thing needful of the text must be included. Do

I then possess Christ? Have I this one thing needful?—or do I possess him, who embracing all things in himself, must necessarily embrace *it*, be it what it may? These are solemn interrogatories, involving, as they do, the everlasting salvation, or damnation, of the soul. Reader, how stands the matter with thee? God help thee to be faithful with thyself, as thou wilt wish thou hadst been, when death shall lay his iron hand upon thine arm, and usher thy naked spirit before that solemn tribunal where no sophistry will avail thee, and at which holy bar every fallen son and daughter of Adam will prove, beyond all contradiction, the truth of the simple but sublime declaration,—"*but one thing is needful.*"

W. P. B.

Some Experience of a "Brand Plucked out of the Burning."

IN A SERIES OF LETTERS TO A
CHRISTIAN FRIEND.

LETTER IV.

*My esteemed fellow-traveller
to the heavenly Canaan,*

I come now, in my simple narrative, to a matter, which, as concerning its bearing upon my after course, will be acknowledged, I think, of great and grave importance. In the days of my boyhood the habit of using intoxicating drink in the social circle was much more prevalent and popular than it is now. I rejoice in the change. All changes are not improvements, but this alter-

ation, in the habit of professing christians, I regard as a most decided and desirable reformation. My father's table was "a snare" to me at all events. I could not but observe the ample and careful provision of strong liquors, for the use of the frequent religious entertainments to which I have already referred. The more highly the expected guests were beloved and venerated—the more anxiously were the strength and quantity of the liquors discussed in our family when a council was held touching the approaching entertainment. With this state of affairs under my notice, my estimation of intoxicating drinks

became very high at an early period of my life. When we "had company" I was indulged with an extra glass of wine; if "very good," with an occasional sip from the glass of my father or an honoured friend and visitor, not to mention the care I took to drain the glasses after the company had left the dining-room. These things may seem trivial to many, and, *in themselves*, they may be of slight importance; but in their *consequences* they were alas! *to me* of the most sad and momentous character. By this example and indulgence the seeds of **INTEMPERANCE** were deeply sown in my constitution. An appetite for intoxicating drinks was formed, and, ere long, obtained a complete and terrible mastery. Oh! that my sad experience may prove a warning to christian parents, and induce them to refrain from pressing with mistaken fondness, to the lips of their children, that which may be to them the cup of temptation and ruin. Long before I left the parental roof, my habits had become of a vicious and dissipated description. Nor were the circumstances by which I was surrounded upon my obtaining employment from home, of a favourable or reformatory kind. My employer, a tradesman in the parish of Bethnal Green, London, and his wife were in the habit of drinking regularly and freely. They had no children, and I was taken to reside, as well as work in the house. From the day of my entrance on the duties of this situation, until my relinquishment of it, I passed scarcely *one sober day* for five years. My mistress was a fine shrewd woman;

but an inveterate drunkard. She was my tutor in sin, and I was alas! an apt and a willing scholar. There was one miserable peculiarity in the conduct of my intemperate mistress to which I may, in passing, refer. When she was sober, which was seldom the case; or half tipsy, which was her usual state, she was irreligious and profane in her conversation; but when she was very far gone in drunkenness, she would use religious phrases—quote verses of hymns, moan and weep about her sins, and make shocking and revolting attempts at praying and discoursing on sacred subjects. My master was a good natured but licentious man, and from him, I learned much that was hurtful and immoral. In this school of iniquity my education in transgression was fearfully advanced. After the death of my mistress, I left; and being cast for a time upon my own resources, endeavoured to obtain a subsistence by *writing plays for some of the London theatres*; some of them were performed with some success, (as I then called it,) and I was engaged by the manager of one of the theatres to perform as an actor in one of the dramas of which I was the author. After following this miserable and uncertain profession for some time, I was reduced to the lowest stage of pecuniary need. I was brought so near to pennilessness, that one evening after selling my watch and every thing that would procure money, I had spent *my last three half-pence* in the City Road, in the purchase of some bread for supper, and had gone to bed at my lodging without a visible way of buying

an atom of food for breakfast, but there *was a way*. I was wakened in the morning by a tapping at the chamber door, and a voice which said "you are sent for to go to Mr.—your uncle's, in Long Acre." I rose and repaired thither immediately; was kindly received, and engaged to assist in the business at once. From that hour to the present day, divine providence has kept me from want, bless the adorable name of my gracious and unforsaking Lord. I can testify to his praise, that, "*It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him.*" But up to the period of which I am writing, my mind had not been savingly drawn to the experimental knowledge of those gracious truths.

My uncle, with whom I had come to reside, was a member of the Teetotal Society, and at his request I attended the meetings held in Wild Street Chapel, Lincoln's Inn Fields. Let others say what they will about teetotalism, I have no sympathy with those advocates of the principle of total abstinence from intoxicating drinks, who put the system out of its place, or into the place of religion, or any thing else that is good,—nor do I coincide with those rash adherents to total abstinence who question a man's christianity unless he "followeth with them;" but, on the other hand, they are equally unfair and erratical who assail the principle on the score of the errors of

its friends, and who decide on the question without a candid examination of the principle, and an honest trial of the practice for a fair and sufficient time; at all events, the practice has been a priceless blessing, under God, to me, and I would speak gratefully of the fact. I joined the society, and was, by this means, cut off from all my old intemperate associations: thus I was led to the house of God. And on one memorable day it pleased the Holy Spirit to lay me in the dust of abasement before the footstool of divine mercy, under a sermon preached at Eagle Street Chapel by Mr. Overbury, the pastor of the church in that place. The text—I shall never forget it!—was Matt. xii. 41, "*The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*" To the amazement and consternation of my convicted soul, I found and felt the text to be true. All my sins were set in order before my eyes, and I was laid low with a broken heart and a bitter cry, at the feet of Jesus Christ. Oh! what a lost and guilty sinner I felt and saw myself to be: the equity of the divine law flamed forth before the eye of my trembling soul. I could only get away from the chapel, to get into a secret place and weep, and cry unto God for mercy. I destroyed all my manuscripts of plays, and other writings of a similar character; and though I found no comfort *for* doing it, there was *joy* and relief *in* doing it, for the sake of Jesus, whom I

was led to admire with all the faculties of my new-born spirit, and in, and through whom, after wearisome days, and tearful nights, I found a sweet sense of pardoning love and mercy. I now told my feelings out, as well as I could, to some christian

friends, and was counselled by them in a kind and judicious manner.

I must now, however, close my present letter, remaining your's fraternally in the Lord.

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Correspondence.

To the Editor of the Gospel Herald.

DEAR SIR,

To my mind the discussion in your pages on the atonement, between Mr. Kitchen, Lex, and Frater in Fide, is an interesting and friendly one, and I hope it will not be without profit to some of your readers. To a looker-on, who has watched the course of argument, and weighed the fair import of the expressions of your correspondents, it seems partly evident that they are agreed in the main position, that Christ really paid to justice what was fully equal to its demands on those who will be finally saved, as the objects of eternal choice and redeeming love. They have their several ways of expressing it, and, perhaps, in some measure, each may be considered as standing corrected by the other; but in the main point they may and should allow one another to be sound friends of the truth.

Now, surely, this is the great question in hand,—Was the death of Christ such a full satisfaction to justice which gives to every one his due, that a penitent soul seeking salvation through it, is, upon believing in Christ, fully acquitted from all the charges of the broken law? This appears to be the doctrine supported by the scriptures:—"The Lord laid on him the iniquity of us all." He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we

are healed." "He bore our sins in his own body on the tree." "He bore the sins of many." "He hath made him who knew no sin" (was personally innocent) "to be sin for us, that we might be made the righteousness of God in him." He was made one with his chosen in their sin, by transfer of it to him, that he might bear the punishment originally due to them, in order that they might be one with him in the reception and enjoyment of a full and honourable discharge from it, and be thus restored to divine favour as righteous ones. Are not the brethren agreed on this? If so, then they are safe teachers. Only let it be said to them without offence, that the more they handle it in the simple language of scripture the better. Such a method, if I mistake not, will tell most powerfully against the lax views of the age, on this capital article of evangelic faith.

But one of the brethren has started a difficulty; and it is in general much more easy to start difficulties than to stop them by a proper and satisfactory answer. That difficulty may be put into the form of the following question:—"How could the sufferings of Christ, which had an end, however intense in degree, equal the sufferings which the elect would otherwise have endured without end?" Lex, who is evidently a good writer, answers by making a distinction between what he calls the natural consequences of sin,

and the legal penalty which is inflicted on the sinner. He maintains that Christ suffered the full legal sentence, "became a curse for us," and was "cut off from the fellowship of the good." This appears to be sound, and to be well supported by him in the April number of the Herald. But he denies, if I rightly understand him, that the sufferings that arise from or consist in sorrow, shame, remorse and despair, whether felt before or after the sentence is put in force, do properly belong to the legal suffering or penalty. Now, not to stand upon a mere metaphysical nicety, and attempt to split a hair by a particular mode of expression, I submit that the distinction does not serve the purpose for which it was made, because the consequences of sin, such as sorrow, shame, remorse and despair, which PRECEDE legal punishment, appear to have their origin in the knowledge of the fact that the law has been broken, and the dread of the threatened penalty being brought on them for having broken it, and the sorrow, shame and despair which FOLLOW the infliction of the penalty are, to all practical purposes, involved in that penalty. He pleads for the support of his distinction, the case of Adam and Eve in Eden, after they had sinned, and before sentence was pronounced against them, by God their Judge. They endured much sorrow, shame and remorse at that time, certainly; but why? The answer is at hand—they had broken the law given them, and they knew the penalty that awaited them. This accounts for their sufferings. This is matter of fact, and thus the support Lex sought here fails him. However, such is my opinion. But I am far from thinking, though he has failed to meet the difficulty of Mr. Kitchen by this distinction, that he has either in whole or in part given up the position, that Christ made full satisfaction for the sins of all the chosen of God, by an

equivalent, as his brother in the faith seems to take it. And it is to be hoped that Frater in Fide will have more satisfaction in reading Lex's last paper than the former one. That brother has also tried to remove W. Kitchen's difficulty by the observation, that he sees "no difficulty in believing that an infinite being can perform an infinite work in a definite period—he can pay an infinite debt, or sustain an infinite infliction of a penal sentence in some complex mode not derogatory to his dignity." Now, supposing the first part of the observation to be very good, yet how does it affect the difficulty it is brought to remove? It might be applied to Christ considered as God, but not as considered in the character of a sufferer. Allowing freely that the sufferings of Christ may be called a work, yet *as God* he could not suffer and do that work, or sustain the penal sentence. God is impassible. It was the humanity of Christ that suffered. This observation, therefore, like the distinction of Lex, leaves the difficulty where it found it.

In his next paragraph Frater has touched the difficulty, and had he carried the remark out fairly, would have fully removed it. This is done by putting forth the old and safe topic of the divinity of the holy sufferer. Christ is God, and the divinity of his person gave infinite value to his sufferings. It is in this view that they were infinite, and equal to what the saved would have suffered in their own persons for ever, if Christ had not stood in their stead, and paid the ransom. That the sufferings of Christ were intense we are sure, from the record of them; but of the height of that intensity I am able to form no adequate idea, nor would it be possible for any one to do so, except he knew the extent of Christ's knowledge of sin, of the just wrath of God against the sinner, and the perfection of his sensi-

bility of pain of body and agony of mind. His sufferings present a case of mental agony, at least such as has no parallel in history. Dr. John Owen thought that the sufficiency of Christ's sufferings arose in part from their intense severity, "the greatness of the pain he suffered;" but I would much rather rely on his other observation, that it arises from the divinity of the sufferer: "the dignity of the person who did offer and was offered." In his human nature he endured his sufferings, and they ended when he died; but his Godhead was so united to his manhood as to make them fully equal, in the wisdom of God, to what the law demands of the sinner, eternal punishment; which is the same as saying, punishment throughout the duration of his being.

Long may your Herald cry "the truth," and guard against the sad errors of the day, especially those respecting the work of Christ as the proper substitute of his people, and his satisfaction to justice *as justice*, without the popular distinctions of vindictive justice, distributive justice, public justice, &c. These distinctions, like many more, fritter away the truth, by pulling it into shreds, like men pick oakum.

Your's truly,

Cranfield, Beds. THOMAS OWEN.

"TRUTH IS FALLEN IN THE STREETS."

To the Editor of the Gospel Herald.

DEAR SIR,

"Yea, truth faileth, and there is none that pleadeth for it," Isaiah lix. 4, 14, 15. Another prophet complains that he could not find a seeker of truth in all Jerusalem, Jer. v. 1. It was perished and cut off, vii. 28. They were not valiant for it, nor would they speak it; but taught their tongues to speak lies, ix. 3, 5. Another bears the same witness and says, "There is no truth

in the land," Hosea iv. 1. This fearful charge is applicable to multitudes in our day; for not only the ungodly and profane, but the great majority of religious professors are so far from knowing, loving, believing, and obeying the truth, that they resist it, turn their ears from it, and speak evil of it; and so the apostle speaks of some of corrupt minds, destitute of the truth, 1 Tim. vi. 5. The God of truth sent his Son, who is full of truth, has given the Spirit of truth, who inspired men to write the scriptures of truth, which condemn the enemies of truth, who have caused the truth to fall so low as it evidently is; shews that the comparatively few friends of truth that remain had need do something to lift it up. To this we are encouraged by precept and promise:—"Buy the truth, and sell it not," Prov. xxiii. 23. "The lip of truth shall be established for ever."

The *street* in which truth is fallen refers to public courts, congregations and pulpits, where it should be most exalted. The truth so deeply fallen, and needs to be lifted up, is electing love—everlasting union—distinguishing grace—the headship of Christ—true and sure redemption—imputed righteousness—effectual calling—final perseverance—experimental religion—practical godliness—church discipline—and growing sanctification. All these are fallen from the public pulpit, *because* not approved by the public taste. But as the bible abundantly contains them, let us a little further consider them.

Electing love designs the sovereign love of God, choosing a certain number of persons out of all nations, in Christ, before the world was, irrespective of any goodness in them, and yet unto sanctification, salvation, and eternal life in heaven. We have given this truth a leading place in this *letter*, because it is the fountain whence all the others flow, the foundation on which

all the rest are built, and without which they could not exist. Than this there is no truth more blessedly and abundantly, clearly and conclusively revealed in the bible. And yet it is notorious no truth is more disliked, contradicted, cavilled at, cast out, and cast down by false prophets and professors. And why do they oppose it? Because it lays the axe to the root of their own pride, purity, power, free-will, and fleshly religion; and because they cannot bear that God should do as he will with his own, elect some and leave others to be lost. Shall he not visit for this daring outrage against his sovereign right? No sinner can claim his kindness as a right, and so none can justly complain when his favour is withheld. Free-will shall, sooner or later, hide her brazen face, and cease to rage against the righteous will of God. Free grace alone will be the burden of the song in the realms of bliss.

Everlasting union, that is of God's elect to his Son, of Christ and the church, of the Bridegroom and bride, of the Father and family, of the Head and members; of which eternal love is the bond, of which Adam and Eve were a type, of which the vine and its branches are an illustration, John xv. 5, and of which we may say, it is secret before conversion, is a vital union at it, and an open union after it. "He who is thus joined to the Lord is one spirit." This was matter of the Saviour's prayer, and it may well be matter of ours, and ought not to fall from the public ministry. It is a union like that between the Father and the Son, and so it will last for ever, nor can all the floods of affliction destroy it, John xvii. 23.

Distinguishing grace is a further part of the truth by which the people of God are made to differ from the rest of mankind; for their election is of grace, while the rest are left in blindness; their interest in the covenant of

salvation is of grace, while the nearest natural relatives are not so blessed; their redemption by Christ from the curse of the law, is a large display of grace, while others go on to eternal destruction; their being quickened by the Spirit, and blessed with faith and repentance, is all of grace, while the rest remain in spiritual death, impenitent, and in unbelief; and so, while some live and die in the Lord, others live and die in their sins. But when men tell us all men can and should repent and believe, and be saved; it is giving God the lie, and trampling down his truth to exalt themselves.

The headship of Christ is the next truth intended to be briefly noticed. And whilst he is the head of all principality and power, and is far above all angels, devils, and men, who must obey his bidding, God has given him to be head over all things to the church, Eph. i. 22. Christ was the God-man in glory before the world began, the head and representative of his chosen body the church, possessing in his wondrous person her intellectual nature, and intending to partake of her flesh and blood in the fulness of time. To his care and keeping her eternal interests were wholly committed, that she might be certainly safe, notwithstanding her fall in Adam. Her grace and glory in him remained unforfeitable, and could not be lost. By sinning, her Eden innocence and bliss was lost, but her title to heaven in Christ was undisturbed; for it is established unto her not only by an ancient interest in him, but also by his obedience and blood on her behalf. Thus the church's title is as good as God can make it. Every thing is secured in the headship of Christ. Her election, adoption, redemption, justification, acceptance, preservation, and heavenly inheritance, stand eternally safe and certain in him. But the apostle speaks of some as vainly puffed

up by a fleshly mind, and not holding this head, Col. ii. 18, 19 ; so it seems this truth is fallen like others.

True and sure redemption is obtained by the precious blood of Christ, for all his beloved, elected, and peculiar people, who are redeemed from the curse, from destruction, and the second death, and from all iniquity, of which their purification to himself and to God, and their zeal for good works, is an evidence, Titus ii. 14. This is the only redemption that is *sure* and *true* ; for universal redemption is most certainly false, though it is almost universally believed, seeing the great majority of men are never redeemed from iniquity, nor from death and the curse, nor are they sanctified to God and his service ; so that they will "be punished with everlasting destruction from the presence of the Lord." But some one will say—He gave himself a ransom for all, 1 Tim. ii. 6. I answer, not for all in endless ruin, but for all who are really redeemed from it.

Imputed righteousness has been shamefully set at nought by some who have called it "the Antinomian rag." Such Christ-despising professors should remember the Holy Ghost calls it a robe, the best robe. It is the only one that fulfils and magnifies the law of God for the justification of a sinner ; condemnation is the doom of all who trust in any thing else for eternity. "Christ is the end of the law for righteousness, to every one that believeth." It is by his perfect obedience only that we can be justified in Jehovah's sight. This is an all-important truth ; woe be to us if it is fallen from us, or we are fallen from it. No righteousness short of this can deliver us from eternal death. No covering beside can sufficiently hide our native deformities from the eye of offended justice. But blessed is the man, and blessed art thou, my soul, to whom the Lord imputeth righteousness without works, Rom.

iv. 6. He who knows his own best services are polluted with sin, will be heartily glad of imputed righteousness from the Saviour. It is wrought by Christ—approved of God—applied by the Spirit—received by faith—and proves a precious title to eternal life.

Effectual calling is by the powerful spirit and grace of God ; it is according to his eternal purpose ; it is from darkness to light, from guilt to glory ; it is a high, holy, and heavenly calling ; it includes regeneration and conversion ; it is a change of heart, a renovation of the mind, a passing from death unto life. Not many wise, mighty, and noble are called, but the foolish, weak, and despised of the world, even as many as were chosen to this end, 1 Cor. i. 26, &c. "Whom he did predestinate, them he also called." It is invincible and irreversible ; and so it stands distinguished from the many who are merely called in an external way to some reasonable or legal service ; and especially effectual calling is opposed to such religious teachers, whether undisguised Arminians or moderate Calvinists, who call all men dead in sin to believe and be saved. And so it is by this kind of calling, that the true one has long since been falling in the street.

Final perseverance, of all who are graciously called, is a going on in the exercise of grace and holy obedience to the end, so as to be certainly and eternally saved. This is often asserted in the word of God ; it is required by the character of God, is secured by the offices of Christ, and confirmed by the nature of the Spirit's work, and is a comforting consideration to the real christian. It is a truth, without which the word of God would be falsified, his glory would be lost, the doing and death of Christ would be dishonored, and the work of the Spirit would be in vain, and the saint would be unsaved. The opposers of this doctrine have attempted to prove it false from scripture ; but as I have answered their objections in

an essay, in the January number of the *Gospel Herald*, I need not repeat them here. It is men, and not God, that oppose this truth.

Experimental religion is that in which divine life, light, love, submission, truth, holiness, and every grace, is planted in the soul by the Spirit of God; it is a seeing, tasting, and feeling that God is gracious; it is receiving every spiritual blessing with power, profit, pleasure, and praise; it is Christ in the heart, the hope of glory. It comes from heaven, draws the affections to God, and sets them on things above; it cleaves to Christ, longs for a larger enjoyment of him and likeness to him. It makes sin hateful, self denied, and the Saviour dear; it crucifies to the world, endures difficulties, and inclines to every good work. It is supernatural, far above the power of fallen nature to produce it. But if carnal men will confound it with natural conscience, head knowledge, slight conviction, worldly learning, a religious education, moral conduct, reasonable faith, outward profession, and human forms, they are deceiving themselves, and the truth, as it is in Jesus, is not in them. Vital religion pants for God, and cannot live without him.—Here let me say a word to the truly gracious soul, who may be mourning over his deficiencies, sincerely desiring the life divine, and yet doubting he has it not: let such seek, and they shall find.

Practical godliness is the outward effect of an inward cause, the fruit that indicates the goodness of the tree, the labour coming from a loving and a living faith. Doctrine is the bread of the soul, experience is the stomach that receives it, and practice proves the healthful nature of the food received. Truth is conceived in the womb of experience, and practice is the visible dress of the new-born child. It is not any and every thing that can be called practical godliness, but that which is done as the written word directs; not

for life, but from it; not in the oldness of the letter, but the newness of the Spirit; not to merit salvation, but to make it manifest for the glory of God, and the good of men. But it is to be feared, nay it may be too often proved, that this truth is fallen, not only in low Calvinist quarters, but also in high ones. O Lord, let us not hold truth in unrighteousness. Let us always abound in thy work, knowing it shall not be in vain. Good works should not only be done in private, but be taught also in public.

Church discipline is clearly taught in the truth, shewing what sort of persons are suitable for church members, and who are not; shewing what kind of creed and conduct is required for their continuance in a church, and what sort of principles and practices should exclude from it; shewing how opposers of the word, and disorderly walkers are to be dealt with. But if discipline be disregarded, if unrighteous persons are received into a church, if no proper attention is paid to the character of members after they are admitted, if false doctrine and misconduct is connived at, and if those who insist on sound discipline are opposed, so that evil doers cannot be removed, as the writer has known to be the case; then there is cause to complain aloud that "Truth is fallen in the street," and that all such churches are more like a ground overrun with weeds and briars, than the beautiful garden of God.

Growing sanctification is the last, though not the least important part of this letter. It is growing as the cedar, as the lily, as the vine, and as calves of the stall. It is growing in grace, in knowledge, in faith, and love exceedingly, 2 Thess. i. 3. It is growing up into Christ in all things, Eph. iv. 15; into his holy doctrines, dispositions, directions, and divine examples; and this will be growing in righteousness and true holiness, as the new man is said to be, ver. 24. It is increasing

with the increase of God, Col. ii. 19. It is increasing more and more in holiness before God, 1 Thess. iii. 12, 13. And though the old man of sin is not destroyed, he is more and more subdued, mortified, crucified, and decreased by the power of grace, and the diligent use of the means appointed for this holy purpose. Particularly all prayer, at all times, against all sin, and for all sanctity, should be used. But some persons, who would be thought wise, speak and write against this doctrine, as if it were altogether unknown in the Bible, because it is unknown and disapproved by them; as if none can grow in holiness, because this is not the case in their "*experience*." But I beg to tell all such, truth is sadly fallen with them, when they would thus bring it down to their experience, instead of bringing their experience up to truth. Experience is often wrong, but the Bible is always right. Let God be true, and every man, who speaks contrary to him, a liar. One would suppose that all true lovers of holiness would love to grow in it also; for without it no man shall see the Lord, Heb. xii. 14. If any should say, our holiness is in Christ; I answer, that will best appear by the growing holiness of our hearts and lives.

Dear Lord, thy word has shown thy will,
And taught me in my youth;
O may thy sacred Spirit still
Preserve me in thy truth.

I remain, dear sir, with all sincerity,
your "fellow-helper to the truth,"

THOS. ROW, *A Labourer*.
Little Grandden.

THE REVIEWER REVIEWED;

*Or the Baptist Magazine and
Mr. Stevens's Memoir.*

If the memoirs of any deceased follower of the late ANDREW FULLER had been placed in our hands for re-

view, and we had discharged our duty by the penning and printing of a side-winded assault upon "Moderate Calvinism," *without saying a single word as to the excellencies of the memoir, or its defects*—we can imagine the look of blank astonishment which would have sat upon the faces of our "Fullerite" friends, and the pitiful tone of injured innocence and outraged sanctity with which they would have lifted up their respected hands and said, "Oh! how unjust and improper; but it's just like these high doctrine folks, they always show such a bad spirit."

In the May number of the BAPTIST MAGAZINE an article appears, called "A Review of Mr. John Stevens's Memoirs." It commences with a history of Mr. Stevens, condensed from the work itself, and even goes to the length of saying, that Mr. Stevens "*appears* to have been a sincere, devout, and industrious servant of him whom we delight to recognise as the Great Master." The reviewer, moreover, commits himself to the opinion, that "his (Mr. S's.) habits in preparing for his public work, *appear* to have been those of a diligent and faithful steward." The writer then diverges from a straightforward path, and fills up the remainder of his article, by an unkind and unprovoked attack upon the doctrines of sovereign grace, and a substitutional atonement; in the persons of their friends and advocates. Not a single word is said, *good or bad, about the book said to be "reviewed," from the beginning to the end of the article.*

Incredible as this may appear to such persons as are in the habit of attributing honey-like dispositions to the holders of low sentiments, and vinegar-like acerbity to Hyper-Calvinists—the fact may be seen, in all its curious and suggestive features, exhibited in the Baptist Magazine for May, 1849.

After extracting a paragraph of the book which speaks of Mr. Stevens's

firm adherence to his views of divine truth, the reviewer says,—“The truth was, that Mr. Stevens, like many of his contemporaries, not only delighted in the important truths which are prominent in the system technically called “Calvinism ;” but that he disbelieved as firmly certain *other truths*, which seemed to him to be incompatible with them.”

Now to this mode of expression we very seriously demur. Mr. Stevens disbelieved the things which *the followers of Andrew Fuller say are truths* ; but it is begging the whole question, and injuring the character of a deceased servant of God to affirm, that he lived and died in the rejection of *the truth* of God. If we had spoken so, under similar circumstances, of any Fullerite minister, the land of modern profession would have rung and echoed “from Dan to Beersheba,” with complaints, both “loud and deep.” We are sorry that the “Baptist Magazine” should give its profits to ministers’ widows, and lend its pages to the defamation of a minister’s memory.

A few other topics are introduced, or rather ill naturedly exhibited by the reviewer, such as the controversies of Mr. S. with other high Calvinists—the occasional disagreements which occurred amongst his friends and hearers—and the difference between the number of believers baptized by Mr. S. and the number of members in the church at his death.

It is said of Doctor Johnson, that on being asked by a lady whether he had not inserted some rude and exceptionable words in his Dictionary, he replied rather roughly, “Madam, it is plain that you have been looking for such words.”

We cannot avoid the apprehension that the Editor of the *Baptist Magazine* took great care to hunt up just such open and candid passages in the memoir as he could turn to his own account, in his crusade against those strict and dis-

criminating views to which he stands opposed. He has not led his readers to any of the many beauties and excellencies which must be found by every reader who is not perversely blind to every thing but an occasion of carping and cavilling. How can such a course of procedure be consistent with such an expression as this, which occurs in the review ?—“*The New Testament is our standard, and we advocate conformity to its dictates, and to the examples it furnishes, independent of apparent results.*”

Upon this principle, by what can the reviewer be justified in his palpable oversight of much that is commendable in the book under his notice, and his hostile readiness to exhibit the infirmities and defects of his christian brethren, with whom, in some points of sentiment, he does not agree ? He has written as an infidel would write, in his criticisms of the scriptures, treating faithful remarks as unhappy admissions, and candid statements as self-destroying revelations. In his desire to show the failings of his brethren, he has divulged his own. He has assailed partizanship in the spirit of party. In his zeal for Andrew Fuller’s opinions, he has forgotten his Great Master’s maxims (Matthew vii. 1, 2, 3, 4, 5.) He has given his readers credit for seeing crookedly through the obliquity of his own vision. If he *did* perceive the character of the memoir, he should have made it apparent ; if he *did not*, he ought not to have assumed the critical office. He evinces incompetency or ill will, if not both. Like “many of his contemporaries,” he *assails character by baseless surmise*, instead of assailing error by sound argument. He professes to write “a review,” and merely indulges in a small “Fullerite” tirade. We are sorry to see the *Baptist Magazine* the mouthpiece of a mere section of the denomination. It is a subject of regret that its Editor should show his personal tastes so obviously.

He has been, we think, somewhat over-taken in a fault—mainly, perhaps, one of omission. Where he could not blame, he would, at least, refrain from praise. He went out of his way to say what was unnecessary, and left himself neither room nor temper to say what was requisite and desirable.

A REPLY

To Enquirer's Request in the Gospel Herald, May Number, page 142.

As the "Request" is, that I should

explain John vi. 27, and John iii. 18, I beg to say that if our friend "Enquirer" will turn to the Gospel Herald for 1846, March number, page 69, and July number, page 182, my explanation of both texts are there already published, among other things in the same order of argument, in my "Remarks on Duty Faith." With my christian love to all enquirers after truth,

JOHN of Marylebone.

Obituary.

RICHARD PARKINSON.

Died at Burgh, Lincolnshire, on Monday, May 7th, 1849, Richard Parkinson, aged twenty-seven years, a much beloved and very useful member of the Baptist Church of the above-named place.

He was called by grace under the ministry of the present pastor, and added to the church below on the first Lord's day in May, 1847, died, and was added to the church above, two years from that day.

His race was short; but it was well run. His constant aim appeared to have been like that of Paul's,—“that I may win Christ.” And he is now, doubtless, in the full enjoyment of that prize of his high calling of God in Christ Jesus.

He was humble, prayerful, zealous, sincere, upright, liberal, loving and faithful. All his friends loved him greatly in the Lord, so much of his image did he bear, and even the enemies of the gospel praised his blameless life. He was an honour to the church, a joy to his minister, and a testimony to the grace of God.

While all this and much more is

true of him as many are ready to testify, yet, *he felt himself to be a poor worthless sinner.* No one appeared to feel this more than he did. He was often heard to complain of the inward strife between grace and sin. His whole dependence for acceptance before God was wholly on the finished work of Christ.

He was of a weakly constitution and hence often ailing. But about a week before his death he was taken with that deadly disease called the small-pox, and had it in the most dreadful form. Few persons were allowed to see him; but he said to those about him that his prospect was bright, and that he had no fear of death though *he was the subject of many such fears in his life.*

“He trod the shades of gloomy death,
Could set his seal that God was true;
Finished his course and kept the faith,
For God kept him his passage through.”

Methinks I see him now at rest,
In the bright mansion love ordained;
His head reclined on Jesus' breast,
No more by sin or sorrow pained.”

N. H.

Intelligence.

MOUNT ZION CHAPEL, HILL STREET.

To the Editor of the Gospel Herald.

Lord's day, April 29th. Brother Foreman administered the ordinance of baptism to five persons, who had made before the church a profession of repentance toward God, and faith in our Lord Jesus Christ. Our brother took for his text on this occasion, Psalm cv. 45. It pleased the Lord to open the heart of a female (ten years a communicant with Baptist Noel) to receive his testimony concerning believers' baptism, and to determine to honour the Lord, by observing this his statute, as well as the others to which she has attended.

Lord's day, May 6th. The above baptized ones were received into the church. Brother Foreman observed, that on that day he completed twenty-two years at Mount Zion, having preached his first sermon May 6th, 1827. The church at that time consisted of thirty-eight members; and now, through the tender mercy and continued blessing of its great and glorious Head, there are three hundred and seventy—all volunteers, for he never asked any one to become a member; they all came and proposed themselves. About ninety have died in the faith of the gospel, triumphing in the truths that had supported them through their pilgrimage; and about fifty have been honourably dismissed to sister churches. So that we may well bless God and take courage, exclaiming, "What hath God wrought!" W. H.

BUCKINGHAMSHIRE ASSOCIATION.

To the Editor of the Gospel Herald.

DEAR SIR,

The Buckinghamshire Association of Baptist Churches held their Annual Meeting, at Long Crendon, on Wednesday, May 9th. I was perfectly astonished at some of the statements and opinions put forth on that occasion, especially in reference to the constitution and order of Baptist Churches. Two of the ministers said they should not hesitate to substitute sprinkling for immersion, if the candi-

date preferred it, or said he believed sprinkling to be the proper mode. Mr. Ashmead, in order to outstrip his brother Pew, would most willingly admit a Socinian into the communion of the church, provided he said he was conscientious in his belief. I was greatly surprised that neither minister nor messenger of the several churches in the Association came forward to enter a protest against such innovations. I was informed that last year there was a discussion on the subject of open or mixed communion, and the result was, the church at Gold Hill, under the pastoral care of Brother Ives, withdrew from the Association. It was stated in the report received from one of the churches, that a *general conformation* was greatly needed; and who can doubt it, when such sentiments as the above are advocated? May the Lord, of his infinite mercy, lead the churches in this Association to adopt the primitive mode and order.

I am, your's, &c.

A STRICT BAPTIST.

GOOD NEWS.

MY DEAR BROTHER,

Perhaps a little intelligence in reference to the advancement of our dear Lord's kingdom, in a humble section thereof, may not be unwelcome to those readers of your valuable *Herald* who are called at times to "sigh and cry" for the low estate of Zion, as shewn to us by the general statistics of the Baptist Churches. A little "*bright light in the cloud*" may afford something relieving in this dark and cloudy day. We have, through sovereign grace, to tell of the goings of our God and King in his sanctuary, at Cumberland-street, Shoreditch, and desire to do so to the praise of the glory of his grace. Our dear pastor's labours among us have been accompanied with manifest tokens of the divine approval, and that to a great extent. Since he has been with us (nearly twelve months), fifty-eight have been added to the church, seventeen of whom were by baptism. The fourth Lord's day in April was an interesting day with us. Ten believers were buried with their dear Lord in baptism; and on the first Lord's day

in May our pastor, at the table, gave the right hand of fellowship to twenty-one brethren and sisters, all of whom, we trust, will prove fruit-bearing trees in the garden of our God. Our large chapel, on Lord's day evenings, is nearly filled with attentive hearers, and many are found bearing testimony to the vital power of the word ministered unto us from Sabbath to Sabbath. On Monday evening, the 7th of May, a very interesting *thanksgiving* service was held by the church and congregation, devoutly to acknowledge the goodness and kindness of Zion's Lord, in sending us such prosperity. Our pastor, with one or two of the brethren, gave a short address on the occasion, and five of the brethren poured out their prayers and thanksgivings at the heavenly throne. That the dew from on high may continue to descend upon us, and also visit many of our sister churches in the like manner, is the earnest prayer of

Your's, beloved friend in Christ
our hope,

NATHANIEL KEVAN.

BAPTISM AT MEOPHAM, KENT.

On Lord's day, April 29th, eight persons were baptized, at Meopham, Kent, three men and five women. One of the men is a remarkable instance of the power and grace of God, he being nearly seventy-five years of age before he was called to know he was a sinner, who needed salvation by Jesus Christ. He is now in the seventy-eighth year of his age. He made no profession of religion before the time above-mentioned, but lived in the grossest ignorance of God, and was a most degraded, rebellious character; but is now a simple-hearted, affectionate believer in the Lord Jesus, and a great admirer of the people of God, and strenuous for the means of grace.

We have great cause for gratitude. The hand of our God has been upon us for good: we have experienced a great revival, without any extra effort; it is evidently the work of God. We have many more bleating round the fold, anxious to be numbered with the visible church of Christ.

W. POPE.

NEW LAND, HIGH WYCOMBE.

The cause of God at this place has,

for the last four years, much revived and increased; so that we have been under the necessity of pulling down our old meeting-house, to erect a new and larger one. There has been a cause here for many years. The communion cups were given to the church, in 1692, by a Mrs. Elizabeth Dean; and I believe some of the family are now connected with the church of Christ under the pastoral care of Mr. P. Dickerson. The old meeting-house was opened in 1709; and at the time of our pastor, Mr. John Evans, coming among us the cause was very low indeed; but the Lord has heard and answered prayer, and blessed the labours of our pastor abundantly, and we are enjoying peace and prosperity. Mr. Wyard, of Oxford Street, preached the last two sermons in the old place, for the Sunday School, on Easter Monday, and the next day we commenced pulling down. On Tuesday, April 24th, 1849, the foundation stone of the new chapel was laid by Mr. J. Evans. Mr. Milner, of London, commenced by giving out a hymn, and implored the Lord's blessing. Mr. Felton, of Deptford, delivered a very suitable address to the numerous assembly, and concluded in prayer. The friends then repaired to the Town Hall, and nearly two hundred sat down to tea.

In the evening, at 6 o'clock, the chair was taken by Mr. John Evans, who called on Mr. Mason, of Knowl Hill, to engage in prayer, after which an interesting subject was discussed, viz., "The Church of God." Mr. Miller, of Pen, spoke of "Its origin and foundation;" Mr. Pearce, of Kingshill, "Its visibility and increase;" Mr. Felton, of Deptford, "Its unity and protection;" Mr. Milner, of London, "Its perfection and destiny."

We had a good day, and the Lord was evidently with us, and many found it a profitable opportunity.

The attendance was good, collections liberal, and the members of this old cause greatly encouraged in their present undertaking.

Should this meet the eye of any whom the Lord has blessed with this world's riches, and are desirous to lend a helping hand, it would be thankfully received; for we are a poor people, and our minister has a large family.

Your's in Christ Jesus,

R. COLLINS.

NEW ASSOCIATION.

The First Quarterly Meeting of "The New Association of Particular Baptists in London and its Vicinity," was held on Friday, April 20th. The pastors met for conference, in the afternoon, at the house of Mr. Wyard, Bloomsbury. In the evening, public service was conducted in Salem Chapel, Meard's Court, Soho, which, in consequence of Soho Chapel being then closed for painting, &c., was kindly

lent for the occasion. Mr. Hammond, of Town Malling, read out of the scriptures, and prayed. Mr. Bonner, of Unicorn Yard Chapel, preached, by appointment, upon "The Love of the Brotherhood." The attendance was encouragingly numerous, and the service profitable. The "Principles and Regulations" of this Association are printed in a small pamphlet, and sold by the associated pastors at *one half-penny* each.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

THE GRACES.

PATIENCE AND LOVE.

Love burns with desire after Jesus, Patience quietly serves him. Love longs to be with Jesus, Patience cheerfully waits his pleasure. The former says, "Come, Lord Jesus, come quickly;" the latter says, "All the days of my appointed time will I wait, till my change come." W. A.

THE PILGRIM.

The christian Pilgrim is one who denies himself, takes up his cross, and follows Jesus. His direction is, "Go forward;" his encouragement is, "My presence shall go with you;" and his hope is, "Thou shalt guide me with thy counsel, and afterwards receive me to glory." Pilgrim, in all the way be "looking unto Jesus," and cease not to think of home.—*Ibid.*

"After man has sinned against God's mercy, and against God's goodness, do I wonder that 'He will render to every man according to his deeds.' Why it is *his will* to do it—his *righteous* will to do it. But with regard to the choice of his people unto eternal life, their destination unto the adoption of

children,' that is, his '*good pleasure*,' it is not only his will, but his *pleasant will*—he delighteth in it."—*J. H. Evans.*

"God is just; he can do nothing unjust. God is love, he can do nothing unkind. This is light, this is life, this is truth; nothing can oppose it, nothing can contradict it. It may *appear* not to be so, but it is only in appearance. He has his *special love*, but he is kind to all, unjust to none."—*Ibid.*

"Beloved, seek, earnestly seek, the inward witness of the Spirit. I am not one of those, who think that but very few of God's dear children ever have *any filial views of God*; and, *whenever that is the case*, I can no more deny that to be the seal of the Spirit, than I can deny my own existence; but what you would do well to pray for in your heart is the *clear, deep*, seal of the Spirit, that you are *HIS*. Let nothing less satisfy your souls."—*Ibid.*

"Union with God leads to communion, communion leads to spirituality, and increase of spirituality leads to consecration. Oh! this world appears as a low place, when I can realize my union with Christ."—*Ibid.*

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

JULY, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Outline of a Sermon,

Preached by Mr. Stevens, at the Anniversary of Homerton Row Chapel, August 10th, 1847.

Romans xiii. 11th—"For now is your salvation nearer than when ye first believed."

The followers of the great Prince of Life are men of anticipation; in passing through the boundaries of shortening time, they are looking onward to that unmeasured eternity in which they are given to understand a portion awaits them. How happy the man who knows the result of things which never vary, and to whom religion is a thing of delight! The principle is so powerful, that the apostle made use of it to excite the saints of Rome, and to stir them up to a becoming deportment, "Knowing," he says, "that it is high time to awake out of sleep, for now is your salvation nearer than when ye first believed."

Whatever he might mean, we must admit his motive was honorable; and we will endeavour to draw something from the words, by noticing them in the following order:—

1st. A salvation intended.

2nd. An appropriation, or claim of this salvation—it is ours.

3rd. An increased approximation of it—it is now nearer than it used to be.

4th. The use in the application of sentiments admitted.

But perhaps I shall not make much of these things; this is merely an outline. Let us trust in him who has always helped.

1st. A salvation is mentioned as a matter of some weight and

consequence. He addressed himself to the saints at Rome, and he here spake of salvation, and he seems to speak of it as a future thing, something to come. There is this good in religion, there is always something to look forward to ; you have more in prospect than you can possibly collect into possession. I do not know any mischief it has done, or any evil it contains ; it is fraught with immensity of happiness to innumerable hearts, to as many as the Lord has set his mind upon : how many I do not pretend to say, because he has a right to set his love upon as many as he pleases.

Here was a people consecrated to God, passing through the heathen world under the banner of the cross. This was a cause unwellcome, and enmity opposed it on the right hand and on the left ; but he seems to have had his eye upon something, the same as Peter. But is not salvation revealed ?—Yes. Where ?—In the scriptures. How talk I then of a salvation to be revealed ?—Because this is a day of revelation. It is one thing to have a salvation opened as it will be at the coming of the Son of God ; it is another to have it manifested to the hearts of sinners for themselves : the former is what we have in prospect, and what we have to wait for. An effectual calling has really taken place ; for we are christians, and our sins are made an end of ; but here is salvation beyond all this. The Romans knew all this, and had some enjoyment of it, but they had not seen the world to come. There is a delightful sight beyond what we have seen, when he shall appear in the fulness of his glory : this is my hope to see it ; is it yours ? This salvation appears to me to be the final completion of it—a glory branch, one that takes in all that went before. The little that the church is here gathering, will all be swallowed up in the grandeur of the sun ; and the light which shone here dimly will break forth there brightly, without a fear to stand by. A salvation of this kind is worth looking for, is worth suffering for. Now is the completion of our salvation nearer than when we believed. This world has never been meant for more than a preparatory school for young children, where even doctors in divinity need more learning. But, oh then, delightful ! the poor man will be a rich man, the beggar a prince ; and he who knew not his A B C, will know how to reason well.

This salvation is such an one as does not do away with any thing present, while it gives us hold of something that is future. It is a blessed thing for a christian man not to settle down in the present but to look forward. A spark of grace will never be quenched : you cannot bottle up a sun-beam and keep it out of sight. Christ always connects his heart and his hand, his oath and his promise,

This is the salvation which the apostle speaks, which has its terminus in the unclothing of all we have ever seen. Then let us value our precious faith, for it takes hold of omnipotence; let us be thankful for a throne of mercy, it is the unlading place of weary men; let us hold fast attention to his ordinances, for they are so many happy, pleasant expressions of his connexion with us. We are never to divide the church, the triumphant and the militant are still one in God's mind.

This is the same salvation the apostle Peter talked of; he tells us it is used to gird up the loins of our mind, that we are to be sober and hope to the end for the salvation that is ready to be revealed. What, is not Christ revealed? Oh yes, he is indeed in the book, but we look at him now only in a glass, presently he throws off the veil and with millions sing his praise, and the devil flees. We therefore look for a grace to be brought out at the revelation of Christ; this means that grand gift of grace in that heavenly state which is to be brought out to view, to be revealed to us; it is the property here of God's dear family, the solace of many a pitiful traveller, who at last arrives at the threshold of his father's house, obtains an honourable admission, and is free from every pain, delivered for ever and ever from every infirmity under which he had here toiled in body and in mind. This is a rest which is always remaining; this thought sometimes pleases me, it is a rest, a sojournment, a home which none can quit or ever lose.

"Oh glorious hour! Oh blest abode!
When we shall see and love our God!"

When this rest arrives, who will be sorry that he went through the stream to arrive there?

The father of our inheritance always has something which he has not brought out for his children; he keeps back a great deal, and yet he intends it to be known by-and-by. I have been struck with the wisdom of God in not letting me know what I wish to understand; there is great goodness in all his dispensations.

The inheritance bestowed is free and unloseable; nor can you sell it, or ruin it, or change it, or barter it away. When men say they have lost all, I think they had better go to school somewhere, for I admit we have lost one world, but how could we lose that which we did not possess? if we did not possess a life in Christ Jesus, how could we lose it? has there nothing been purchased but what has been lost? you may have a good hat on your head to day, but that does not follow that it was ever lost.

Love interest is lasting interest. New creation standing is im-

perishable standing ; they are governed, but not by us. There is a salvation to be manifested in the kingdom of heaven, it takes in all you little folks, that hope a little, that trust a little ; there is not a beggar here but that has his help from God.

2nd. There is an appropriation here ; freedom from moral evil and darkness—death is buried in oblivion—painful apprehensions of God all gone—all is right, all is right for ever. But as sin entered once it may enter again, you may object and say, and then what a state you will be in. But I have his oath, his promise, and his word for that. Here is divinity and humanity combined in a centre and an agency, which defies all opposition, which becomes a decided foundation for all the church of God. Oh ! that was a master-piece of workmanship, to take the human nature into connexion with divinity. But the appropriation of this theme is, salvation is your's, the apostle says. What then? *Glory, eternal glory!* Yes, *it* is your's. What, can a man say a thing is his before he takes possession of it? Let the tradesman answer that—he knows he can; the thing stands in promise, in engagement. We are not appointed to wrath, but to obtain salvation. It is your's in purpose, and can any thing be more firm than the purposes of God? He purposed I should tread this world—purposed when I should leave it, and what I should possess while passing through it. This belongs to all the family of God. God's affairs are all settled; we deal in fixtures; his purpose is firm, his counsel shall stand; the kingdom of heaven goes by purpose, the entering into the heavenly state is a matter of purpose. The Lord has chosen his people to eternal life, and he has fixed upon them so firmly, they can never be cast out of his sight. This is a thing which is ours in heart before we possess it; there may be right without possession, because where right is sustained with justice, it secures that possession. It is not a may-be affair: it is fixed, it is based on the acquirements of the Redeemer, and therefore, I add, it is ours by acquisition. What did he mean? I have finished the work which thou gavest me to do! What was the work for? What was to be the reward of the workman? Where there is a reward there must be a right. You have none yourselves; but may not the Lord have it, and you possess it because of his right? The church is so connected with the Son of God, she possesses all on account of his well-spent life. He need not have come here toiling—he might have possessed his own personal blessedness without us, but we could not have had any without him; you have it now through his work, you are acquitted through his blood. This salvation is ours as to the glory and perfection of it in him who has acquired it, and has entered upon it as the reward of his great abase-

ment. The Lord Jesus Christ had infinitude of glory, sufficient to take him up to heaven; but I do not wish to confound his divine rights with his human.

It may be found then, we may say, it is our salvation because it is Christ's. The church talks largely when she speaks of her Lord, and has a right to do so; she says, all things are mine, and so says the apostle,—“All are your's, and ye are Christ's, and Christ is God's.” All is ours through a primitive possession, it is ours by ancestry, it comes out in our Saviour's name, it is granted in his life and resurrection; though our persons have not entered upon it, our representative has, and we enter in his name and right, and we have the spirit of promise as the earnest of *our* inheritance; he lays his hand upon it, and makes it our inheritance. The Father has thus laid it up, Christ has secured it for us, the Holy Spirit applies it; promises have been holding it out to us, so that we say, *it is our* inheritance; the Holy Spirit comes down to be the earnest of it, to give us the confirmation of its reality. Does the Holy Spirit ever act in this character without a permanent ground? Never. He never takes possession of a sinner's heart, but where the Son has laid down his life for him. It is no use to come over to that order of things which leaves our salvation at sixes and sevens; when God has spoken, we will rejoice; he has spoken more than once, and we will sing his praise. It is not human logic or moral suasion, but the birth of heaven, the holy invincible Spirit enters the place. Oh! that I may have some evidence that he has come this day into this place! Let us consider that joyful hope of the christian: he is saved by hope—he takes heaven by hope before he gets there—he is concerned on this point, and this hope of salvation enters within the vail; if I cast my anchor there, it looks something like the vessel getting there at last. There I am anchoring, waiting for the final result; and *where the affections of the heart are fixed, there that man will come*. “I love them that love me,” Christ said; “And they that seek me early shall find me.” And where will they find him? In the splendour of his kingdom, in the songs of the saved, and in the glimmerings of his glory in the church; find him in the broken heart and contrite spirit; find him in the church now, or at the final day.

This salvation is ours, then; no one can deprive us of it: oh no! this is a mercy. I do not profess to know who is going to heaven, and who to hell; I have no guide but my book. I look more like a criminal than a judge, even in my best clothes. It is no light thing to be damned; it is no small booty to be saved.

3rd. The approximation,—it is nearer than it was. What ! has heaven altered its position ? Oh, no ; it is all in the same order. Was there a time when we did not believe ? So the text says. But they all believe after a while,—but how came they to believe ? Ah ! that is the point ; it was because they were his sheep. Faith is a spark of immortality, it is that act of the mind that embraces the attributes of the unknown God. Believers are consecrated characters : he that believeth shall never die ; no, they are favored people. There is a *now* and a *when* in the text ; it means our salvation is nearer than when we first entered the christian profession. The apostle begins with faith, because, when we became believers, that was our outset for heaven. He does not come down to our cradle-side, but to our believing day. We are nearer than when we believed ; he seems to say to us, “ Here we have no continuing city, but we seek one to come.”

When we set out, we enter upon a new course of action ; our faces are towards an opposite point ; we have turned our backs upon what we were in pursuit of, and, under the interest of another and a better world, we get nearer to the point. The apostle says, “ I press towards the mark of the prize of the high calling of God in Christ Jesus.” It is not so far to Bethel as when we first set out ; we have got over so much of our journey. Take the church as a body, from her first existence ; as a believing church, there is a progress made, because we are moving on the line of time : should we get into the boundless space of unmeasured time, there will be no distance, no weariness ; here we have years and centuries, but there we shall have done with this. The apostle said, the time is short. Why ?—Because so much of it was beyond. I ask a christian friend how long he has been on the King's high-road ? He says, perhaps, about five-and-twenty years since I first bowed the knee. Well, come, that is a good time ; mercy has extended itself, in leading you on so long : in twenty years longer he will have been five-and-forty years. Well, then, there is all that much of his journey accomplished ; and he say, my salvation is nearer now than it was, by so many years.

Then there is our apprehension of it ; the believer's faith gives a kind of possession to it. When he has his telescope to his eye, he says, it is just here ; this is a favour. I would never wish to look upon eternal favours as a great way off ; there is a great power in conceiving that things are very near us. The devil knows that the best way to kindle the heart is to get things near ; and this is one of the blessings of the gospel dispensation, to bring Christ nigh. What a blessing to say, “ Father, into thy hands I commend my spirit !”

and what a blessing to hear him say, "This day shalt thou be with me." What! is this our leader? Yes; and when he went to heaven, he took the villain, but not his villainy; he forgave him at once, and took him up under the shade of his own person. Oh! that was a delightful day to that man: I admire the grace that could so freely, so fully, and at once make an end of that man's guiltiness, and take him to paradise at once.

4th. What are the uses and influences that should attach to this?

This doctrine would seem to teach us, you have not much time; what you find to do, do it at once; there is no remission in the grave. But, says a man, I will do it in a few years hence. What can be done now do not put off till to-morrow; you cannot believe too soon. While it is designed to give God the glory of our salvation, let him have it at once; while he has a right to a claim, follow him now. Salvation is very near; a man should not be so anxious about his journey when he is near the end. We are apt to look at things too much with the eyes of sense, instead of the eyes of faith. Our salvation is nearer; now I shall not want much more. Oh, what grace he gives us, to satisfy us on our journey!

Religion has a reality in it, it has indeed. It seems to shoot a caution—I must soon appear before God; then let me not show my airs. It is a mercy to throw a check, to shoot warning; if it go no further than to smother a little of the noise, that will be a favour: but if it shoot home conviction, this will be a much greater favour; and it is a favour, if God should be merciful enough to give us the property of trusting him at all times, and of pouring out our hearts before him.

If then our salvation is so much nearer, it is a cause of attachment to the cause of God. You see your suffering brother; it seems to be a blessing to remember that his salvation is nearer.

These contemplations give the thought that the troubles are divided; but are the joys divided? No, only the sorrows. The sorrows are gone by, a great many of them, and they will not return; but the joys are not so, for heaven is the same, the Saviour is the same, and our happiness is indestructible.

Essays.

THE CHRISTIAN'S MOTTO.

"Go forward," Exodus xiv. 15.

The present age is one of action; the spirit of the times is one of

excitement and progress ; the world is merging her powers in varied enterprizes. Amidst scenes and objects that are all movement, it becomes us as christians to press forward ; but let us not march on our brightening course merely concerned for our privileges, but also watch the openings of providence for the diffusion of Christ's gospel, and improve seasons for the furtherance of his kingdom. If we cannot all blow the gospel trumpet, we may all hold forth the gospel lamp ; and these are both conducive to the interests of the kingdom. Every truth of the gospel, every voice that speaks from heaven, and the signs of the times, all these say,—“ Go forward.”

“Go forward,”—thy Lord's command directs thee. His commands are those of a King and Father, wearing the features of wisdom and affection ; they are not grievous, and in keeping them there is great reward. It is his right to command, and our privilege to obey ; for the obedient he both honours and blesses. His bidding us go forward supposes that we are already in the way, that “grace has led our roving feet to tread the heavenly road,” and that in order to our advances he uses the stimulating word. We must go forward in that spirit, and in those things in which we may expect his favour, and promote his honour ; progressing in those things which are conducive to our own and to Zion's spiritual good, and to the glory of Zion's Prince.

“Go forward”—thy Lord's presence shall accompany thee. “My presence shall go with thee.” “Lo ! I am with thee alway, even unto the end of the world.” It is his love that prompts him to accompany us ; because he is love—he will cheer, help, and bless us. His love is the fruitful source of all our mercies. His love towards us begets love within us. He smiles love from his countenance, speaks love by his word, sheds love abroad by his Spirit. His presence is the manifestation of his love, is the felt proof of his kindness. His presence is powerful to defend in danger, luminous to guide in difficulty, joyous to solace in sorrow, to strengthen in trouble, to support in death, to make happy in eternity.

“Go forward”—thy Lord's fulness shall supply thee. We are the creatures of poverty, he is the Lord of riches ; our wants may be great, his grace is unsearchable ; our wants may be pressing, his grace is all-sufficient ; our wants may abound, his grace will much more abound. Bring to him the mountains of your guilt, he will cast them into the depths of the sea ; bring to him your midnight darkness, he will shine it into noon-day ; bring to him your worst fears, he will scatter them so as to revive in you the lively hope ; bring to him your bitter tears, and he will exchange them for un-
takable joys. He will send spiritual manna to feed you, issue

water from the rock to refresh you; will keep thy foot lest thou stumble, and also says, "As thy day, so shall thy strength be."

"Go forward"—thy Lord shall crown thee with glory. Here thou must tread the thorny maze, in heaven thou wilt walk the golden streets; here thou must shed thy tears, in heaven thou shalt take thy fill of joys; here thou must mourn thy Lord's absence, in heaven thou shalt triumph in his presence; here thou must bear thy cross, in heaven thou shalt wear thy crown; here thou wilt find a trying world, but in heaven thou shalt share a happy home. "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

W. ABBOTT.

WHAT WERE THE SUFFERINGS OF JESUS CHRIST EQUIVALENT TO!

Were they not equal to law's demands, to sin's demerit, and to the claims of divine justice?

Payment is better than punishment, and more satisfactory to any creditor.

The people of God having involved themselves in sin, by breaking the law of God, are subject to punitive justice, and eternal punishment is due to them as transgressors. Had this been inflicted upon them, they would never have satisfied either law or justice.

But Jesus Christ having taken their law place, and the dignity of his person and his divine power having rendered his obedience and sufferings satisfactory, we hear God, as a law-giver, exclaiming, "This is my beloved Son, in whom I am well pleased."

Man being constituted immortal, can suffer the righteous ire of a sin-hating God for ever; but he cannot give *satisfaction* for offences.

Believing in eternal union between Christ and his people, in the imputation of all their transgressions to him, we view him for them responsible; and being "mighty to save," he obeyed to perfection till he brought in an everlasting righteousness that would justify; he shed his blood till he had buried sin from view. Beyond this law could not curse, justice could not smite, vengeance could not pursue.

The law never had such a subject as Jesus Christ to deal with. He who "thought it no robbery to be equal with God," is not ashamed to call his people "brethren." He entered on his suretyship in the complexity of his person and character, which stamps validity upon all he performed. He worked to perfect—he bled to atone—

he suffered till he satisfied—he died to redeem, exclaiming, “It is finished.”

Now, to suppose Jesus Christ *could not* suffer *all* the strokes that were due to the elect, *unless he suffered eternally*, is absurd, and *beneath his dignity as God-man*. But that he did suffer all their desert, I think is fully proved from scripture; see Isaiah liii. with 1 Peter iii. 18. *If he did not*, does not God, as a legislator, give up a part of his claim, in admitting ransomed sinners to heavenly bliss, through the merit of the once bleeding, but now exalted Saviour!

T. PRIOR.

Gather out the Stones.

Isaiah lxii. 10.

(Continued from page 57.)

The next subject that comes under my notice is the 4th of Hebrews; and for the sake of the dear Lord's family, I pray them to read over the whole chapter, and particularly the closing part of the one preceding it. Amongst the Lord's “chosen” and “brought out,” there are perhaps more unbelievers than we are willing to admit, and to those characters these scriptures refer. On the present occasion I shall notice the 1st and the 11th verses of the chapter;—

“Let us therefore fear, lest a promise being left us of entering his rest, any of you should seem to come short of it.”

Again—“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

Now this rest cannot mean the rest which the Lord hath provided for all his blood-bought family, when they shall have passed through this vale of tears: this rest is settled and secure; therefore there is no fear of our failing of that rest, neither is there any need for us to labour to enter into it; for whatever unbelief we may possess about our interest, yet, if we are a part of that family, we cannot fall short of the final rest. Our Lord hath done all the work that was necessary to secure that for us. Therefore the apostle here speaks of another rest, which I apprehend to be the gospel rest. And alas! how many of the family of God fall short of this rest through unbelief. “For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” He rests in the complete salvation of Christ, and is at rest: his spirit is no more perturbed, no more tossed about; he rests as God did when he finished his works of creation. He sees that it is perfect, that nothing can be added to it, or taken

from it. Thus he goes on his way rejoicing. It may be asked, "How are we to labour?" I answer, by prayer. Wrestle with the Lord, and he will give you the desire of your heart. It is to be obtained; therefore why not for you, as well as for any other saint? I shall be met by some with this objection—"I cannot pray, unless God give me the desire." Granted; but this is cold and heartless reasoning; for God never gives a command, without giving the ability to perform that command, (I am speaking of living characters;) and the apostle knowing that it was to be obtained by prayer, calls upon his brethren, with himself, saying, "Let us therefore labour to enter into that rest." The word "Jesus," in the 8th verse, should be rendered "Joshua," as we are told by the best commentators, it being that word in the original; and it was Joshua who led the children of Israel into Canaan, and not Jesus.

The next stone that I shall attempt to gather out, will be found in Matthew xi. 11:—

"Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."

I have often heard this scripture quoted in confirmation of the doctrine of different degrees of glory in heaven. This does not at all appear to be established by the above scripture. The kingdom of heaven which Christ referred to in this text, was evidently the kingdom of grace below, and not the kingdom of glory above; and this "least" person was Jesus Christ himself. He was truly greater than John, although he became the "least" in the kingdom; as he said, "I am with you as one that serveth."

The next scripture I comment upon is in 1 Corinthians xv. 22:—

"As in Adam all died, so in Christ shall all be made alive."

Many a time have I heard injustice done to this scripture, the meaning of which appears revealed, namely, that as in Adam all creation died, so in Christ, the second Adam, all the new creation lived. They lived in him when they died in Adam, because they had their standing in Christ before they fell in Adam.

The next scripture I remark upon is recorded in 1 Peter iv. 18:—

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Some of God's little ones do sadly stumble over this stone. The thought of there being any "scarcity" in God's salvation, which is full, and in every sense complete, is contrary to the doctrines of the scriptures, and to the love of Christ's heart; therefore the "scarcity"

is in ourselves. In this sense God's people generally are "scarcely" saved. There are but few who can say, "I know in whom I have believed."

Another stumbling stone is that in Hebrews vi. 6, 10, 29, where the apostle, in speaking of the called, says, "If they shall fall away," &c.

And again, in chapter 10, 29th verse:—

"Have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith he was sanctified, an unholy thing," &c.

Scripture is the best interpreter of itself, and for the elucidation of certain portions, it is better to read the whole of the context. This is the case with those complicated texts; and thus they unfold themselves. In both these last-mentioned scriptures, it is evident that the apostle had some before him who were as many are in the present day, that is, fearing lest after all they should become a cast-away. Therefore the apostle makes use of the strongest language possible, to shew the impossibility of such an event, and the fallacy of that doctrine. He says, that if they should do such and such things after they are renewed, then there remaineth no more (that is, no other) sacrifice for sin. Christ is the full propitiation; to him they must go, and the fearful looking for of judgment and fiery indignation is that which shall devour the adversary, and not the elect. Likewise in the 6th verse of the 6th chapter the apostle uses the words, "If they should fall away," as the strongest argument to shew the impossibility of their falling away. Our Lord himself uses this form of words in one place, where he says, "If these should hold their peace, the very stones would immediately cry out;" thus signifying that it was impossible for the disciples to hold their peace. To set all doubts aside, in closing the apostle's argument, he uses a simple but striking simile in the 7th verse of the 6th chapter, "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected." So the soul that receiveth the grace of God bringeth forth fruit agreeing therewith, meet and fit for use, and receiveth blessing from God, or a testimony from God, that they are born of God. My deduction from all this is, that the apostle was writing in the form of an hypothesis, in order to shew the impossibility of the elect's falling away, and not, as it is understood by some, that it is possible they could fall from grace, in its primary view.

(To be continued.)

SOROR IN FIDE.

Expositions.

THE FIVE KINGS.

"Come near, put your feet upon the necks of these kings," Joshua x. 24.

TO THE EDITOR OF THE
GOSPEL HERALD.

Dear Sir,

As the following plain remarks upon the subject at the head of this paper may be useful to the members of our churches in the present day of Laodicean inactivity, you will, I trust, give them currency in a page or two of your next number.

It is an animating record of Joshua's brilliant victory over five confederate nations and their kings, leaving the history to speak for itself. We shall look at these kings as emblematic of the christian's enemies, and the action as the triumph of faith over them.

It is a happy advantage for the Israel of God, that these kings are not now-reigning sovereigns; our Joshua has already subdued them by his victorious arms, and made captives of them in the cave *Makkedah*. But they are not dead, they live though they must not rule any more. And our glorious Captain exhorts us to come near and put our feet upon them. Let us take a brief survey of them as they pass in review before us.

The first is named CARNALITY; you may distinguish him by his low, grovelling, and mean appearance; he is cousin-german to *Mammon* the god of wealth, and like him he makes gold and silver the chief aim of his life. It was him that urged the young ruler

to give up Christ at once and part with him rather than his riches, Matt. xix. 21. He likewise persuaded the people who were invited to the marriage feast to make light of it, and frame an excuse that they were too busy to attend such things, so they went their way, one to his farm, another to his merchandize, and treated the message with contempt! Men of Israel, to you is the word of this exhortation sent—"Come near, put your feet upon the neck of this king." You know his withering influence, for to be *carnally minded is death* to every comfort, joy and peace. May grace enable us to

"Tread the world beneath our feet,
And all that earth calls good or great."

The next of these kings is UNBELIEF; he has a sullen, gloomy, and dark complexion; very stubborn, obstinate, and cold-hearted, with a singular habit of always looking on the dark side of the way. It was he that excited the Jews to reject the Lord of life as their Messiah, to hate him, villify him, and put him to death as a malefactor! He likewise very much disgraced Thomas one day before several of his fellow disciples who told him they had seen the Lord, when he befooled himself through the influence of this king, as to say, "*Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe,*" John xx. 25. Abraham, however, nobly put his feet upon the neck of this king, when on the Mount Moriah, he staggered

not at the promise, but was strong in faith giving glory to God. Job, too, fairly got him under foot, when surrounded with the ruins of his former prosperity, and his body and mind sorely afflicted, he said, "*The Lord gave, the Lord hath taken away, blessed be the name of the Lord.*" "*Though he slay me, yet will I trust in him.*" Habakkuk likewise by the same divine power performed a similar noble exploit, "*Although the fig tree shall not blossom, neither fruit in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and no herd in the stalls! yet will I rejoice in the Lord!*" Hab. iii. 17.

The third is **PRIDE**; you may soon discover him from the rest of his fraternity, being much taller, very imperious and haughty, vain of his imperial purple and fine linen, with which he pompously arrays himself. This was the king of the Pharisees, chief priests, Scribes and rulers in the time of Christ, and is the royal chieftain of all self-righteousness, creature-merit and free-will; whether among Papists, Puseyites, or the Orthodox in the present day: he is moreover a very insidious foe; one can never get rid of his plots. He changes his looks, alters his voice, and disguises himself so many ways, that if you are wide awake you may scent his rank odour and detect him in some form or other, either in the *study or pulpit, the platform or the press.*

This moment will I write,
I feel its power within;
My heart it draws to seek applause
And mixes all with sin!

O how many of the saints has he wounded; it was him put David on numbering the people—Hezekiah in shewing his treasures—the sons of Zebedee to seek for distinction—and the other disciples to be jealous of them for asking; so that at length they fell disputing among themselves who should be the greatest. There are instances where he has been under foot. Job when he abhorred himself and repented in dust and ashes. Isaiah when he said "Woe is me, I am a man of unclean lips;" and Paul when exclaiming, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." So all the children of the kingdom who have fellowship with Christ in his sufferings, have found that five minutes communion with the Jear man of sorrows in Gethsemane has enabled them to come near and put their feet upon the neck of this king.

The garden is the place
Where *pride* cannot intrude;
For should it dare to enter there
'Twould soon be drown'd in blood.

The fourth is king **SELF**, and a very effeminate thing he is, bearing a resemblance to *Agag*, walking delicately, when he said, "*Surely the bitterness of death is past.*" He loves ease and indulgence to a degree; it was he that got the rich fool to lay up a good fortune for many years, and to say, "Soul take thine ease, eat, drink and be merry: but God said, thou fool, this night thy soul shall be required of thee." There were multitudes amongst the professed disciples of our Lord whom this king influenced to follow for certain worldly advantages; some for

loaves and fishes, some from one motive and some from another equally selfish. And there are now-a-days a generation who have no objection to a profession of religion provided it involves them in no trouble or difficulty, so that they may take it easy by walking on the sunny side of the way in their silver slippers, and avoid the unfashionable and disagreeable necessity of *bearing the cross*.

Men, brethren and fathers, hearken to the voice of our Joshua, "Come near, put your feet upon the neck of this king." We know that in proportion as Jesus is high in our esteem, shall self be laid low and abased. "Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." "None of us liveth to himself, and no man dieth to himself; whether we live we live unto the Lord, and whether we die we die unto the Lord."

'Tis thus our pride and self must fall
That Jesus may be all in all.

Lastly comes SATAN, the oldest, most powerful, crafty, and formidable of all the kings; he is a kind of embodiment of all the others put together; he is the *essence of carnality*, being the God of this carnal world—the *father of unbelief* which makes God a liar—the *original of pride* for which he was hurled from the battlements of heaven to the depths of hell, and the *natural supporter of self*, whose brats *self-indulgence, self-gratification, self-importance and self-righteousness*, he very carefully nursed! But notwithstanding all this, our Joshua bids us put our feet upon him. David triumphed over him,

"*Thou hast thrust sore at me that I might fall, but the Lord helped me.*" And Micah, "*Rejoice not against me O mine enemy, though I fall I shall arise.*" Hark! it is our leader's voice, "The God of peace shall bruise Satan under our feet shortly." Take courage then, my soul, be strong in the grace that is in Christ Jesus; and as he hath bidden thee, so verily he will enable thee, yea strengthen thee to come near, and put your feet upon the necks of these kings. "I can do all things through Christ who strengthens me. For it is God who worketh in me, to will and to do of his good pleasure."

Now let my soul arise
And tread the tempter down;
My captain leads me forth
To conquest and a crown;
A feeble saint shall win the day,
Tho' death and hell obstruct the way.

CORNELIUS SLIM.

Sheerness.

To the Editor of the Gospel Herald.

DEAR SIR,

I have sent you a few lines, hoping that they may not be altogether profitless to the church of God, I hope that the Great Shepherd of his sheep will own them, who has said, "Feed my sheep." And may a rich pasturage be given you from him, to strengthen you in his employ, is the prayer of

Yours very faithfully,
A LITTLE ONE.

"*He entered in once into the holy place, having obtained eternal redemption for us,*" Hebrews ix. 12.

The apostle particularly in this

chapter, draws a parallel between the Levitical priesthood, and the priesthood of Christ. He shews the insufficiency of the former, and the sufficiency of the latter. The Levitical priesthood, with all its ceremonies, stood in meats and drinks, and divers washings and carnal ordinances, which, undoubtedly, was burdensome to the frail flesh of man, in its repeated rounds. But, nevertheless, it was divinely imposed on them until the time of reformation, when our blessed and great High Priest should spring up out of the tribe of Judah, and once for all, effectually and everlastingly, declare them null and void. And this was completely done in his dying breath, when he said, "It is finished." It was then that Daniel's weeks were determined upon the holy city. The veil was rent from top to bottom. It was then Christ made the sacrifice and oblation to cease, and, by the sacrifice of himself, made an end of sins, and brought in everlasting righteousness, which could not have been done by the law of Moses, for it made nothing perfect. And thus we see the first tabernacle removed, to make room for a better, even Jesus, who is become an "High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others: for then must he often have suffered since the founda-

tion of the world: but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself," verse 24—26. "And when he had by himself purged our sins, sat down on the right hand of the Majesty on high," Heb. i. 3.

"He entered once into the holy place, having obtained eternal redemption for us." Now the word "eternal" is put in opposition to that redemption which was obtained by the blood of bulls and goats, for that was only yearly, and may be called a yearly redemption; but Christ's is "eternal redemption." Also he "obtained" this redemption; which word, in the original, signifies to discover, or to find. Now redemption can only be found in God, and performed by him. And Christ's obtaining or finding redemption means, first, his acquaintance with his Father's will in the mystery of it; and secondly, his performing of it, according to that will. Now, none but Christ could know God's will in the mystery of redemption; he only was worthy to look into the volume of the book, (his secret will) and there discover the vast plan of it; and he alone only fit to undertake it; hence, chap. x. 7, "Lo I come (in the volume of the book it is written of me) to do thy will, O God." Now, the redemption of our souls was precious in God's sight. He spares not the life of his only Son, but demands it for our ransom price. It pleased the Lord to bruise him, and put him to grief; which, as our surety, he cheerfully underwent, and counted it a joy set before him. Now, as our Redeemer, all his redeemed lay near

his heart, and his own love and honour was involved in their deliverance from the bondage of sin and Satan. "Who is this that cometh from Edom, with dyed garments from Bozrah? Wherefore art thou red in thine apparel?" May every redeemed soul say, when beholding Christ in his blood-shedding, his blood is shed, redemption's price is paid, and his people eternally redeemed. A year of jubilee shall be proclaimed to all.

Now, Christ is entered into the holy place as our representative, bearing our names on his heart—representing us continually, as saved by his death, redeemed by his blood, and justified by his obedience; which becomes the ground of his intercession, Oh believer! let us keep looking to that amazing source from which our redemption flowed, "The riches of his grace." Nothing

but grace must be our song; for we were sought out when lost, brought back when strangers, and called to him when in our folly; yea, loved while enemies. What riches of grace! Grace abounded over all our misery; and not only so, but others were passed; and this puts another lustre upon grace. Oh, he hath done all things well. He sends redemption to his people. They are not only to be redeemed from sin and Satan, but redeemed to himself, and for himself, as his peculiar treasure. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, and come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need."

A LITTLE ONE.

Yarmouth.

Correspondence.

THE FLAG IN DANGER.

My Dear Brother in the glorious Lord Jesus,

Knowing that you are a constant reader of the *Gospel Herald*, and that you have been, more or less, attached to it from the time of its first circulation, I cannot, therefore, but somewhat sympathize with you, as to the fears perplexing you, with respect to its "flag being in danger." It is not difficult, perhaps, to trace those fears of yours to that which gave rise to them. It is more than a little to be regretted, that Frater in Fide should have, without any more just cause, declared "the flag of the Herald to be in danger." What damage would ac-

crue to the Herald were its editors to adopt some of Mr. Kitchen's peculiarities, I am not competent to calculate; but I have a degree of solemn confidence, that such a correspondent as Lex evinces himself to be, is not likely to prejudice the Herald as to the glorious doctrine of the atonement. Hush your fears, my good brother, for there is not so much danger threatening this grand commodity of the Herald as Frater in Fide, in one of his excited moments, incautiously announced.

Men may be both gracious and wise, but not being perfectly so, they may occasionally make such mistaken calculations as do much trouble themselves, and unnecessarily alarm and dismay others. This to some extent

has been done in the present case. Of the truth of this you, my brother, are a speaking evidence. I would, therefore, say unto you again, give your present fearful apprehensions, which relate to the flag of the Herald being in danger, as to the glorious peculiarities and saving specialities of the atonement, a positive resistance. What—danger here? I hope not. What—danger here? I do not see, at present, only Frater in Fide's declaration to believe it. I therefore suspend my faith, since affirmation the *most positive* is not *proof conclusive*. What—danger here? Believe it, good brother, when you have evidence to substantiate it,—not before. What—danger here? True, there may be, and I may deny it, because not clear-seeing nor far-seeing enough to discover it; but while some have a capacity so limited, that they can see but little of what really is, there are others whose powers are so capacious and penetrating, that they see, or rather imagine they see, what does not exist. And not unfrequently these creations of the imagination are made the subject of a public announcement, which thereby become the productive cause of much mental perplexity and spiritual distress to many of the living in Zion. I resume my enquiry. What—danger here? Well, I have conceded that there may be, though I am not capable of seeing it, nor prepared to believe a tittle of it; yet in this one thing I am confident, that there is no danger of being condemned if we are in Christ's wounds. No danger!! What! no danger at all of the condemnation of such? No, none at all! They are *in* Christ Jesus, therefore, there is, says Paul, no condemnation to them. What then? Why, salvation to them, certainly; glory for them, assuredly. But will not confidence, even the confidence of faith, as to these things, make saints careless, worldly, and apathetical? No such thing. It will produce just the

contrary effects, and make those who experimentally feel that there is no condemnation to them, prayerful, spiritual, and sacredly active. The fact that Christ was punitively visited for my sins, and bore them substitutionally, in the vengeance due to them, in my place, is the only fact that has a power of saving sweetness in it to bring my heart in melting tenderness to God, and to keep it adoring at the feet of my salvation-working Sovereign. When the blessed Spirit lifts the poor self-condemned, self-despairing sinner up into the living mysteries, delivering wonders, and blessing glories of the atonement, he then feels dead to sin, and alive to God. O yes, he is then where he cannot love sin; for he is where he sees it in a light which manifests it to be truly hateful. Moreover, he is then where he cannot but love God; for he is where he sees him in the saving majesty of his name, the harmony of his perfections, the amplitudes of his grace, and the encircling glory of his friendship. Such an individual can no more, with personal approbation, love sin than he can hate holiness. The guilt of sin he is delivered from—the power and love of sin he is saved from; true, the being and workings of sin he still feels and mourns over, but from these also, at death, he is to be eternally freed. Amen.

Your's sincerely, my dear friend,
B. BARNES.

NOTES OF A SERMON BY THE LATE MR. STEVENS.

Dear Sir,

Having heard the late Mr. J. Stevens preach a sermon at Mr. J. Foreman's, of Mount Zion Chapel, on Friday, March 25th, 1842, the greatness of which overwhelmed my mind. A very esteemed friend of mine was hearing also, who took down the outlines of

the same, which I have often read with much delight. The following is a copy. Should you think well to let them appear in the pages of your magazine, I shall be obliged; to me they appear full of meaning and blessedness. I am a lover of the glorious doctrines and sentiments so ably advocated and brilliantly set forth by our late beloved and justly esteemed friend.

And remain, dear sir,

Yours very truly in the gospel of Christ,

Deftford.

GEO. WOODS.

Romans vi. 9,—“Death hath no more dominion over him.”

“Pleasing employ, hovering around the hill where redemption was accomplished. Our great conqueror is victorious in his public character. The wages of sin is death. He knew no sin—the prince of this world had nothing in him to claim. If death has *had* a dominion—it had a power over him.

1st. How it came to pass.

2nd. How it cannot be re-acted.

3rd. What is inferible.

He shall not be so treated again; the curse of divine law shall seize on him no more. Death cannot come where sin cannot. He suffered in his relationship to others, as the head and representative. Death always has a claim where crime has fixed her residence. *Death had an avenue to reach him through his relationship.* His Hepzibah's misdemeanours, transgressions, and offences involved him. Death wasted its strength and ability on him. He was bondsman and surety. The Father gave him up—he gave himself in the connection of suretyship—he conquered and destroyed the *power of death*, the punishment of iniquity. Sovereignty would not resign its choice, nor justice sheathe its sword; Christ was the one to satisfy both, and endure all that was equitably required.

How was it that death should seize the Saviour? There never could be

two such tragedies; the person, the people, the ends, are all peculiar. A person in the deity weak enough to die—a death fully equivalent to eternal pain—yet *one in Deity could endure all in a day*—through divine justice punishing without sparing, to the utmost. The church is advantaged through her roving—her stumbling helps her on.

He did not die a natural death, nor an *accidental* death, he went as it was determined of him, all arranged, and fast bound, he died a voluntary death, though murdered. He could have escaped: “I lay down my life.” He stood above the reach of death, though he came down; he came to our turf, into the very field of action, not contrary to his own consent. He put on our tangible dress—he came from the great phalanx of angel-surrounding glory—he came to be one with us, a mystery of love and grace. He never regretted nor complained of the strictness of justice, either to his Father or his people. He comes not to beg his people's freedom, but to purchase it with his blood. How short a dominion, how restricted the temporary sorrows of Incarnate God were! yet they were tantamount to all the claims of divine government. Death had a brief and wonderful dominion; it was impossible he could be holden longer, for the debt was paid. If he had not taken *our* place, we had *not long kept ours*.

But *for this* abolishing of death, death had had no end. Study death in the death of Christ. By his death is brought about our eternal life. It is done away as a *penalty*, an end is made of the sting, and the stroke is now sanctified: “O death, where is thy sting,” thou canst not show it. He has stood under it, and raised his people above it. He has destroyed sin, misery and death—the devil's trinity. Satan cannot shoot the bolt at the church now; Jesus has removed that that would have maintained a dominion

over us for ever. The matter is at an end; they were afraid when he hung on the cross, when the curtain of heaven was drawn around him; but when he was weakest he was most *victorious*; every step his foes took added lustre to his brow—the glories of his throne remunerate the agonies of his cross, in the *reconciliation* of the church through death.

2nd. It shall never be re-acted. What has been done can never be done again. It has spent all its force by seizing him, lost its dominion by executing it; this enduring of the sentence is the ending of it. He dieth no more—he

ever liveth—he has put away sin for ever, having made an *end* of the cause of death, no more desert of it—he has not left part of it.

3rd. The inference. He is exalted out of the reach and territory of it—death has no entrance there. He is exalted, *they are*; if he is acquitted, they are. His freedom involves ours. The greatness of his reward is an evidence it can never more approach; he is too highly exalted ever to be reached. He lives for ever above death, independent of it. If he is safe, his saints are; if he is crowned, they will be.

Poetry.

CONTEMPLATING HEAVEN.

When on the strong pinions of faith I ascend
And think on the pleasures that never will end
In the heavenly mansions so fair;
To view the full splendor of Jesus the Lamb,
Enthron'd in his kingdom, I often exclaim,
Oh what must it be to be there!

When I am disrob'd of this body of clay,
And swiftly am borne by kind angels away,
With all the redeemed to appear,
Where Jesus for ever his glory displays,
And angels unite in the anthem of praise,
Oh what must it be to be there!

Oh then I no longer a sinner shall be,
From every affliction and sorrow set free,
From every temptation and fear;
Forgotten the cares of this wilderness maze,
Or only remember'd my triumph to raise,
Oh what must it be to be there!

My pathway appointed to lead me above,
I shall see was ordain'd by immutable love,
When in yonder bright world I appear;
Each dark dispensation then well understood,
By wisdom divine has been working for good,
Oh what must it be to be there!

From this dreary land to be called above,
For ever to dwell in the mansions of love,
And in sinless perfection appear,
With millions uniting to sound the loud lyre,
Each bosom shall glow with a seraphim's fire,
Oh what must it be to be there!

When all the dear kindred in Jesus shall meet,
 United in love they each other shall greet,
 Oh what a bright host will appear ;
 Their harps all resounding, how loud they will sing,
 Ascribing salvation to Jesus their king ;
 Oh what must it be to be there !

In those blessed regions no cloud shall arise,
 No shadow of night shall be known in those skies,
 For ever resplendent and clear ;
 The Lamb on the throne of his Father shall reign,
 And fill all the heavens with glory divine ;
 Oh what must it be to be there !

When here with his saints in his worship below,
 His presence we feel and our joys overflow,
 How lovely his courts doth appear ;
 But when we shall join the assembly above,
 All perfect in holiness, perfect in love,
 Oh what must it be to be there !

While here at his table he graciously spreads
 His banner of love waving over our heads,
 We exclaim, "It is good to be here ;"
 Yes, here our communion with Jesus is sweet,
 But when at his heavenly banquet we meet,
 Oh what must it be to be there !

There we shall behold his full glory reveal'd,
 And never lament that his face is conceal'd,
 But with him and like him appear ;
 The fountain of life everlasting he is,
 From which all are fill'd with ineffable bliss,
 Oh what must it be to be there !

I long to behold my Redeemer above,
 Through all the bright regions with ecstasy rove,
 And breathe in celestial air,
 To live and to reign with the glorified Lamb,
 In whom is reveal'd the Eternal I Am ;
 Oh what must it be to be there !

I long to behold him in glory descend,
 To sound the loud trumpet—Death's kingdom to end,
 And on his white throne to appear ;
 To rise in his likeness—his righteousness mine ;
 In his kingdom to reign—in his glory to shine,
 And spend an eternity there !

WM. REYNOLDS

The Fragment Basket.

"Gather up the fragments," John vi. 12.

ON SPIRITUAL DECIENSION. | grounds of persuasion, or hope, that
 they are passed from death unto life,
 Thus it is christians have some | and that they are in a state of grace

and acceptance with God. This state they will endeavour to preserve, by a diligent performance of the duties it requireth, and the avoidance of the sins whereby they might lose the evidence of it. But as for earnest watchful endeavours to *thrive* in this state, to *grow* in grace, to be changed from glory to glory into the image of Christ, to press forward toward the mark of the high calling, to be more holy, more humble, and more transformed into the likeness of things above; there are but few that sincerely or diligently apply themselves to it, or to the means of these things. The measures to which they have attained, give satisfaction to the church, and reputation to the world, that they are genuine professors; and so some speak peace to their own souls. To be more holy and heavenly, to have their affections more taken up with the things above, they suppose somewhat inconsistent with their present occasions of affairs. By this means has religion lost much of its glory, and the souls of men have been deprived of the principal advantages of it in this world. Such persons are like to men who live in a country where they are not only pressed with poverty, and all sorts of misery, but are obnoxious to grievous punishments, and death itself, if they are taken in it. In this condition they are told and assured of another country; wherein, so soon as they are arrived, they shall be freed from all fear of danger or punishment; and if they pass further into it, they shall meet with riches, plenty, and a fair inheritance provided for them. Hereon they betake themselves to their voyage to obtain an entrance into it, and possession of it; but no sooner do they come within the borders, and so are free from danger, they sit down, and will go no further, to enjoy the good things of the country to which they are come. And it falls out with many, that through their negligence and ignorance, they take up short of the bounds of the country of

liberty and peace, which they aimed at, whereby danger and death surprise them *unawares*; or, at least, being only in the borders, they lead a poor life all their days, exposed to wants and danger.

And so men, falling under the power of conviction, will stir up themselves, and enquire how they may flee from the wrath to come. In the gospel, not only mercy and pardon are proposed to them, on their believing (which is the first entrance into the heavenly country), but peace, and joy, and spiritual strength, upon a progress made in it by faith and obedience. But many, when they have attained so far as that they have some hopes of pardon and freedom from the curse, will endeavour to preserve those hopes, but will not pass on to a full enjoyment of the precious things of the gospel, by growth in grace, and spiritual affections; which folly is contrary to the genuine property of gospel grace, and to the most excellent promises of the scriptures. It is repugnant to the honour of the gospel, and destructive to the glory of religion in the world. It is inconsistent with all solid peace of conscience, for no such thing is promised to any who live in a contempt of divine promises.—*Owen*.

PRAYER AND PRAISE.

2 Cor. i. 11.

The promises are encouragements to prayer. The christian must turn the promises into prayers, and God will turn them into blessings.

Prayer possesses power—"effectual fervent prayer." There is power in the Spirit of prayer. The grace of the Spirit is the life of prayer; it is a heavenly desire, springing up in the heart, breathing itself out to God, and is a fruit of the Spirit—the same as repentance, faith, hope, and love. It is essential to the christian; for only while he prays he lives; prayer brings in his supplies.

There is power in the mutual exer-

cise of prayer. Mutual affection must go hand in hand with mutual supplication; oneness in love is necessary to oneness in prayer; and oneness in prayer will be availing prayer, Matt. xviii. 19, 20. Such prayer expresses christian sympathy, seeks the divine blessing, and encourages hope. Such is "helping together by prayer."

Prayer answered should be acknowledged. Prayer tells God how greatly his mercies are needed by us; praise tells him how very sweet his mercies are to us. Prayer and praise are healthy and happy exercises, and are both acceptable to God.

"He is kind to our complaints,
He loves to hear our praise." W. A.

THE TRINITY.

"It is not in the power of all the men on earth, nor of all the devils in hell, to convince me that there are not "three that bear record in heaven;" because I have had intimate fellowship with all three. I have been moved mightily by the power of the Holy Ghost, and felt his anointings; I have grasped believably the fulness of righteousness and merit in Christ, and counted it my own; and I have had access to the Father in the spirit of adoption, and called him "My Father."

HAWKER.

Intelligence.

To the Editor of the Gospel Herald.

MY DEAR BROTHER,

Will you please to insert in your next the following interesting notice, and I shall feel obliged:—

BAPTIST CHAPEL, MILL STREET, BEDFORD.—The above place of worship having been enlarged, and a vestry and school room erected, it was reopened on May the 6th, when three Sermons were preached by Mr. Hugh Killen, minister of the place. In the morning he preached a forcible sermon, from Rom. viii. 32; in the afternoon he took his text from 1 Samuel xii. 24; and in the evening from Ephesians iii. 20. The chapel was well filled in every part during the services, and the collections were very liberal. On the following Tuesday, May the 8th, a social Tea Meeting was held in the new School-room, Vestry and Chapel. The refreshments were provided by the ladies, at their own expense. At five o'clock, 400 persons sat down to tea, the proceeds of which amounted to £16. After tea the friends assembled in the chapel, which was crowded, and the following ministers addressed the

meeting:—Mr. Owen, of Cranfield; Mr. Dixon, of Resely; and Mr. Killen, of Bedford. The subjects which were discussed, were—1st, The excellencies of the holy scriptures; 2nd, The necessity and blessedness of being guided by the scriptures in all things; 3rd, The scriptural duty of the churches relative to Sunday schools; 4th, The importance of earnest and persevering prayer for the outpouring of the Spirit on our churches; 5th, The great advantages of brotherly love and unity; 6th, The prospect of future glory the support of the saints in present troubles. On Lord's day, May the 13th, Mr. Killen preached a spirit-stirring sermon on the subject of Baptism, to a densely crowded and attentive congregation, after which he baptised six persons, on a profession of their faith in our Lord Jesus Christ, all of whom professed to have been called under his ministry. Three out of the six were each of them more than sixty years of age. All of them were kept in a holy composure of mind; and when they came up out of the water, they seemed to catch the spirit of the eunuch, and were sent on their way rejoicing with the answer of a good conscience toward God. The special pre-

sence and power of God seemed to rest upon the whole assembly, and it was hoped that there was a shaking among the dry bones.

Bedford, June 11th, 1849.

BAPTISM AT WETHERDEN.

On Friday evening, June 1st, the Baptist friends here held a special prayer meeting, preparatory to the baptismal service of the following sabbath. The meeting was encouragingly attended; some friends engaged in prayer, and an address was delivered, founded on a text selected by one of the candidates, 2 Cor. i. 11. The meeting was a season of blessing. On Sabbath morning, after a sermon from Acts x. 47, 48, and an address by the water side, three believers in Christ were baptized. The first was a young friend, privileged in her youthful days to know and follow the Redeemer. When about to lead her into the water, an appeal was made to the many young friends present, which drew tears from their eyes; and may it yet be the means of leading some to Jesus. The other two were husband and wife, in the prime of their days, "heirs together of the grace of life." The service was solemnly interesting, affecting and refreshing—a time of tears and joys. The afternoon sermon was from Psalm cii. 16, "When the Lord shall build up Zion, he shall appear in his glory." In the glory of his power, riches, and smiles; in his power, producing changes; in his riches, supplying wants; in his smiles, making happy. After this the candidates were received into fellowship with us, and we spent a happy season at the Lord's table. The services of the day were closed by a sermon in the open air, when many of the villagers attended.

"GOSPEL HERALD" SOCIETY, COTTENHAM.

To the Editor of the Gospel Herald.

DEAR SIR,

On Monday, June the 11th, the members of the Gospel Herald Society, Cottenham, held their half-

yearly meeting at Mr. Moore's, and after an excellent tea, the Chairman having been called upon to proceed to business, he read the passage which had been chosen for discussion, viz. the 26th verse of the 15th chapter of the 1st of Corinthians; after which he called upon Mr. W. Nottage, who interested the meeting for about half an hour, by marshalling the various enemies of the christian, and showing their destruction by Christ. Also friends Messrs. Mail, Moore, Ingle, Ward, and others spoke of death as an enemy to some, but as a conquered enemy to the christian. But our venerated pastor, Mr. Sutton, was held in reserve until last, that he might give the finishing stroke, which he did in his peculiar style, by first treating it under the head of Admission; 2ndly, Numeration; 3rdly, Demolition; after which Mr. Everill engaged in prayer, and the meeting closed by singing.

If there was a Herald Society in every town and village, I believe it would greatly increase the sale of your valuable periodical, as there are above forty numbers taken by us monthly. Praying the blessing of God may attend you, and your messenger of peace,

I remain, Dear Sir,

Yours in Christ,

J. W.

BAPTISM AT COTTENHAM.

As I feel confident that you, Mr. Editor, and many of the readers of your Herald rejoice to hear of the increase of Christ's visible kingdom, I write to inform them that this part of his vineyard was visited by an increase of six to its number, by Baptism, on Thursday, the 7th instant. Our esteemed pastor, Mr. Sutton, read the hymn and prayed, Mr. Palmer, of Chatteris, then delivered a very appropriate address to the audience; after which Mr. W. Nottage buried four sisters and two brothers beneath the watery waves of the West river. Mr. Palmer, of Chatteris, preached in the evening from Hebrews xii. 28, to a very attentive and large congregation. Hoping that this, and other parts of his vineyard, may be oftener thus visited,

I remain, yours, &c.

J. W.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

AUGUST, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay,

THE SCRIPTURAL DOCTRINE OF THE ATONEMENT.

We have now considered successively the objections of Dr. Payne against the capital doctrine of scripture, viz. "That satisfaction for sin essentially consisted in the endurance by the substitute of the precise amount of punishment which must otherwise have been laid upon the elect,"—a doctrine, the truth of which is enstamped in the mind of the followers of Christ, who, with the apostle, are able to say, "He was made a curse for us," by the Holy Spirit. These objections are, in some degree, a refinement upon, and have their foundations in, the dogmas and sophisms of the late Andrew Fuller, and pretty accurately exhibit the unsupported averments of moderate Calvinism generally. We have attempted, and we trust with some little success, to deprive the "moderate Calvinist" brotherhood of the fancied support of their system from these allegations; but chiefly, to place them, stript of the force and strength they assume, in antagonistic juxtaposition with the doctrine for which we contend—in a word, to destroy them. We flatter ourselves that our labour has not been altogether in vain. Sure we are, that if we have not succeeded completely, it is not because there is validity in the objections, and falsehood in the doctrine—quite the contrary; the fault is attributable only to the infirmity and feebleness of the advocacy. So satisfied are we of this, that on it we rest our unwavering confidence in view of the judgment-day. In ourselves we know, and are sure, that the truth it sets forth is eternal. Our opponents must, if they will, think the contrary, without let or hindrance, except friendly

warning and caution from us ; but henceforth let them desist from using hard names, and scandalizing our sentiments, until they shall again have set up their prostrate and unscriptural, though favourite objections. We think they may find this a somewhat more difficult business than some of them may be apt to suppose.

It appears, however, that some correspondents take offence at the distinction, between "a judicial penalty" and "a natural consequence," I use in levelling the ideal mountains of moderate Calvinism. Why, its broad and stable foundations lie deep in the very nature of things ! It is recognized universally, except in relation to this great subject, where it is most applicable and authoritative. It is assumed in the sacred narrative of the primal example of its developement and exhibition.

If I have failed to state it with precision, or have in any degree thrown around it obscurity, my incompetence, and not the distinction, is to be blamed. The fact itself cannot be overthrown or destroyed. It is indestructible, because founded upon immutable principles ; but as either I myself, or some of my co-correspondents, (who I trust will forgive me for saying, that, with the exception of my good brother, "Frater in Fide," they appear to be very much scared with the spectral illusions of Fullerism) are not quite clear in this matter, I wish to say one more word on the point, in the hope of dispersing the mists which appear to hover around it. The distinction itself is perfectly safe, beyond the reach of all controversy : it is for the sake of illustration alone, we bespeak a moment's indulgent attention.

1st. The distinction is required by the nature of man's constitution. Man, as he was in original innocence, in himself, in the constitution of his person,—his instincts, his powers and faculties, was the magnificent object of infinite munificence : his moral nature resembling the Deity, having an adapted material organization for the developement and exhibition of the position and destiny which awaited him ; a being, who could not incur the legal penalty to which he was subject, without doing violence to his whole nature and godlike powers. Assuming then, for a moment, that, instead of a judicial mandate, his princely Creator had given him only a *direction* not to eat of the fruit of the tree—suppose he had said, "Do not eat of it," without annexing the sanction, "In the day that thou eatest thereof thou shalt surely die,"—the natural consequences of disobedience would, of necessity, have arisen. So constituted was man, that to violate such an injunction would be to suffer the natural internal punishment resulting from abuse of the faculties of which he

was possessed. When the excitement and flush of the moment had died away, and calm reflection had come, and conscience had been aroused from her slumbers, to perform her proper and natural functions, the breach of their Maker's will, by our first parents, in the face of his super-abounding goodness and grace, of necessity, would have filled them with dread, alarm, grief, distress, remorse, and despair. How ungrateful and wicked must they have felt they had been! How deserving of his displeasure! How desirous of retaining the temporal bounties so plentifully bestowed, and to cherish, unchecked, their pride and rebellion! How anxious to be relieved from further personal visits! Though conscious of helplessness, yet cherishing within estrangement, alienation, and hatred! The mysterious impulses of their nature, outraged by their sin, had commenced their fearful, bitter enduring and natural operation. Had no law but a simple injunction been given, these very consequences, from the nature of man's constitution, must have arisen: in the nature of things, he would have been entirely at his Maker's mercy, as to whether he should be placed in circumstances to mitigate or aggravate the intensity of their operation, through the whole period of his existence.

The violation of the Creator's will subjects, of necessity, the creature to any kind and amount of *personal* chastisement, on the grounds of the private, in *contradiction* to the public relations, existing between them. It may not be altogether improbable the fallen angels are dealt with on this principle. Without either conceding or compromising these rights, the Divine Being condescends to deal with man also in a public and judicial character. No higher honour could have graced the head of an intelligent and upright being—the august representative of a race innumerable. Now Jehovah is judge, and man the subject of a beneficent and a *just* government. The faithfulness of the lawgiver binds not only the subject, but himself, to the law. Upon a *bare* direction, apart from a penalty, he might, without compromising his character, as a personal act, have forgiven the transgressor; but the declared sanction of law prevents, in his public capacity, such a procedure, without satisfaction first given. *Had there been no statute law, there had been no need of atonement.* By a mere act of his will, Jehovah could have restored fallen man again to his favour, and have prevented, in like manner, the recurrence of a similar catastrophe; but having declared that the breach of his law should “cut off” the transgressor, he was thereby pleased to bind his personal rights by his public acts; and, therefore, in his *official* capacity, he must have

satisfaction, before, in his *individual character*, he can shew mercy. "Thou shalt surely die," precludes all hope of personal favour, upon established and immutable principles, except through a personal and sovereign interposition, restoring to honour the outraged rights of the lawgiver, as a medium through which his princely favour might flow. Though in nature distinct, the legal sentence and natural consequences of sin, in operation, are parallel. To inflict the sentence upon the transgressor, results, in his perdition—upon a substitute, in his release. Upon the one or the other it must fall inevitably. As against the elect, it alighted on him on whom before all worlds they were chosen to life, and the consequence is their entire release from it. That happy and favoured people, whether as relates to those already in glory, or those on the earth—those who have not, as those who have, been called by divine grace—and those to be born to the latest age of the world, *are all*, without a single exception, *released* from death.

It antecedes regeneration, or even natural birth : the second birth is its result. Its individual and inward revealings evolve the fact into a matter of personal consciousness—the eternal and ineffaceable seal of personal salvation. The natural and temporal consequences have still to be borne in this world, tempered, controlled, and regulated by the personal and sovereign kindness of a heavenly and affectionate parent, who, in due time, relieves his redeemed ones from all sorrow and woe, by translating them from a tabernacle of clay, to the "heavenly paradise," "the building of God," "the house not made with hands, eternal in the heavens."

Thus, what the Saviour suffered on behalf of his people can never again be exacted of them. To suppose it requisite, in any degree, is to impugn the atonement—to affirm it, is to deny the atonement altogether. They still *do suffer* the consequences of sin ; but consequences which enter not into the judicial infliction which fell upon him, as their surety—he bore "*the curse of the law.*" These consequences were not included, else why still do his people suffer them in part of the curse of the law, from which they are declared to be free ? The fact is, that while he sustained the curse for them,—i.e. the judicial sentence—he left them for a time exposed, subject to sovereign interposition, to the natural consequences ;—hence the distinction between *natural* and *judicial* punishment—the *public* and *private*, the *personal* and *official*, conduct of the Divine Being to men.

2nd. Its record and confirmation attests its validity. It is not only a philosophical, but it is also a theological distinction. It is not only founded in nature, but is declared and confirmed by the

scriptures. The literal construction of the law there laid down, "In the day that thou eatest thereof thou shalt surely die," undoubtedly is, "Thou shalt be cut off from my favour and fellowship;" there is nothing in it, expressed or implied, respecting the natural consequences of sin. Man was already so constituted as that its infringement should work independently, though in unison with the sentence, from the depths of his soul, confusion, sorrow, remorse, and despair; therefore, they were not included. But Adam was the public head of his race. The legal sentence, therefore, was added; and it extinguishes, in the blackness of darkness, the last ray of hope. When Adam and Eve had put out their hands and taken of the fruit of the tree, it is said that "the eyes of both of them were opened." Did the penalty open their eyes? They knew that before. It was the influence of transgression, acting upon the fundamental laws of their being, producing its personal, bitter, and natural fruit—the first bite of "the undying worm," the first scorch of "unquenchable fire." As stated in a previous paper, the answer of Jehovah to Adam, "Who told thee thou wast naked?" assumed not only the breach of the law, but also the natural consequences. His subsequent dealings with man puts this position beyond the shadow of doubt. Hence the curse of the serpent, the cattle, the ground, the sorrow of woman's conception. These do not belong to the legal sentence, but were *afterwards added* and annexed to it, as tokens of sovereign and personal displeasure. The sentence of law exhibits no variation; but the natural consequences arising directly out of an act of transgression, or the consequences subsequently annexed by the mere will of the Creator, may receive any kind or amount of modification as it may please him who "is righteous in all his ways, and holy in all his works."

3rd. Its anticipated consummation assumes its immutable basis. The Father hath committed all judgment unto the son. The last act of judicial infliction, as well as all regal honour, is his. The scriptures furnish a brief, but inconceivably grand and terrible description of the final scene:—"When the Son of Man," says the Saviour, "shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall *separate* them one from another, as a shepherd *divideth* his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then, shall he say also unto them on the left

hand, *Depart* from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Thus the primeval sentence of Eden shall receive, at the Saviour's hands, its full and final accomplishment. Mark the language—he shall *s^eparate, divide, i. e.* "cut off" finally the sheep from the goats. Those redeemed by his blood, reserved for his portion, his home, his praise, and advanced on his right hand to honour, he will publicly usher into his kingdom with the sovereign and enrapturing exclamation, "Come, ye blessed," &c.; while, "*Depart, ye cursed,*" to those on his left hand, on whom the sentence abides, "cuts them off" from his presence and glory, and leaves them in hell, a prey to their just deserts. The *natural* and *internal*, and *judicial* and *external* consequences come now into full operation. "Their worm dieth not," "the fire is not quenched." The legal sentence endures the seal of personal and internal suffering, as of public and eternal banishment.

This distinction works the entire annihilation of Arminian and Moderate Calvinist notions. They can no more co-exist harmoniously, than can the thick darkness of night with the bright splendours of day. If it were the legal sentence against the sin of his people that the Saviour endured, the objection against which we contend is destroyed, for he must have suffered *precisely* that which justice demanded of them, against whom was the original demand, if not against them? If it were the legal sentence he suffered, those whom he represented can come into condemnation no more, for justice is satisfied, and has handed over its ransomed captives unto the Redeemer. If he suffered the legal sentence, it can avail only for those for whom he was surety—the uninterested, the goats, are lost beyond remedy; and neither Arminianism, nor Moderate Calvinism, nor any other system or power in the universe, can ever deliver them. Until the curse of the law is removed, there is no salvation, and who shall remove that which the Saviour has left unremoved by the "one offering" for sin? The assertion of Mr. Owen, *Herald*, page 138, "That it 'is matter of fact' that the sufferings of Adam and Eve, before driven from the Garden of Eden, arose from their knowledge of 'the penalty that awaited them,' and that 'the *consequences which precede legal punishment* have their origin in the knowledge of the fact that the law has been broken,' and those which *follow* 'are, to all practical purposes, involved in that penalty,'" is, I submit, about as cool a way of begging the question as could well be imagined. I consider it a most gratuitous, and an unfounded assumption. Their sufferings commenced with their sin; but that those sufferings arose "from the knowledge of the fact that the law had been broken,

and the dread of the threatened penalty being brought on them for having broken it," is another question entirely ; and, without proof, not to be taken for granted, upon the mere dictum of Mr. Owen, or any one else. This is what he should have proved, if he were able,—and had he done so, I would confess that I am in error ; but he must excuse me in saying, that in all he has written, there is not a particle of evidence upon which, conscientiously, I could desert my position. He suggests to my mind, indeed, what I think utterly subversive of his opinion, viz. the admission of suffering *before legal punishment* ! He absolutely ascribes an effect to a cause which he affirms did not produce it !—see the sentence at length in his letter, part of which I have just quoted. The first consequence of sin of which the sacred record informs us is, "that their eyes were opened, and they knew that they were naked"—the meaning of which I take to be, that the motions of irregular desire began to move in them. They had done violence not only to the statute law of their King, but also to the constituent powers of their nature. They had incurred not only the penalty of the primal statute by which, as subjects, they were to be governed, but their natural powers had risen up within them to vengeance—not by virtue of the statute itself, but the antecedent law of their being, without which they had not had existence. The sacred narrative indicates more than it fully expresses. While in innocence, our first parents knew, without shame, the simple fact which afterwards became its occasion, Genesis ii. 25. The emphasis of the expression, "the eyes of them both were opened," is not that now they are ashamed of the noble construction of their persons as coming from the hands of their Maker, but of the disorder of irregular enkindling passions, to which, ere now, they were strangers. Hence their attempt now to conceal what, in purity, was unshameable. When the sovereign interrogation forced from Adam his tardy confession, he did not pretend that he "hid himself" for fear of the legal sentence—this he had braved—nor does he appear to have been at all contrite, or apprehensive of legal results: he seems rather to have been afraid of his Sovereign's personal displeasure. He did not say, "I was afraid thou wouldst carry the sentence of the law into full execution, and consign me at once to eternal perdition." Part execution had taken place; mutual communication had been "cut off." The gracious and personal intercourse of God and his creatures had ceased, nor do they appear to have had any desire for its renewal; for "they hid themselves," as they fancied, "from the presence of the Lord amongst the trees of the garden." They wanted to see and hear him no more. The sentence affected not directly their *internal*

nature as creatures, but their *external condition as subjects*. The nature and powers of man's mind is the seat of his torment, not the legal infliction alone. *The natural consequences, and the legal infliction, in co-operation, make up the sum.* The act of final banishment at the judgment-day, brings the whole apparatus of torment into full operation. The *external* infliction of justice shuts up to *internal* and eternal torments, but does not produce them. It excludes from public favour, and consigns to the *personal indignation* of the sovereign, and the *personal suffering* of the transgressor for ever. When Adam said, "I was afraid, because I was naked," he gave expression to internal and painful sensations. The torment of mind had begun, and awaited only the full judicial infliction to its completion and perpetuation. I think, therefore, with all deference, I may still, without presumption, consider that the distinction I plead remains in all its integrity; the confident, the self-contradictory assertion of Mr. Owen to the contrary, notwithstanding.

Nor, I submit, does "the divinity of the holy sufferer," as stated by him, account for "the difficulty," as he is pleased to describe it. His dignity, as a divine person, was precisely the same before, as after his suffering. His divinity and personal dignity lie at the very basis of my position: without them it were an utter negation. Had he not been divine, how, possibly, could he have effected the church's redemption? So neither could it have been effected without suffering: "without the shedding of blood, there is no remission of sin." In the Supplement to the *Herald* for 1848, I have stated my views more at large on this point, and, as yet, I see no reason to alter them. That great and good man, the late Mr. John Stevens, has, in one word, expressed my ideas on this subject. In speaking of the design of the sufferings of the Lord Jesus Christ, he says, "The *intrinsic* worth of his person, and the *meritorious* worth of his acts, ought neither to be divided nor confounded." We give not up Deity, in pleading for definite suffering. Deity alone could not be accepted by justice, in satisfaction of its righteous demand; else why were the incarnation and death of the Saviour required? It was that the penalty incurred by those he represented might be endured. So inviolable and rigorous are its demands, that the surety of his "banished ones," though the most exalted being in the universe, must endure them, before it could honourably liberate its captives. It required and would not take less—it demanded no more than was contained in the terrible sentence, "Thou shalt surely die." Under the endurance of this, the Saviour uttered the piercing cry, "My God! my God! why hast thou forsaken me!" The

motive power of this fact, that notwithstanding the dignity of his person, he suffered the precise sentence of the law, to redeem his brethren from death, shivers to pieces Arminian and Moderate Calvinist notions, and puts to flight all the armies of the aliens. It exhibits the infinite value of the atonement, and the security of the church for which it was, as a price paid, a ransom. For the church's salvation it is an eternal and immoveable basis, and utterly inapplicable to the purposes of general redemption, either in its substantive or more modified forms.

It appears to me altogether an inadequate statement, and one which, for obvious reasons, the most determined Moderate Calvinists are nothing loth to contend, "That the godhead of Christ was so united to his manhood, as to make his sufferings fully equal, in the wisdom of God, to what the law demands of the sinner." The fact is, the law requires neither more nor less than its primal demand; otherwise justice is guilty of injustice, which is a contradiction in terms, resolving itself into downright blasphemy. It is not divine wisdom, but justice, which demands satisfaction; whose language is, "Pay me what thou owest." It is this which is inexorable. It would have denied itself, to have declared itself satisfied until "paid the uttermost farthing." Hence the blessed Redeemer "went to the end of the law for righteousness." He rendered literal, complete, and eternal satisfaction: "By one offering he hath perfected for ever them that are sanctified." **THOUGH HIS PERSONAL WORTH IS INFINITE, HE BORE THE FULL PENALTY.** Hence the peculiarity, particularity, stability,—inestimable and infinite worth of the atonement. It is as unnecessary as impossible for us to weigh and describe the amount of suffering which the Saviour endured; it suffices to know that it was all divine justice required, *i. e.* precisely what it had enacted. "*W. Kitchen's difficulty*," therefore, as Mr. Owen rightly enough terms it,—it may be "*his difficulty*" also, and "*a difficulty*" no doubt it is to men hood-winked and hampered with Fullerite notions,—is, I humbly submit, with respect to the position for which I contend, no "difficulty" at all; it does not even touch the position; it has much the same relation thereto, as has the amusing, and popular, though somewhat chimerical and exploded notion, of the man in the moon.

Look for one moment at the ordinary notions of justice which obtain amongst men. Suppose a man guilty of murder, and condemned for the crime—either at once to death, or to perpetual banishment. Suppose an innocent person to stand in law as his substitute and representative, and as such endures the punishment an-

nexed to his crime; the guilty person consequently escapes, and is released from the legal sentence. What would the law in that case have inflicted on the innocent person? The external act of its power, the penalty incurred by the criminal. With that visitation it would have exhausted itself. Over the natural and personal consequences, the punishment arising from the inward and deep springs of man's being, it had no control or jurisdiction; these it could not touch—they are altogether out of its province: it could not, therefore, exact them of the substitute; they attach alone to the criminal, though released altogether from judicial suffering; and as long as he exists, he can never detach himself from their prey. The fear or dread of the innocent substitute would be that only of the sentence, not that which flows from the sting of conscious personal guilt and remorse, interwoven into the laws of man's constitution. Remorse and despair are essential consequents of *personal* transgression: no statute law can produce them, nor, legally, are they the subjects of transfer. By one act of transgression, the established causes of natural and legal punishment are brought into operation. It is so ordered as that they shall act in fearful conjunction; they are no more to be confounded than the joint, though distinct, operations of matter and mind. We do not ascribe thought to what is material, nor physical power to the mind, though exhibited in association in the person of the same agent; nor are we at liberty to ascribe natural punishment to a judicial sentence, nor legal suffering to natural consequences, though proceeding concurrently from one act of transgression. Although the innocent be sacrificed for the guilty, the natural punishment does not cease—it knows no termination. Before the natural consequences could cease their operations, the very nature of the guilty person himself must undergo complete renovation. In addition to his release from justice, *he must become a new man*. Thus it is also in regard to the atonement. Though justice *has* released those whom Christ represented, it was “that he might bring them to God.” By an act, therefore, of sovereign and omnipotent grace, they are regenerated, and made new creatures. Thus, with the public and legal, the personal and natural consequences are also extinguished. The elect are not only redeemed and justified, but renewed and sanctified,—in a word, “made meet to become partakers of the inheritance of the saints in light.”

One word, in conclusion, to Mr. Owen. He says that “the death of Christ was such a full satisfaction to justice, that a penitent soul seeking salvation through it, is, upon believing in Christ, fully acquitted from all the charges of the broken law.” What does the good man

mean? This is the language of barefaced Arminianism—the sing-song of Fullerites and Moderate Calvinists. What value does faith give to the atonement? Are not penitence and faith themselves, the precious *fruits* of salvation? Why then represent them as *preceding causes*? That by believing in Christ we come to the enjoyment of the knowledge of personal salvation, is freely admitted; but that is entirely another matter. Mr. Owen is speaking of the acquittal of “justice,” by it, “from all the charges of the broken law;” a matter altogether antecedent, and independent of faith. This no-interest-in-Christ, before-faith-doctrine, is a dark delusion of Fullerism, and characteristic of the unscriptural teachings of Moderate Calvinists. “What communion hath light with darkness?”

LEX.

Spiritual Things Illustrated by Outward Objects.

THE BENDING RIVER.

*“Turn again our captivity,
O Lord, as the streams in the
south,” Psalm cxxvi. 4.*

It is now fourteen years since the first number of these illustrations was printed in the *Gospel Herald*, under the title of “The Bee at the Window.” It was written in a year which had begun in considerable affliction, both of body and mind; the one produced by the other. The Lord had begun to turn my mind seriously and deeply to the consideration of my position as a sinner. The commencement of the year found me enquiring, but undecided; but the end of that year saw me united to a christian church.

We lack much profit in forbearing to look back at the turning points of life; at the crooks and corners which introduce us into a new pathway, where the loving-kindness of God, in grace or in providence, brings

us out of the dark wood, into the shiny plain; like a wandering river rolling through a black forest, its banks overhung with the thick foliage of melancholy trees; and then at once suddenly bursting out into a noble cultivated plain, where the sun shines bright, and the habitations of social life rejoice around its salutary waters.

Once, when I was reading that pathetic aspiration in the Psalms, “Turn again our captivity, O Lord, as the streams in the south,” I took an atlas to search for some natural illustration of the Psalmist’s meaning. Upon looking at the map of Africa, and tracing the course of the Nile, I noticed a remarkable bend in the southern part of the river, where this “mother of waters” appears to turn back from its direct course, and to revert again towards the plains of Nubia. Whether I was right or wrong, I know not, but it seemed to furnish me with a kind of clue to

the meaning of the Psalmist ; and the Bending River has often since recurred to my mind, when I have thought of the curves and windings of God's providence, where he turns the captivity of Israel, and fills their mouths with laughter and their lips with rejoicing. Let the cold-hearted sneer at such commentaries on the word, if they please. I envy them not their feelings. Our histories are our own, and the delicacy of private life refuses to draw aside every curtain, for the world or even the church to look at it. The interval between "The Bee at the Window" and "The Bending River," could tell some tales of the providence of God ; though my bee has been occasionally, since that first period, at the window, endeavouring to get through, and though the Bending River appears to be sometimes straight. My first piece I may be pardoned in saying, excited much reproach among those who did not look at providence through my telescope ; and some tears in others who had looked at it through my glass.

Christian reader, have you ever walked by the side of the Bending River, before it had changed its course, neither caring nor wishing that it might ever turn. Then you have walked with one of the greatest sinners who ever lived ; even with Manasseh. He walked by the side of a river of innocent blood, which he had himself shed, before he walked by the side of the river of grace. Thou wast a sinner like him, and mightest have shed blood too, if such station and impunity had been thine. But Manasseh was a vessel of mercy, and so the

Lord brought him down into captivity in Babylon. He was taken among the thorns, as all convinced sinners are, 2 Chron. xxxiii. 11. But lo ! in his captivity he besought the Lord, and he heard him, and turned his captivity as the streams in the south, and brought him again to his own land. "Then Manasseh knew that the Lord, he was God." Art thou a convinced sinner, taken prisoner amidst the three great thorns of the devil, the lust of the flesh, the lust of the eyes, and the pride of life ? These thorns were once thy crown ; now they are thy misery. Thy brows were then iron and brass ; then they could not hurt thee : now the Almighty hath made thy heart soft, and they wound thee. Fear not ; thou art on safe ground, and near the bend of the river. If God heard Manasseh, he will surely hear thee. God lifted him up on the rock of ages like a great light-house, to shew midnight sinners the way into the harbour of mercy. Christ's blood is the only part where the winds of sin may blow in vain ; the only break-water for the waves of death and hell. Again, art thou walking by the side of the river of God, waiting for grace to turn the current of its waters towards thine own bosom ? Then you have walked with the Eunuch. The treasurer of Queen Candace was a waiting man, and so art thou. He was an Ethiopian by nature, and so art thou. "Can the Ethiopian change his skin, or the leopard his spots ?" Never. Albeit, the Lord can wash the one milk-white, in precious blood, and turn the leopard to the lamb. Continue thy course by the banks

of the river, and the Spirit Jehovah shall, ere long, send thee a Philip to direct thy course. Then shalt thou see the miraculous waters, waters to swim in, Ezek. xlviii. 5, where the iron-hearted sinner, invested with a new nature; made light by the touch of the rod, cut from the stem of Jess; shall swim in wondering waters, as the ax-head swam by the stick of Elisha. The river of God is a river of love, and though it appear now to turn from thee, it will before long turn back, and court thee to drink.

Art thou walking by the side of the Lord's Nile, waiting for some favourable turn to give thee temporal supplies? then you have walked with Joseph. This most pathetic and glorious of all individual histories, could never have been other than the history of a man of God, and written by God himself. He walked by the side of the river a long and weary way, even from Canaan, until it bended in Egypt, at the rod of Pharaoh. Thirteen years of humiliation! How many dangers did he pass through on its shores: the pit and the slave market, and the temptation, and the prison. Seventeen years old was he, when Jacob's darling boy had his coat dyed in the blood of a kid, to conceal his brothers' guilt; and thirty years old was he when he stood before Pharaoh. Dear me! who could ever have thought that the young dreamer with his sun, and his moon, and his bowing sheaves, could ever have risen again from his captivity, to be my Lord, Zaphnath-paaneah! who could have thought that the twenty pieces of silver, the price of his purchase, would ever have been

metamorphosed into the golden cup, "in which my Lord drinketh, and whereby he certainly divineth?" Joseph himself could scarcely have dreamed of this. See the hungry shepherds crouch at the feet of the great master of Egypt's granaries. The balm and the honey, the spices, the nuts and the almonds, would scarcely suffice to purchase the dust from the sandals of Pharaoh's first lord of the treasury. The reader of this piece will never be elevated to a rank so high; but a less elevation will suffice for all the purposes of a turned captivity. Jesus Christ is now the great Joseph, and his brethren may partake of the largeness of his bounty. Pharaoh's butler had forgotten poor Joseph; alas, there are many such butlers now. But the bowels of our elder brother have not forgotten, but still yearn over Benjamin.

Reader, have you ever walked by the side of this Bending River? then perhaps you have walked with Job. His history contains a full hydrological survey of its turnings and its windings. I see in the picture-shop windows of London, panoramic sketches of the Thames, and even of the Mississippi, and they have some similitude to the Lord's Nile. Job travelled many a painful mile along the side of it; and then he sat down upon its dry sand, and pebbled beach, and, like his Lord, he looked for comforters, but found none. Poor Job, with his sore boils and his ashes, was little aware what a large flock of sheep, and camels, and friends, were waiting for him farther up the stream, with ear-rings of gold, and pieces of money. "Oh, but

we do not expect a prosperity like this." Well, then, you shall have less, and yet have enough. But Job did not require a little; he required much; or the Lord would not have bestowed it. God required a great example, and therefore he gave a great bounty. He is a bountiful giver, and frequently bestows so largely, that the cold dews of poverty are utterly and lastingly evaporated, in the fulness of his beams. The turnings of a river change its direction, but do not diminish its size. "The Lord gave Job twice as much as he had before."

But the reader is poor, and so poor, that poverty has laid siege to nature's kind supplies, and broken in twain the staff of bread. He is by the side of the river of adversity, which, straight as an arrow, without a single turn, rushes onward towards the cataract of ruin. Then he has dwelt at Samaria, or must do so, if God prevent not. Let him read the history of the doomed city and see the issue. The hands of the pitiful women have sodden their own children, and disputed for the horrors of a second feast. Famine within, and Benhadad without; necessity presents two deaths for choice, and demands a speedy decision. But now, says faith, "Thus saith the Lord, to-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gates of Samaria." But, says unbelief, "Behold, if the Lord would make windows in heaven, might this thing be." Yes, unbelief will never admit that salvation can come without a miracle. Poor men have little to

lose, and leprous men still less; and so, like leprous sinners, they tasted the Lord's salvation first, and then went to preach the blessing to others needy like themselves. Oh! sad disgrace! Benhadad has fled, and left his wines behind; his gold and silver and royal raiment; what rushing and crushing through the gates, to reach first to the Syrian tents. Unbelief, hungry and poor, crowds too, but is trodden to death in the narrow gateway; while faith, returning with the fine flour and barley, holds a market over its sepulchre. There, there was a turning of the river of God's goodness, so that Samaria was inundated with its bounties.

I like to read the Lord's songs, and of the Lord's holidays. The songs of praise at breaking off the chains of Egypt and of Babylon (types of spiritual captivities) are the greatest, but they are not alone. There is the song of Deborah, and the songs of David, the song of Jehosaphat, and the songs of Zion. Then there is the feast of Esther, and the feast of Nehemiah, the feasts of Moses, and numerous others. We are a melancholy people now, and think we have no cause for merriment, nor means to make it. Our unbelief keeps us poor, and makes our littles less. The light of another's countenance is cast down and called presumption, or imputed to prosperity; while the Babylonians sing in the crowded theatre, or the mid-night rout. Come, string the harp of Zion once again. Let Miriam's timbrel sound, and tell how the Lord hath triumphed gloriously—the Lord glorious in holiness, fearful in praises, doing wonders. Theirs

were holy feasts, and surely if the fulness of the heart might pardon repletion, it might almost pardon an excess of lambs and kids on such a joyous table.

But alas! these distinguished heroes of sacred history were forgetful of their deliverances, and almost forgot them in the lapse of years. Nay, that is a proposition which I am inclined to dispute. Great faith is usually blest with a good memory, and keeps a spiritual almanack in remembrance of the turns of the Bending River. "Oh, well, we will think of these things when present troubles have all disappeared and no more are likely to come." Then I have written a hopeless and a useless piece, for my reader will never live to chew the cud. Present mercies can only be tasted once, but past ones may be tasted over and over, by the help of grace, until they seem new again. "Bless the Lord, O my

soul, and forget not all his benefits." FRATER IN FIDE.

P. S. It is not usual to add a postscript to a literary article respecting another subject. However, I had several times intended to write to assure your correspondent "Lex" that what I said at the end of a recent letter respecting the flag of the Gospel Herald being in danger, was not intended to apply to him as a writer. I disclaim such an intention. I meant to assert in general that the sentiments he and I profess to repudiate are dangerous, and if the Gospel Herald correspondents failed to defeat them on undeniable propositions, then the flag was in danger. The paragraph in my letter which precedes the one I refer to, proves that I meant this, or should do so. We each retain our separate opinion; but if Lex is as generous as he is talented, he will accept this explanation.

Correspondence.

A LETTER WRITTEN BY A MINISTER, NOW DEPARTED.

Dear Brother in the Lord Jesus,

The intelligence of your success in winning souls to Christ, &c. was gratifying to my mind, and I am truly sensible of, and wish to acknowledge your kind sympathy with me, in the many painful discouragements I meet with. I had to baptize on the Lord's day, and it was thought by some we should be interrupted and insulted by the men who work on the railway in these parts, and what with other things, I thought it would quite crush me. But, blessed be God! I have

gone through that day with precious marks of his tender regard to me, both in body and in soul. My soul could not help exclaiming in the evening, who would not trust a God so good, so all-sufficient, and such a very present help in time of need.

It stung my soul to the quick, to be charged with such great deficiency in preaching the great and blessed doctrines of the gospel. O! my brother, these doctrines, though not in their mere form, (for in that sense I believe with all my heart they may be both held and preached dryly enough,) but in their glorious and inward and spiritual substance are the life of my life, and soul of my soul; all experience and prac-

tice without them in this vital, and substantial, and ineffable precious sense, are but delusive dreams, or at most, merely fleshly, and will let their possessor, however he may abound in them, drop into the gulph of ruin. If I forget or grow cold towards them, or begin to judge the leaven of the Pharisees almost equal to them, my heart is ready to exclaim, "May my right hand forget her cunning." Yet again, my soul says, this mode of expression is far too weak. What, forget God! the God of love, of all grace, the God and Father of our Lord Jesus Christ! forget him who has become my Father from the mere impulse of his own grace, though he be infinitely more holy than any tongue can express, and cannot, by any possibility, look on sin with the least allowance; and I, one continued and almost infinite mass of sin, for my soul is deeply convinced this is my state by nature; ah! and of my whole flesh at the present moment. Alas! how little do professors in general seem to know of this million-headed monster we carry about with us every moment.

Oh! dear Lamb of God! thou most inexpressible, glorious Immanuel! thou who art truly God manifest in the flesh! what did it cost thee to redeem me from all iniquity! What expense of love, of power, of unutterable worth, of bloody sweat, of agony inconceivable to mere finite minds, to redeem me and the innumerable company of thine elect! O! thou adorable Lord Jesus, shall I forget thee, forget to speak of the glory of thy person, thy gracious relations to thy people, thy essentially necessary and precious offices, thy redemption, intercession, &c.

But to revert again to the Father. Shall I forget him who has become my own covenant God and Father in Christ of the freest grace imaginable, having not the slightest inducement from any thing beyond his own breast,

though he be so infinitely just as to render it impossible that he should do any thing wrong, or in the smallest measure approve of wrong done by others? "Shall not the Judge of all do right?" And who has consigned countless millions to hell, only sinful like myself? And who is the high and lofty one, who inhabiteth eternity, the Creator of all things, and equally the sustainer of every atom in his vast creation?

Oh! my brother, how amazing the thought, how beyond conception astonishing, that this adorable Lord God, unfathomably and most essentially self-existent, should of the purest grace become my Father! And to add to the blessedness of the consideration, to be assured that he is as unchangeable in his nature, and in this, his ineffable grace, as he is great, powerful, holy and just.

This is an expression of my experience, granted to me a little time ago, as nearly as I can give it, though no words can by any means set forth the reality, except they are accompanied by, and made the channel of the Holy Ghost's light and power, conveying a sense of the reality unto the heart.

And shall I forget to speak also of that glorious Spirit, in his personal existence, as that one ever-living and true God, with the Father and the Son; and of his love, of his character as the sanctifier, the comforter, the gracious remembrancer, the testifier of Jesus, the shedder of everlasting love in the heart; as the inditer of all true prayer, helping our infirmities therein; as the blessed sealer to the day of redemption; as himself, with his graces and whole work upon the heart, the adorable and most astonishing earnest of our inheritance, a pledge which infinite love has given to us, worth more than the whole inheritance, so far, at least, as we shall be capable of enjoying it.

My dear brother,—these, and such

like things, are what I take to be substantially and spiritually what the great and blessed doctrines of the bible contain; and they are, blessed be God, more or less, daily my meat and my drink; and can I forbear, think you, to dwell upon them in the pulpit?

Since I received your letter, my soul has repeatedly said, it is a foul aspersion upon the ministry which God the Holy Ghost has given unto me, to affirm that there is any particular lack of these precious doctrines, so far as my gift extends, and liberty is given me to use it in preaching. It is true, about two years ago, there was a lack in this respect continuing from three to six months, greater part of which time I was doing business in very deep waters, and part of the time, as you well know, awfully deep ones.

Yet then these doctrines were strongly and warmly expressed in my preaching, as containing what alone could keep my soul from utterly perishing, and which often very powerfully, and even blessedly, gave me a lift well nigh out of the horrible pit and miry clay; still the expression of them was comparatively brief in a great deal of my preaching at that period, being led to treat more largely of the various exercises, breathings, outcries and refreshings, as well as deep plunges of the soul under the strong hand of that God, who sorely tries and chastens his people at times, the fiery darts and tremendous roarings of the adversary, with the fearful workings of corruption.

And now, by the way, permit me to assert what you frequently have done before, that we can by no means improve God's plan laid down in his word. Do we not there find doctrine, experience and practice treated upon equally? not one part largely opened, and others only slightly mentioned or barely hinted at.

And such must be our course, as far as we are enabled, or we shall surely do injury to the souls of the people.

All is given by inspiration of God, and is declared to be both profitable and needful for the man of God. It is demanded, should we not constantly preach Jesus? I reply, yes, truly we should; but there is a great mistake many fall into in this matter, esteeming, or appearing so to do at least, nothing preaching him, but that which directly dwells upon his person and work without us, whereas, the whole of gospel truth, with all its encircling lines centred in him, and he is the one animating and blessed soul of all; he is the one glorious Head, from whom all the joints and bands, as I think was remarked in a former letter of mine, of truth being filled, administers spiritual nourishment to the whole believing family of heaven, in all the numberless variety of their needs and spiritual desires and affections. Oh, what a Christ is he! My dear friend, may you and I be favoured to see more of the amazing glory of this Jesus, and drink more at this one ever-living and inexhaustible fountain! The more we see of him, and receive in and from him, the fuller will he appear, and the more sensible shall we be of our deficiency in self. Two lessons we must be continually learning—to know ourselves, and to know Christ; and the former is the stepping stone to the latter.

Why did God permit the fall? Was it not with regard to the elect, to work out the channel for mercy to flow? If so, must there not be a corresponding knowledge of all the awful things belonging to our fallen state, in order to the enjoyment of the deeper, and richer, and more truly substantial knowledge of Christ? Sin, in the preaching of the word, needs to be open in its lengths, and breadth, and awful heights, reaching, as it does in its fearful turpitude, to the very throne of the Almighty, sinking its subjects in demerit to the depths of hell, spreading itself over the whole soul and body, pervert-

ing and turning the whole from God and all original righteousness, and soaking them in enmity to God and the whole of his ways, filling them top full of all ungodliness and worldly lusts, &c. and casting the soul out of all original creation blessings and favours, commencing with Adam's fall, and reaching, in one effect or another, until the body is raised incorruptible, and spiritual, and everlastingly glorious. God the Eternal Spirit accompanying this description of things, as he will sooner or later, and in a greater or less degree, to the elect, how blessedly now comes in the preaching Jesus Christ in a direct sense, as the glorious remedy for all this tremendous state of things. Here Christ is seen, so far as God blesses the description of things, to fill up all the fearful and eternally destructive valleys, and depths, and bottoms, which sin in its just dues had made.

It is not a view of sin in the light of natural conscience enlightened and aroused only, but in the light of God's countenance in the law, as that law is opened and applied in all its spirituality, as setting forth God as God to be loved, and served with all the heart and soul, without intermission, and as armed with his eternal vengeance against all and every breach of the same, which makes way for a full, a spiritual, a sin-atoning Jesus, and an everlasting salvation. What then is discovered in him, as bearing away the whole curse of the law, each sin having rendered us liable to that curse?

And now the soul perceives this curse holds all under it, and consigns over to all manner of damnable errors, delusions, and wicked ways, every one not redeemed by Christ, until it lands them in endless torment. Oh, wonderful Christ! how was it thou lovest my soul with so great a love? Ah! my brother, well may it be said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man

to conceive, what God hath prepared for them that love him; but he hath revealed them unto us by his Spirit."

Alas! what are the shelly doctrinal description of things, with all the natural elevation of the speaker, and elevation of his hearers, wherein one pleases by the greatness of his argumentative powers, another by his florid rhetoric, a third by the grandness of his ideas, a fourth by his fancifulness, and a fifth by his lulling the aroused conscience through the flimsy and superficial way of dealing with the doctrines, suited to administer the joy of the stony ground hearers.

The right preaching of the doctrines gives an inward, a spiritual, and a living description of God, as God, as he is pleased to come forth to the view in Christ Jesus: wherein he is to be viewed by the spiritual eye or mind, when the Holy Ghost deigns to shed his light upon it, in his eternal Godhead, perfections, persons and work, especially in his work of grace.

And this view, however small, has always an assimilating tendency; it turns the heart, even in its bottom principles, in all its governing inlets and purposes, to what is thus known, being melted, purged, and purified through this spiritual knowledge of God, like the melted wax receiving the true impress of the seal.

Thus the soul is framed to seek its all in God, and to live to his glory, making God its great end in all things. And this is experience which no deceived person ever knew, or ever will know, whilst eternity rolls along.

Yet it is not to be forgotten, that some poor souls find it very difficult to find these things in themselves, who are the subjects of them in a real, but very faint degree, thoughts of their own safety seeming so to occupy them and fears of coming finally short.

But are they to be trodden down? God forbid. There are a vast mass of things in the word suitable to them,

and they are to be dealt out to them till more strength is given to them of God.

The mistake of many is, who make all experience to belong to babes, and all doctrines to belong to men. No error, however, can be more palpable, or much more hurtful, that is not finally destructive. Experience and doctrines are true parallels, milky doctrines producing milky experience, and strong and advanced ones, strong and advanced experience.

But I must conclude. May God abundantly bless you and Mrs. Child, and may your hands be sufficient for you. My wife joins me in presenting kind christian regards to you and Mrs. Child.

Write again when you can.

Your's in the Lord,

R. CREASEY.

Pray for me.

March, Isle of Ely.

A REQUEST.

To the Editor of the Gospel Herald.

DEAR SIR,

If one of your valuable correspondents will kindly offer a few explanatory remarks upon the following portions of scripture, the writer will esteem it a favour. 1 Samuel ii. 30, "I said indeed that thy house, and the house of thy fathers should walk before me for ever; but now the Lord saith, far be it from me."

1 Kings xx. 42, "Thus saith the Lord, because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." It is desired that the remarks upon this passage should be elucidatory of what almost appears like Benhadad's escape from divinely appointed destruction.

I make this request in the full belief that no change takes place in the

divine mind, and that all God's purposes are perfectly unalterable.

I am, dear sir,

Your's faithfully,

E. STEVENS.

To the Editors of the Gospel Herald.

MESSRS. EDITORS,

In April number, page 90, our brother Holmes says,—“It does not appear that Judas partook of the Lord's supper when first instituted.” Our good brother, I hope, will forgive me when I suggest to him that this is not correct. Perhaps he will give a short and concise statement of his reason for so thinking. Judas, with the rest, was considered a believer, and none but the Searcher of hearts knew otherwise, till his character was developed; and why such base hypocrisy was thus permitted, is among the deep things of God. We have no more proof of the baptism of the eleven (except one) than of his; but as the law of Christ's kingdom was alike binding on all accredited believers, we conclude they all obeyed that law, or how could they preach and administer it if they themselves neglected it, or did not understand it? I am pleased with our brother's remarks on the subject on which he writes, and hope my friendly hint will awake enquiry.

Your's in the bonds of truth,

Eynesford.

WM. REYNOLDS.

To the Editors of the Gospel Herald.

MY DEAR BRETHREN,

Will you, or some of your readers, be kind enough to answer me in the Herald the following query:—Who are considered the best authors on the following subjects?

Justification—

Sanctification—

Predestination—

Election—

The Trinity—

And upon Unfulfilled Prophecy.

I have thought you, or your readers,

might be enabled to name some orthodox writers. Wishing your valuable periodical every blessing,

I am, my dear brethren, yours truly,

Basingstoke.

A BAPTIST.

Obituaries.

WILLIAM ELCOME.

A brief account of the illness and happy death of a Sunday Scholar, aged fourteen years.

William Elcome was born at Ash, near Meopham, Kent, January 15th, 1835; his mother is a member of the Particular Baptist Church at Meopham, and his father attends to worship God with her.

There was nothing particular in the case of this dear child before his last painful and trying affliction.

In the beginning of the month of November, 1848, he received a hurt in his arm from a fall, which he concealed from his parents until he was obliged to give up his work, eight days afterwards. About this time his arm began to swell, and it was thought necessary to have medical advice, though nothing of a serious nature was feared. But during the month of December his sufferings greatly increased. A slight incision was made in his arm, which discharged blood, when his medical attendant devised means to remove him to the hospital; accordingly, his father took him to London, and he was admitted into the Westminster Hospital, January 3rd, 1849. After examination, it was announced to his anxious father that his son's arm must be taken off; but on further trial of the case, it was agreed to let it remain on, as it would not remove the disease.

During eight weeks he lived in London, his sufferings were very great; his arm continued to swell, and before it burst, it increased to the size of thirty inches; this may appear incredible, but the writer and others of his teachers were eye witnesses of the fact. The oldest physician acknowledged he never saw such a sight before. Yet throughout the whole time, the patient was favoured with

fortitude and patience, beyond all expectation, and for which he was admired by all around him; the sympathy and kindness shewn by his medical attendants was a source of consolation to his afflicted friends.

Having given a brief outline of his painful affliction, I would now come to speak of a few of those things which were so much comfort to his distressed parents, and also to the Sunday School teachers with whom he was connected. While he remained under the paternal roof, he was watched over with care and anxiety, and many petitions were presented at the throne of mercy on his behalf. It was evident, from the beginning of his affliction, that the instruction he had received, and the truths he had heard in the school, were, under the divine blessing, sanctified to him; the bible was his daily companion, and many things dropped from his lips which shewed he was concerned about his immortal soul.

After his removal to London, and no hope was given of his recovery, the anxious concern of his parents and teachers increased, and though he was taken twenty-four miles from all his friends, yet he was visited by many of them, and some hope that the good work of grace was begun was entertained.

While laying here on a bed of pain and suffering, surrounded with those who had no fear of God before their eyes, no praying parents, no kind teachers, he was led to reflect on by-gone days.

Here, when the Lord's day came, and he heard the clock strike ten, he would say—Now the school is opened—now my school-fellows are seated—my teachers now are speaking to them; but I am not there—I should like once more to be there.

The writer of these lines, in com-

pany with the mother of the dear child, went to see him about a month before he died. I said to him,—My dear boy, to all outward appearance you are very near an eternal world—how is your mind exercised in the prospect of death? He said, “O uncle, I should like once more to come home. Do you know what they think about me?” (meaning his medical attendants.) I said, they give not the slightest hope of your recovery. It was an affecting scene. I said a few things to him respecting the love of Jesus to poor sinners; but he seemed too much overwhelmed to say any thing particularly on this occasion.

The last nine days of his life his dear mother was with him. It was evident he had a deep sense of his sinnership before a holy God, by the full and free confession of his sins, particularly his misconduct in the school, also the sins of lying and swearing, sins which he had practised unknown to his parents; and his dying request was, that his school-fellows might be warned against these fearful evils, also that they might be spoke to, not to slight the instructions of their teachers, as it had cost him many a bitter tear on a bed of affliction. The sin of swearing he confessed he had been addicted to since he had been at his last place of employment; when he was first placed amongst the men and boys where he worked, he used to tremble to hear their unholy and wicked conversation; but after awhile it wore off, and he swore himself, and thought it manly so to do. He said to his mother, “If the Lord should raise me up again, I never would go to work there again.”

His bible and hymn books, and a little book called “The Plants of Paradise,” had been his companions, and from which he derived his consolation, as means in the hands of the Lord. He was enabled to read often—his mother was with him. For some days he was greatly afraid the Lord would not forgive such a great sinner; often while pleading with the God of all grace for mercy, he would look at his mother and say, “Do you think the Lord will forgive me.” He prayed for his dear brothers and sisters separately, that they might all be brought to love and fear God. He told his mother about two years ago, when she

was talking to him about the necessity of being brought to pray for himself, that for three nights he tried to pray, but it came into his mind that he was too young to pray—wait until you are twenty years old.

He was attended by the minister of the hospital, who was very kind in supplying him with things which he needed; but finding his mother to be a dissenter, and refusing him to administer the sacrament to her child, he withheld his gifts. The child felt this, and said to his mother, “What shall we do?” His mother asked him if he wished her to give up her principles for the sake of worldly advantages. He laid awhile apparently in deep thought, then looking up to his mother, said, “The Lord will provide,” and the same evening an unknown lady sent them half a crown, when he said, “There, the Lord hath not forgotten us.”

There was another little boy in the same ward, who used to sing songs as long as he was able. His friends came to see him, but never said a word to him respecting his soul; it distressed William's mind very much. The minister came and christened him a little before his death, and came to William's bed and told him, he had been and made him a child of God, which so shocked the boy, that he said to his mother, “He wants to rob God of his glory and honour; *he* says *he* has done it.”

He was very much worried with evil thoughts, especially when attempting to pray; he feared greatly the Lord would not forgive him; his desire was, that his last breath might be spent in prayer. Towards the end of his life he was quite happy, the kind and gracious Lord broke into his mind, and chased away his fears, and he longed to die, often saying, “I long to surround the throne, and sing hallelujah!” He was fond of singing, and at times would break out and sing his favourite hymns, viz:—

“There is a land of pure delight.”

And

“Here we suffer grief and pain,” &c.

With this,

“Around the throne of God in heaven,” &c.

And this brought many round his bed from the other wards, and then he

would speak to them, and warn them of the evil of sin, and speak of Jesus.

The last morning of his life he said to his mother, "I feel I am going." His dear mother enquired, "What is your dependance, my dear child, in a dying hour?" His reply was, "*Jesus Christ alone.*" He said, "I do not think I shall last longer than five o'clock." When he was unable to speak, his mother said, "If you are still happy press my hand, my child." He lived till twenty minutes past three in the afternoon, when he pressed the hand of his affectionate mother, and his happy spirit left his poor afflicted body to join the ranks of the redeemed above, February 28th, 1849.

On Wednesday, March 7th, his mortal remains were conveyed to the small chapel at Ash, followed by his friends, the teachers, and school children; when our esteemed pastor, Mr. W. Pope, of Meopham, gave a solemn address to the children, in accordance with the dying request of the dear boy. Suitable hymns were sung on the occasion, after which the body was committed to the silent grave, in hope of a joyful resurrection.

After tea, which was provided in the chapel, Mr. Pope preached from the 1 Kings iv. part of the 26th verse, "Is it well with the child? And she answered, it is well." This was truly appropriate to the experience of his dear mother. May we not say, "What has God wrought?"

From yours in the bonds of the everlasting gospel,

THOMAS GILBERT.

Hartley, near Dartford, Kent.

MR. HENRY JAMES WEEKLY.

Died on the 16th May last, aged 46 years, Mr. Henry James Weekly, of Heathrow, in the parish of Hammonds-worth, near Colnbrook, nephew of Mr. Richard Weekly, a deacon of the Baptist Church at Colnbrook, who died in January last, as noticed in the *Gospel Herald*. The deceased was received into the church, at Colnbrook, in March, 1826, and maintained an honorable profession, adorning the doctrine of God our Saviour in all things. He was chosen to the office of deacon in May, 1847, and the church hoped he might be spared for many years, to fill that office; but the Lord's thoughts were not as their thoughts, nor his ways as their ways. For some time past he had been the subject of bodily weakness, which before he was a stranger to; but continued to fill his place in the house of God, until within a week of his decease. His affliction was of that kind which soon deprived him of the powers of his mind, but whilst reason lasted he was very *happy*. His mortal remains were deposited in the family vault, in Hammonds-worth Church, on Friday, the 25th of May, and a funeral sermon was preached for him by his pastor, Mr. Lingley, on Lord's day, the 27th, from 1 Thess. iv. 13, 14.

The deceased was well established in, and firmly adhered to the principles of the New Testament, both in doctrine and church constitution. By his removal the church has lost a valuable member and officer, the pastor a kind and useful help, and a numerous family circle a sincere friend. May the Lord raise up others to fill the places of those he has taken to their home!

Original Poetry.

THE UNITY OF THE SPIRIT.

United by the covenant love
Of the Eternal Three,
We journey till we meet above
In sweetest unity.

United by the Father's love,
To Christ the living root,
We feel his Spirit in us move,
Our graces upward shoot.

United by Immanuel's death
We can approach the throne;
Drawn by the Spirit's quickening breath
To trust in Christ alone.

United by the Spirit's power,
And grafted on the tree;
The tree of life, what blessings shower
On Jesu's head for me.

United to the church below,
Our names are written there,
Long may our walk and actions show
Our faith and love sincere.

United children, one in heart
In that blest family.
Where Christ the firstborn bore our smart
That we might live eternally.

United in one glorious hope,
That soon our Lord will come,
When all our fetters shall be broke,
And we be welcom'd home.

United by a living faith
In Christ's atoning blood,
We joyful pass the gates of death
To see our Father God.

United by the firmest bond
That ever mortals knew,
Made one in covenant by our God
Who opens it to view.

United, feeling we were lost,
And then brought nigh to God;
Who knows but Jesus what it cost
To tread the path he trod?

United in dependence there
We bow at mercy's throne;
United press our fervent prayer,
Yet say, thy will be done.

United look, united wait,
One hope, one faith, one love,
Until we change this earthly state
For perfect bliss above.

United then at God's right hand
We at his feet shall fall,
The ransom'd, holy, happy band,
And crown him Lord of all.

*"Come unto me all ye that labour
and are heavy laden, and I will give
you rest."*

Come poor sinner, sore distressed,
Come to Christ, he'll give thee rest,
From thy load of guilt and sin
He'll release and wash thee clean.

Art thou crying, wretched me!
I can ne'er my Father see;
All my garments dy'd with sin,
I am guilty and unclean.

Turn thine eyes from self to God,
Plead the Saviour's precious blood,
Hear he calls to such as thee,
"Laden sinner, come to me."

I have purchas'd thy release,
I have made with God thy peace,
I will plead in heav'n for thee,
Trembling sinner, come to me.

I aside my glory threw,
Wept and bled and suffered too,
Bore the dreadful curse for thee,
Guilty sinner, trust in me.

I have left the darksome tomb,
Enter'd heav'n my native home,
Still I sympathize with thee,
Weeping sinner, rest in me.

Tell me all thy grief and care,
I will in thy sorrows share,
Make my name thy only plea,
Thou shalt live and reign with me.

Greenwich.

RICHARD NEVILLE.

"In the world ye shall have tribulation."—JESUS.

Through various scenes of human woe,
Thy blood-bought children have to go;
The angry storm, the treacherous calm,
Alternately their souls alarm.
But each and all can only prove,
That thou art faithful to thy love.

Here oft we join the mournful song,
Our harps upon the willows hung;
Oppressed by various ills we weep,
And cast ourselves at Jesu's feet;
While yet our deepest sorrows prove,
That he is faithful to his love.

Then O my soul, wherefore cast down?
Once more behold thy Saviour's wounds;
Behold once more that purple tide,
Which freely flowed to cleanse his bride,
And say what more thou need'st to prove
That he is faithful to his love.

O dearest Lord, do thou appear,
Thy grace reveal, and bring me near;
Help me each idol to resign,
Chase sin and sorrow from the mind;
O let my soul her interest prove,
And feed me with thy dying love.

W. P. B.

Intelligence.

HADLEIGH HEATH.

Mr. James Ludbrook having ceased to be the pastor of the church at Hadleigh Heath, the friends connected with that little cause have appointed their brother DANIEL DAY to collect for their New Chapel, and to be the bearer of their case, soliciting the kind

assistance of the friends to the Redeemer's cause.

They have also appointed Mr. Samuel Matthew, of Lindsey, (Treasurer of the Suffolk Association of Baptist Churches,) to receive all collections and monies contributed for the liquidation of their chapel debt.

BURY.

To the Editors of the Gospel Herald.

DEAR SIRS,

I send you the following religious intelligence, if you think it worthy a place in your magazine. Having no other motive but to encourage the weak, the feeble, and the infirm by reason of old age and the infirmities of the flesh, to put their trust in the Lord, and boldly walk in the ordinances and institutions of God's house.

On Lord's day, July 1st, four believers in the Lord Jesus Christ were publicly baptized by immersion, at Rehoboth Chapel in this town, two males and two females. One was a young man who lately came to reside in Bury, and was introduced by a friend to attend this place of worship, where the Lord was pleased to bring home the word preached to the conversion of his soul. The other male was a man who had made a profession of religion for several years, and who has confessed he had the doctrines of divine grace in the head, but never had received the grace of God in his heart, until within the last few months, when hearing a sermon preached from Heb. xiii. 13.

Another was a female who was a bitter persecutor to her husband, who is a member with us.

And the other female is a person who has confessed she lived seventy-four years out of seven-six without hope, and without God in the world; who was, in Providence, removed from Tunstall to Bury, to live with her daughter, and was brought under the sound of the gospel in this place. The Lord was pleased to call this poor old creature by his grace; and although, by reason of lameness, she has to walk with two sticks, yet the Lord gave her strength, and so supported her soul, that she walked in the ordinance of baptism like a person in the prime of life, and now says she should have no objection, if required, to walk in it again. It was truly a solemn season, and many tears of joy were shed upon the occasion. May Zion's king grant unto us, and all his churches, many such refreshing seasons.

The words preached from on the occasion were from Acts x. 47.

I remain yours in Christ,
Bury St. Edmund's. J. B.

GOOD NEWS.

Feeble efforts with God's Blessing.

Remembering the apostolic injunction, "Let us consider one another to provoke unto love and good works," Heb. x. 24; and mindful of the Lord's goodness, we, as a little church, would with humility record our heart-felt praises to the Father of all mercies, whose is the gold and silver, and the cattle on a thousand hills, by whom we have been especially blessed both in temporals and *spirituals*, during the present year.

Having a debt on our chapel, we held an Anniversary on the 18th of July, when our highly favoured brother and servant of God, Mr. John Foreman, was enabled to preach two very sweet, comforting and instructing sermons; and our esteemed brother and friend, Mr. G. Wright, lucidly set forth the ground and blessedness of "an heir of promise." It was a happy day indeed to many. God was with us in power and grace—the gladdening countenances and good feeling manifested were not the least altered when our respected brethren made their appeal in money matters and announced that a friend in a praise-worthy manner liberally and kindly offered to give half as much as was collected that day, so that every sixpence would, to us, be worth nine-pence; every shilling, eighteen-pence; and every sovereign, thirty shillings; but if any difference, the good feeling increased by hearty responses in good collections throughout the day, though the congregations were small owing to local circumstances. Thus with HARD working at home, and a little help from a few sister churches and friends, we have paid off £35 during the last seven months, leaving us in debt £30. Expressing our thanks for help received, and anxiously looking to those friends who have promised and held out hopes of helps, together with keeping our own shoulders to the wheel, we hope (D. V.) the funeral of our debt will take place next year. Brethren, pray the Lord to keep us, and bless us in all good. Take encouragement—do likewise; and the God of Israel bless abundantly his own churches with peace, unity, and the spirit of prayer. Amen.

Halesworth.

ALBERT.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

SEPTEMBER, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

ON CHRISTIAN CHEERFULNESS.

"Yea, they shall sing in the ways of the Lord,"
Psalm cxxxviii. 5.

Cheerfulness is as far removed from mirth and levity on the one hand, as it is from gloom and despondency on the other. True religion forbids both these extremes alike, but it permits and promotes the highest kind of cheerfulness. The developments of cheerfulness are greatly modified by temperament and circumstances. The naturally morose may sometimes emerge into the sunshine of delight, and the naturally cheerful will frequently be depressed, anxious, and sorrowful. Christian cheerfulness is not exempt from the influences of temperament and circumstances. The development of the graces of the *christian* will be, more or less, affected by the characteristic dispositions and outward condition of the *man*. Divine grace remoulds all its subjects, and forms their characters upon one and the same model, but it does not destroy their individuality. It deals with the individual man, for the purification and perfection of his character, without destroying those constitutional features, or relative circumstances, which serve to distinguish him from the rest of his brethren while allowing a perfect union with them. Hence arise those diversities in character, attainment, and enjoyment, which are observable in every christian community. And hence all believers are not alike cheerful.

Cheerfulness, however, becomes every believer. If he would adorn

the profession he has made, recommend the doctrines of the cross, honour his Lord and Master, and comfort and strengthen his brethren, he must be cheerful—he must “Sing in the ways of the Lord.” As the morning sun dissipates the shades of darkness—spreads its brightness over the face of nature—fills the balmy air with genial warmth—opens the flowers, and loads the gale with their fragrance—calls forth busy man, and causes him to pace the green sward light-hearted; so christian cheerfulness, wherever it is manifested, diffuses a portion of its own happiness, strikes a bright spark of holy gladness in kindred bosoms, and even radiates, with a passing smile, the countenance of the desponding. It tells of the well-spring of divine peace, whose living waters bubble up within the believing heart—of the rich comforts of that grace which bears up the soul, as on eagles’ wings, above the shocks and tumults of the world—of the benign influences of that Spirit, who, having taken up his abode in the renewed heart, has began already to assimilate its emotions to those of the redeemed above.

Christian cheerfulness arises from spiritual communings with a reconciled God; from lively views and believing appropriations of a crucified Redeemer; from the love of God shed abroad in the heart; from a well-grounded hope of glory; from a confidence that all present things are working together for good; and from a calm committing of body, soul and spirit, into the hands of a covenant God in Christ.

Christian cheerfulness is exhibited to the world by contentment with the allotments of providence; to the family, by equanimity of temper and kindness of deportment; to the church, by fervour, alacrity, and constancy in the service of God in all his appointed ways. It forms the most lovely feature in the character of the youthful christian; it smooths the wrinkles, sweetens the words, and cheers the hearts of those who are bearing the burden and heat of the day; and, like the evergreen amid the snows of winter, it gives the hue of freshness and beauty to the aged.

Cheerful we'll bid the world adieu,
Its pleasures and its cares;
A better land attracts our view,
A richer prize appears.

Cheerful at our great Captain's word
We'll put the armour on;
Nor drop the shield, nor sheath the sword.
Till final victory's won.

Cheerful we'll tread the thorny way,
Or mount the rugged hill;
And in the dark tempestuous sea,
We'll trust the Saviour still.

Cheerful our daily cross we'll bear,
Our daily task pursue;
Content our Saviour's toils to share,
The crown of life in view.

Cheerful we'll tread death's gloomy vale,
Nor fear the yawning grave;
The might of Jesus will prevail,
Our ransom'd souls to save.

WM. KITCHEN.

THE OPPRESSED POOR AND THEIR HELPER.

Psalm xii. 5.

Many are the candidates for the favour which is to be bestowed of heaven. We are in a world of changes and war, and often when we think ourselves most secure, then danger is nearest our habitation. Many are sleeping as on the top of a mast, knowing not the fearful position occupied; and man is as dishonest to himself as was that physician who feared to tell his royal master his end was approaching, so we fear to persuade ourselves that soon we must meet the searching eye of strict justice, and hear the sentence of an impartial Judge.

In the midst of those changes which are constantly taking place, we see the power of God exhibited in forms very humbling to the flesh; we see the haughty looks, the overbearing conduct, the oppressive dealing of men in power, brought under the special notice of the Ruler of the world, who is pleased that such should feel the weight of his rod of wrath, as well as the severe rebukes of his mouth; yea, he arises, as in the words of the text, for the oppression of the poor, and the sighing of the needy: "Seest thou the oppression of the poor, and violent perverting of justice and judgment in a province? marvel not at the matter, for he that is higher than the highest *regardeth*." None are so high but the Lord is above them, and sometimes the oppressed family of God can say exultingly with David, "Our God is in the heavens, and he hath done whatsoever it hath pleased him." Sometimes good men are put into places of trust, then the upright rejoice; but when the vilest men are exalted, the wicked walk on every side; as under the covert of darkness, the beasts of the field go forth to devour, so these men seek to devour the poor secretly; but they who are in themselves straitened, bound, shut up, hidden in obscure helplessness because of fear in the night—I say, these have a friend, unseen, though not unknown, and because known, trusted; sought unto, as we read, "This poor man cried, and the Lord heard him, and delivered him out of all his distresses." Oh what a gracious friend is that! who, though we are

poor, does not despise us, though ragged and forlorn, will not turn us from his door; though helpless, cast out of all beside, declares he will not leave us orphans, comfortless; but will himself be a Father unto us, give us food, clothing, shelter and a hearty welcome to a home such as the world never could afford us. Such a friend is Christ to all the spiritually poor and needy: hear his promise; for the oppression of the poor, and the sighing of the needy, now will I arise, saith the Lord. Dear reader, thou canst not be too poor; look at Lazarus, how poor was he, in this world he possessed nothing, he was an outcast among men, his position would shew he was destitute, afflicted, tormented; yet how graciously did the Lord arise for him; supplied his wants at the rich man's expence; gave him a little comfort in the sympathy of brute beasts, and poured into his soul a rich fulness of precious grace, to lift him far above his low estate, and at last he was treated more as a prince than a beggar, carried by angels into Abraham's bosom, into heaven, into Paradise; surely the Lord arose with a glorious display of his goodness and mercy, to gather this lamb to his fold, to take this son home to his inheritance among the saints in light; and how awful the contrast! The rich man died, and was buried; no heavenly regard, no angels, but earth attends, with pompous funeral and loud acclamations of praise to the departed; the orator pronounces over his grave the deeds of his life; but in hell he lifted up his eyes, being in torment. Stay, reader, and think! He had had *his* good things in his life—Lazarus evil things; now he is tormented, Lazarus is comforted; *his good things* which he desired, and therefore sought, as a man, a fallen son of Adam, *they have perished in the using*. Lazarus had his evil things, to his flesh painful; not so to that new man of grace, by which he endured as seeing him who is invisible; so following his good Master to comfort, triumph and immortal honour.

Oh thou oppressor! beware, lest he tear *you* in pieces, and there be *none* to deliver you. Ye that oppress the poor in his work, and keep back the hire of the labourer by fraud; ye that make great parade of liberality and obtain the means by grinding the faces of the poor, yea, the poor brother, "Consider your ways!"

Oh thou oppressed! puffed at of the contemptuous scorner, reviled by the haughty professor, avoided by the genteel fashion-loving christian; hold fast the profession of your faith without wavering, remember this is part; "Hath not God chosen the poor of this world, rich in faith, and heirs of a kingdom?" hold fast by the promise, "I will arise, saith the Lord," and then in your fear of his great name shall your confidence be established, and in the joy of

the Lord your strength shall increase. The oppressed are a large class, the oppressors are mighty. So it was with Elisha the prophet, when the army were surrounding the mount ready to take him. Alas ! said his servant, what shall we do ? Lord, said the prophet, open the young man's eyes. And lo the mountain was filled with chariots and horses of fire round about Elisha. Oh sweet exclamation ! " Greater is **HE** that is in you than he that is in the world." Around each believer, trusting in the Lord, the angel of the Lord encampeth, as an angel of mercy encompassing him about for his safety and comfort. Consider the promise further, " I will set him in safety." The eagles set their young ones in the tall trees on the high mountains, for security against the enmity of the dragons who seek their blood. The Lord is spoken of " as an eagle stirring up her nest," Deut. xxxii. 11, 12, and hath not the Father made secure the dwelling place of all his ? has he not said they shall dwell on *high*, and the place of their defence be the munitions of rocks ? there is safety alone *in Christ*, for there, saith the apostle, is no condemnation to such ; here alone is safety from the assaults of hell and sin, standing in Christ, depending upon him as *the one offering*, the accepted and law-fulfilling head of his people, we can meet the demands of the law by pleading what he hath done, finished, for ever. Till a man is called he is said to be a child of wrath, wrath was revealed against all ungodliness, this found upon him, pointed him out as an object for its display, but mercy interposes, and sets him in safety, directs him to the altar of sacrifice to behold the Lamb of God, and to see in him the safety and security of all the ransomed. The devil may puff, the world reprove, rebuke, these can be borne, as deserved, and ten thousand times more, seeing mercy is revealed and hope established of full and free forgiveness through Jesus' precious blood. Oh my dove, says Christ, that art in the cleft of the rock. The ark, safe amid the deluge storms, set forth Christ amid storms of affliction, guilt, and wrath. I will exalt, dignify, honour, says Christ ; ye that have served with me shall sup with me ; ye that have sojourned shall rest with me ; ye that have wept shall rejoice with me ; ye that have followed and fought shall abide and triumph with me, on my throne. The enemies have laughed, saith the Lord, I will laugh at their calamity ; their fear shall come as desolation ; but the righteous shall rejoice *for ever with Jesus*

Blackmore.

WILLIAM.

Evening Meetings.

No. I. PREACHING MEETING.

At a suitable room on the left hand side of the common, a goodly number of men, women, and children were met for an evening service. It is pleasing to find persons willing to spare an hour on a week evening to listen to the gospel of Christ. Those who look at it aright will esteem it a privilege; it is often found a mutual blessing to ministers and people. We want often to have the current of our thoughts turned heaven-wards; how this will sweeten, brighten, and stimulate the mind. To be diligent in our callings is commendable, but let us not stretch on diligence to slavery, or indulge a spirit of indifference, and so forget God, and neglect the week opportunities of his service. Gospel worship aims at God's honour and the christian's profit; if we are not found in his service, we lose the blessing, and honour not our God.

It was one of the first evenings of spring. The preacher began by reading the 25th of Isaiah, with a few brief remarks, followed by prayer, after which, we united in singing,

"Come we that love the Lord."

The subject of the address was,—Spring; the bible furnished an appropriate text, Song ii. 11—13. The preacher spoke of spring as an inviting season, presenting her attractions and blessings, exercising a benign influence over men, animals, and plants; of the spring of youth, of the spiritual spring of the mind, and of the spring seasons of religious revivals. The text, it was said, the winter part, had been applied to the Jewish dispensation; and the spring part, to the gospel dispensation; it was thought best, however, at that time to notice it as applying more particularly to christian experience. The mind under its first convictions feels something like the dreary, stormy winter, but the manifestations of the divine favour produce the cheering spring—giving lively hope and unspeakable joy. See the features of spring.

"The voice of the turtle," the voice of the Comforter is heard. The Comforter speaks by the gospel, he speaks joy and peace to the heart. The sorrowing penitent, he makes a joyful christian; he does not produce tears without giving joys; he not only lets us know the curse of the law, but also the grace of the gospel; he not only makes us know the desperate evils of the heart, but also the cleansing virtue of the Saviour's blood. Amongst all classes of the Lord's family the Comforter has much work. He comforts the one who

weeps for sin, that sighs because the Father hides his face, that groans beneath the tempter's power, that cries in the vale of trial. He comforts from the first tear shed at the cross, till all tears are wiped away before the throne of glory. How inviting his voice, how welcome, how blessed the news he brings.

"The time of singing of birds," the praises and rejoicings of believers. "Is any merry! let him sing psalms." Who has so much cause for joy and singing as the christian? see his deliverances, his privileges, his prospects; when sensible of these, his heart, if not his tongue, must sing and rejoice. God's love in the heart makes it merry, and the tongue tells the joy abroad.

"Flowers appear on the earth." The graces of the Spirit adorn the believer's mind and character. The religion of Jesus presents flowers, not for mere shew, but as real beauties, immortal loveliness, making the christian amiable now, and will make him glorious ere long. The bible describes these beauties; Jesus wore them, and his people must wear them too. Excel in the graces, and thus adorn the doctrine of the gospel, and honour Jesus.

"The fig tree putteth forth her green figs." Religion is fruitful as well as beautiful, only a fruitful religion is of value; God approves no other. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." All blossoms are not set, and all fruit is not good, some fall untimely; so mere profession without vital principle is vain. The fruits of the Spirit are of God, his grace produces them, his favour bedews them, and his smiles make them flourish. The young buds of desire, and the unripe fruit of spiritual virtues, he takes pleasure in; towards these he rests in his love, and will rejoice over with joy.

"The vines with the tender grapes give a good smell." Religion is beautiful, fruitful, and fragrant. Christ's name is as ointment poured forth, his sacrifice is a sweet smelling savour, and his gospel is the savour of life unto life. Christians, as new creatures in Christ Jesus, breathing in the pleasant air of God's favour, will, in their whole conversation, diffuse abroad the fragrance of religion. "Keep your name in the church," said Ryland, "as sweet as a rose."

After singing and prayer the meeting closed. It was pleasant and profitable, like the reviving of spring. And as we close this paper, let us anticipate our arrival at that happy land,

"Where everlasting spring abides,
And never withering flowers."

W. ABBOTT.

Expositions.

THE SURETY.

"If he hath wronged thee, or oweth thee ought, put that on mine account; I, Paul, have written it with mine own hand, I will repay thee," Philem. 18, 19.

This epistle, though originally a private one, is, nevertheless, the common property of the church, and is given for the instruction of the household of faith generally. It is a finished model of epistolary correspondence; a beautiful illustration of sincere friendship, christian affection, and consummate argument, in mediating between the wronged master, Philemon, and his fugitive servant Onesimus.

The words quoted above very aptly set forth to a gracious mind the covenant undertakings of the Lord Jesus Christ, as the great surety set up from everlasting on behalf of his beloved family, who (ruined in the original sin of Adam's fall, and disgraced by their personal transgressions) have, like Onesimus, wronged God, and departed from him; as it is written, Rom. iii. 12, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one."

In opening up the text we discover two leading ideas:—

FIRST, THE DEBTOR.

"If he hath wronged thee, or oweth thee ought." Now, there are two things respecting this debtor:—1st. His liabilities. He owes to God an unreserved consecration of all the faculties of his soul, the will, understanding,

and affections; all the physical powers of his body, his hands, head, and heart; his whole life, property and talents; all are the Lord's, by creation, bestowment and enjoyment, his indubitable right, and man's reasonable service.

But he hath wronged his Creator of all! having prostituted himself to the service of satan, self, and sin. Mal. iii. 8, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye have robbed me, even this whole nation."

He owes likewise obedience to the holy law; perfect and un-deviating obedience to all its righteous precepts, in every thought, word, and action of his life. But here again man has wronged God, inasmuch as he hath been a transgressor from the womb; (his whole life one continued act of contumacious disobedience,) and a law-breaker to the end of his days.

And he owes satisfaction to divine justice; as a sinner by birth and practice, he has become obnoxious to the curse. Gal. iii. 10, "For it is written, cursed is every one that continueth not in all things written in the book of the law, to do them." But such is the natural blindness of man's heart, and the stupifying effects of sin on his understanding, that he goes on, day after day, regardless of the dread consequences, and with an indifference to the righteous claims of law and justice, that amounts to a downright robbery of the Most High!

This is a humbling, but faith-

ful representation of the vast bulk of the human family—

Who never raise their thoughts on high,
Like brutes they live, like brutes they die.

But observe, 2nd. *Man's inabilities*. This debtor is so deep in debt, and so crippled in his resources, that he has not in his power to pay one fraction off the fearful amount, the ten thousand talents which he owes to God. He is equally unable to keep the precepts of the law, or to render the least satisfaction to divine justice. Albeit, he never knows, feels, nor acknowledges his inability until he hath passed from death unto life; *then*, indeed, he feels it keenly, and humbly confesses it before God, with a broken and contrite heart, groaning out, "God be merciful to me, a sinner." But prayers and tears are unavailing; repentance and confession do not pay debts, neither can they satisfy the claims of justice.

Not the labour of my hands
Can fulfil the law's demands;
Could my tears for ever flow—
Could my zeal no respite know—
All for sin could not atone!—Micah vi. 7.

What, then, is to become of him? It is clear, from the word of God, that "By the deeds of the law can no flesh living be justified in his sight," and therefore, the soul that sinneth, it must die! unless a surety be found who will stand his friend, and take all his responsibilities upon himself. Now, such a friend we have in Jesus. This brings us to notice,

SECONDLY, THE SURETY.

"Put that on mine account; I

will repay it." This involves three things:—

1st. *Obligation*. The dear Lord in voluntarily undertaking his people's cause, imposed upon himself certain obligations; as *Judah* did on behalf of his brother *Benjamin*, when he said to his father, "I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set him before thee, then let me bear the blame for ever," Gen. xliii. 9. Now, it was by virtue of this engagement of the surety in the everlasting covenant, that Abraham, Isaac, and Jacob, with all the Old Testament saints, were received into the favour of God upon earth, and made partakers of his glory in heaven, ages before his incarnation. And therefore his honour was engaged, when the fulness of time was come, to satisfy the righteous claims of law and justice on their account. Having bound himself, he felt and acknowledged his obligations when he said, "*Ought not Christ to suffer these things?*" And thus it *behoved* him to suffer, and to rise from the dead, according to his ancient stipulations with the Father on behalf of his impoverished church.

2nd. *Qualification*. It is absolutely necessary that a surety be qualified to discharge the obligations he takes upon himself; without possessing ample resources of his own, he would be indignantly rejected by the creditor, and worse than useless to the debtor. Now a *Socinian*, or an *Arian* Christ, is not substantial enough to be answerable for the debts of others; as a mere creature he can have no more property in merits and good works

than is needful for himself to pay his own way with. But the Christ of God is every way qualified for this mighty undertaking; as the wondrous God-man, who is Jehovah's fellow, he is able to render unto God the things that are God's, in satisfying the divine honours. And in befriending the poor penniless debtor, by taking the whole upon himself,—*"Put that on mine account."* The Father signifies his approbation, and the Son his acceptance of the solemn engagement, by striking hands together. But observe,

THIRDLY, FAITHFULNESS.

He must be ready, when called upon, to make good the engagements entered into. *"I will repay it,"* said the Surety, on behalf of the miserable defaulter. The Father took him at his word; accordingly, when the fulness of the time was come, he became incarnate, and was made under the law—obliged, in the sinner's stead, to consecrate himself entirely to his Father's service; and truly he evinced his readiness to honour the divine perfections, when he said, *"Lo, I come to do thy will, O God! yea, thy law is within my heart."* It was his meat and drink, always to do the will of his heavenly Father, and secure to him those divine honours, of which man had wronged him. To the righteous claims of the law he yielded an implicit obedience, in every thought, word and action of life, from the *cradle* to the *cross*. There was not a precept it contained from beginning to end, but he fulfilled it, literally and spiritually; yea, he went to the *end* of the law, to make matters right for his people; and the Lord is

well pleased with him for his righteousness' sake, because he hath magnified the law, and made it honourable.

He hath likewise rendered perfect and everlasting satisfaction to divine justice, whose solemn demands were, *"Pay me what thou owest"*—without *"shedding of blood, there is no remission."* But,

When justice ask'd for *sinners' blood*,
The *Surety* shew'd his *own*!

And bared his bosom to receive the deadly stroke. It pleased the Father to bruise him, and put him to grief in *Gethsemane*; and when he ascended to the summit of *Calvary*, then was fulfilled the saying that is written, *"Awake O sword against my shepherd, against the man my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered."*

Behold, my soul, all the honours of Jehovah vindicated; his holiness manifested, and his glory everlastingly secured, in the death of Christ, thy Surety! By his spotless obedience to the law, and perfect satisfaction paid into the hands of divine justice, thou art fully, freely and finally forgiven all thy debts!

Behold my soul at freedom set!
My Surety paid the dreadful debt.

CORNELIUS SLIM.

Sheerness.

THE RICHNESS & EXTENT OF GOD'S MERCY.

BY SAMUEL COULING.

*"The mercy of the Lord is
from everlasting to everlasting"*

upon them that fear him," Psalm ciii. 17.

The mercy of the Lord ! What a theme of endless variety is here ! What an inexhaustible subject is here presented to the mind of the child of God, for his spiritual contemplation. Who that is spiritually taught can read this Psalm of David, without having his soul melted before the mercy throne in thankfulness, for the richness of God's mercy. "Bless the LORD, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." What benefits ? "Who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies," &c. Ah ! but what a contrast between God and man ! how fickle are we, how unchangeable is God ; how uncertain are we, how sure is God. "As for man, his days are as grass ; but the mercy of the Lord is from everlasting to everlasting."

But what is the nature and properties of this mercy ? I remark, first, that it is *sovereign in its source*. However men may cavil against sovereignty, it evidently lies at the bottom of mercy. True, the idea of mercy implies that we are guilty, but our guiltiness does not imply a right to mercy. The pardon of guilt is a sovereign act, which may be displayed or withheld, according to the pleasure of the sovereign. This is so self-evident, that it is acknowledged in the jurisprudence of the country. None can pardon but the sovereign, and pardon can only emanate from the will and good pleasure of the sovereign. So it

is with the mercy of God ; hence he says, "I will have mercy upon whom I will have mercy ;" hence also, "Jacob I have loved, but Esau have I hated." The case of Pharaoh furnishes an instructive commentary on this subject. This will account for what we daily see, "the one taken, the other left ;" "one of a family, or two of a city," calling upon the Lord, while others near them, and, perhaps, to human sagacity, better than they, are left. So in the house of God, the word will sometimes reach and humble the hardened sinner, while the proud and professing Pharisee goes empty away. "Father, I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

This mercy is also *eternal in its duration*, "from everlasting to everlasting." It had no beginning, it knows no end ; for if we inquire, when did it commence ? the answer is, "*from everlasting*." If we ask how far does it extend ? we are told, "*to everlasting*." Blessed be God for this soul-cheering truth. O what comfort is here presented to the poor-sin-ried, soul-buffed, Christ-seeking soul ! "The mercy of the Lord is from everlasting to everlasting." It is only saying, what he has graciously said in other words, "I have loved thee with an everlasting love." But did he then love us from everlasting ? He did. No new thought can, by any possible contingency, arise in the mind of God ; he is the same all-wise, yesterday, to-day, and for ever. He had mercy for his people from everlasting, hence says Paul, "He hath chosen us in him before the foundation of

the world, that we should be holy, and without blame before him in love." "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purposes and grace, which was given us in Christ Jesus before the world began." Here is an exhibition of God's mercy towards his people in Christ before all time; and as it began before time, so that mercy continues to flow *through* time, and shall still continue when time shall be no more. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

But this mercy is also *great in its degree*. Some have represented mercy to the "darling attribute of God." I confess I cannot fall in with that sentiment; I believe God is too righteous to have a darling attribute. He will not exercise his mercy at the expense of his justice, nor his justice at the expense of his mercy. All his attributes are alike to him, and exercised in the most righteous manner. But where God does delight to manifest this mercy, how great it is. We may form an estimate of the greatness of his mercy by the magnitude of the crimes it obliterates. Look at Manasseh, David, Paul, the dying thief, &c. though the crimes of these were exceedingly great, yet they were pardoned through mercy. Neither the blood of bulls nor of goats could take away sin, it was too great, too sinful to be washed away by such sacrifices; nor could angels accomplish this great work; but what is impossible to be done in any other way is effected by mercy. Christ, in whom the Fath-

er's mercy is concentrated, died, and his blood cleanses from all sin. Neither the greatness nor the number of our sins is any barrier to this mercy, for he is "rich in mercy." And for the encouragement of all doubting souls, repenting sinners and returning backsliders, he has said, "I, even I, am he that blotteth out thy transgressions." Are you seeking an interest in this mercy? Christ is its depository; he has mercy for all who seek it through him; he is the appointed channel through which it flows; and all who have realized their interest in him will find that to them, and for them, "his mercy endureth for ever."

"It rises high, it drowns the hills,
Has neither shore nor bound;
And when we search to find our sins,
Our sins shall ne'er be found."

Well may the prophet Micah exclaim, "Who is God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage; he retaineth not his anger for ever, because he delighteth in mercy."

The mercy of God is, moreover, *free in its communication*. How free none know but those who have experimentally and savingly tasted that the Lord is gracious. Freely bestowed by the great Father of mercies, who giveth liberally, and withholdeth not, upon unworthy, sinful creatures, who could never either purchase or deserve his favour. Mercy is the free, unmerited gift of sovereign pardon. "Not by works of righteousness which we have done," or can do, "but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."

Ah, poor believing sinner! what a blessing it is for you that God's mercy is free: if otherwise, how could you in any way obtain an interest in Christ? could you purchase his saving favour? no, the sinner is utterly insolvent; he has nothing wherewith to satisfy the claims of divine justice; he is entirely ruined. Mercy, however, steps in: the Father opens the bowels of his mercies, and gives his Son to atone for his people. The law's demands are thus fulfilled; justice is satisfied; God reconciled. Mercy reaches the sinner's heart and he is saved! "Ho! every one that thirsteth, come ye to the waters, and he that hath *no money*, come ye *buy and eat*, yea come *buy wine and milk without money and without price*."

But this mercy is also *boundless in its blessings*. It is impossible adequately to describe, or even to conceive, the rich and inexhaustible variety of blessings included in the "mercy of the Lord," both of a temporal and of a spiritual nature. Mercy interposes in every dispensation—sanctifies every providence—sweetens every trial. Mercy is at the bottom of every affliction, every distress, and every difficulty. To the child of God everything partakes of mercy; every chastisement, every adverse providence, every trial is sent in mercy; it is meant for his good; otherwise, what meant the language of Paul to the Roman believers? "We know," says he, "that all things work together for good," or, as some say it should

read, "for the *best*." Trials, losses and crosses are hard to bear, but there is a need for them, and as they are sent by God they are blessings in disguise.

"'Tis my happiness below,
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss."

And it is this which enables the believer to rest satisfied with the dealings of God towards him. He blesses the Father for what he gives, and no less so for what he is pleased to withhold, "Having food and raiment let us be therewith content."

But this language, however, is not addressed to, nor adapted for all; a particular class is named; "*upon them that fear him*," or as in the next verse, "such as keep his covenant," and that "remember his commandments to do them." This language therefore is not promiscuous, but special; it addresses believers in Christ, those who have an interest in the everlasting covenant, and who have both the form and the power of godliness. Those who are kept by the covenant are in secure keeping, and are themselves sure to keep the covenant. Trust in the Lord, therefore, at all times, ye feeble saints, "Casting all your care upon him, for he careth for you." His mercy can reach you under every circumstance. His mercy endureth for ever. Therefore may you well exclaim:—

"When all thy mercies, O! my God,
My rising soul surveys;
Transported with the view I'm lost
In wonder, love, and praise."

The Excellent of the Earth.

AUGUSTUS MONTAGUE
TOPLADY.—No. xi.

While that precious hymn, "Rock

of Ages, cleft for me," exists, the name and christian character of Toplady must ever be fragrant in our churches.

This extraordinary man descended from Major Toplady, who died at the siege of Carthage soon after the birth of his son, who was born at Farnham, in Surry, November 4th, 1740. Being left to the care of his mother, and being an only child, all her anxiety and affection were heaped upon him, yet, as it would appear, accompanied by both piety and prudence. Early in life he was placed in the public school at Westminster, where he distinguished himself in those branches of education which laid the solid foundation for that learning, by which he afterwards shone forth in the world, as a theological disputant upon the most important truths of sovereign grace. His mother removing to Ireland, he went thither, and was entered a student at Trinity College, Dublin, at which seminary he took the degree of Bachelor of Arts. It appears he very early, even before he knew the Lord, desired to become a clergyman, and therefore studied hard to acquire an intimate knowledge of the Hebrew and Greek languages, that he might be able to read the sacred scriptures in the originals, and draw from the purest sources of the book divine, "things new and old." At this time, however, he did not know the Lord. It was while laying up such stores for future usefulness, that it pleased God, in a singular manner, to call him by his grace.

About the age of sixteen, he one evening, apparently by accident, but really under the direction of a wise and gracious providence, strolled into a barn, at a place called Codymain, in Ireland, where a poor man by the name of Morris was preaching to a few poor people. The text was Eph. ii. 13, "But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ." This sermon, from that poor unlettered man, was made the power of God in his effectual calling. It was of the Lord

of hosts, who is excellent in working. As might be expected he never forgot that evening, but often would refer to it in strains of pleasing gratitude and love. Hence we find in his diary under the date Feb. 29th, 1768, the following entry:—

"At night, after my return from Exeter, my desires were strongly drawn up to God. I could, indeed, say that I groaned with groans of love, joy and peace; but it was with comfortable groans which cannot be uttered. That sweet text, Eph. ii. 13, "Ye, who sometimes were far off, are made nigh by the blood of Christ," was particularly delightful and refreshing to my soul, and the more so as it reminded me of the days and months that are past, even the day of my sensible espousals to the bridegroom of the elect. It was from that text Mr. Morris preached on the memorable evening of my effectual call by the grace of God. Under the ministry of that dear messenger, and by that sermon, I was, I trust, brought nigh by the blood of Christ in August, 1756.

Strange that I, who had so long sat under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one, who could hardly spell his name. Surely it was the Lord's doing, and is marvellous! the excellency of such power must be of God, and cannot be of man; the regenerating Spirit breathes not only on whom, but likewise when, where, and as he listeth."

For a considerable time Mr. Toplady was greatly perplexed in his judgment upon doctrinal subjects, not being able to perceive which was the most scriptural, the Arminian, or Calvinistic; with fervour he prayed over, and with avidity he read a vast variety of books on each side; at length he was providentially directed to Dr.

Manton's discourses upon the 17th of John, that work was happily instrumental in rectifying his views, and establishing his faith in the truth as it is in Jesus.

This circumstance occurred in the year 1758; this he never forgot, but was wont to say in the latter part of his life, "I shall remember when in heaven the year 1758, with gratitude and joy." Having obtained ordination to the office of a clergyman in the Church of England, his friends obtained for him the living of Blagdon in Somersetshire; but it afterwards coming to his knowledge that the living was procured by means which he could not consider strictly equitable, his conscience was deeply affected, nor could he feel easy till he had resigned his charge.

After this he removed to *Fern Ottery* and *Harpford*, in Devonshire, where he appeared to have spent some happy time, and to have been made very useful in bringing sinners to God; but this situation did not agree with him, therefore, in 1768 he exchanged these livings for that of *Broad Hembury*, in the same county. This was his principal preferment, although it is said this living did not yield him £80 per year. While here, he composed most of those works which have been made a great blessing to many, and which will do honour to his name, while truth is revered in the earth.

Thus far we have traced the life of our author in general; that we may enter more fully into fellowship with him as a believer on the dear Redeemer, and one who walked closely with God, we shall now subjoin a few extracts from his diary, of which we may say, as Dr. Johnson said of Bunyan's "Pilgrim's Progress:"—"It is a book which every reader wishes had been longer." This interesting document is headed, "Short memorials of God's gracious dealings with my soul in a

way of spiritual experience, from December 6th, 1767. Bethel visits ought to be remembered."

Sunday, December 6th, 1767.—In the morning, read prayers, and preached here, at *Fern Ottery*, to a very attentive congregation; in the afternoon, the congregation at *Harpford* was exceeding numerous, and God enabled me to preach with great enlargement of mind and fervour. The doctrine did indeed seem to descend as the dew, and to be welcome as the refreshing showers to the grass. O my Lord, let not my ministry be approved only, or tend to no more than conciliating the esteem and affections of my people to thy unworthy messenger; but do the work of thy grace upon their hearts. Call in thy chosen, seal and edify thy regenerate, and command thy everlasting blessing upon their souls. Save me from self-opinion and from self-seeking; and may they cease from man, and look solely to thee.

Wednesday, 9th.—A good deal of company dined here. How unprofitable are worldly interviews. Spent the evening much more advantageously in reading Dr. Gill's sermon on the "Watchman's Answer," and that great man's tract on "Final Perseverance." Lord, grant me more, and clearer evidences of my interest in that everlasting covenant, which is ordered in all things and sure. Writing to his mother, respecting his anticipated removal to *Broad Hembury*, under date of December 10th, he says:—There is one thing which pleases me much, about *Broad Hembury*, and makes me hope for a blessing on the event: it was not, from first to last, of my own seeking; and every door, without any application of mine, has hitherto flown open, and all seem to point that way. A good man somewhere observes, "A believer never yet carved for himself, but he cut his own fingers." In the meanwhile, add your prayers, that

God himself would be pleased to choose my heritage, and fix my lot—command his gracious blessing on the event—turn the balance as seemeth good in his sight—and make it entirely his own doing, not mine.

Sunday, December 13th.—Between morning and afternoon service, read through Dr. Gill's excellent and nervous tract on Predestination, against Wesley. How sweet is that blessed and glorious doctrine, to the soul, when it is received through the channel of inward experience. I remember, a few years ago, Mr. Wesley said to me, concerning Dr. Gill, "He is a positive man, and fights for his opinions through thick and thin." Let the doctor fight as he will, I am sure he fights to good purpose, and I believe it may be said of my learned friend, as it was of the Duke of Marlborough, that he never fought a battle which he did not win.

Sunday, 20th.—Was indisposed the former part of the day. Read prayers and preached in the morning, but languidly; in the afternoon God renewed my strength. I preached at Harpford with much freedom of soul, to an exceeding large congregation. O the difference, the inexpressible difference, between enjoying God's presence and pining in his absence. This day my soul has been like a chariot without wheels and afterwards mounted as on eagles' wings. Blessed be God for tempering distress with joy; too much of the former might weigh me quite down, too much of the latter might exalt me above measure. It is wisely and kindly done, O God! to give me a taste of both.

Thursday, December 31st.—All day without reading; thought much upon the number of my acquaintances I have lost by death during the year; and reviewing my own life during the same period, I desire to confess that my unfruitfulness has been exceeding great, my sins greater, and God's mercies greater than both. It is now be-

tween eleven and twelve at night, nor can I conclude the year more suitably to the present state of my own mind, than with the following verse from one of my own hymns, which expresses both my sense of past, and my humble dependence on divine goodness for future favours:—

"Kind Author and ground of my hope,
Thee, thee for my God I avow;
My glad Ebenezer set up,
And own thou hast helped me till now.

"I muse on the years which are past,
Wherein my defence thou hast proved;
Nor wilt thou abandon at last,
A sinner so signally loved."

Sunday, February 7th, 1768.—In the evening read *Bunyan's Pilgrim*. What a *stiff, sapless, tedious piece of work*, is that written by Bishop Patrick. How does the unlearned tinker of Bedford outshine the Bishop of Ely. I have heard that his lordship wrote his pilgrim by way of antidote against what he deemed the fanaticism of John Bunyan's Pilgrim.* But what a rich fund of heavenly experience, life and sweetness, does the latter contain. How heavy, lifeless, and unevangelical is the former! Such is the difference between writing from a worldly spirit, and under the influence of the Spirit of God.

Again he writes:—Wednesday morning, March 2nd, 1768.—In secret prayer, this morning, before I left my chamber, the fire of divine love kindled, and the Lord sensibly shone upon my soul. I could not forbear saying, "O why art thou so kind to the chief of sinners?" I was so taken up with the love of God, and the perception of my union with him, that I could hardly ask for pardon. Thus I walked in the light of his countenance for, I suppose, two or three minutes; when, alas! evil

* That Patrick's "*Parable of a Pilgrim*" was written against the experience contained in Bunyan's Pilgrim is evident; but it could not have been written directly against that book, because Patrick's book bears the date of 1765, and Bunyan's 1670.

wanderings intervened, my warmth of joy suddenly subsided, and I was, in great measure, brought down from the mount. Yet the sweetness and peace of this heavenly visit remained, after the blessed visitant was withdrawn. Though the sun himself retired from view, yet I enjoyed the refraction of his beams; he did not disappear without leaving a blessing behind him, sufficient, I trust, for faith to live upon until I see him again. In the afternoon wrote several letters; among the rest, one to my honoured friend Dr. Gill, which I concluded thus:—"You see, sir, my letter is the very reverse of Ezekiel's roll; and with reason, since when God puts gladness into the heart, why should not the lips overflow with praise? Though I am certain that you are immortal till your work is done, and that God will perform the thing that is appointed for you, I am yet enabled to bear you in the arms of prayer to the throne of grace; and presume to request, that at the seasons of access with joy, you will not forget the meanest of God's people, and the unworthiest, the most impotent, yet not the least favoured of his messengers. I need not tell you that I mean, honoured and very dear sir, your's obliged." &c.

On Wednesday, April 6th, 1768, Mr. Toplady was instituted to the living of Broad Hembury, concerning which he thus writes:—"While on my knees, the chancellor was committing the souls of that parish to my care, my own soul was secretly lifted up to God for a blessing, which I humbly trust will be given, for his mercy's sake in Jesus Christ." Thus we perceive all his movements, both in providence and grace, were accompanied by fervent prayer; and that he did not pray in vain, God in due time made fully manifest.

Writing upon the close of Sunday, April 24th, he says:—"What a day has this been! a Sabbath day indeed!

a day of feasting to my soul; a day of triumph and rejoicing. 'He brought me into his banqueting house, and his banner over me was love.' I never was more assisted from above than this afternoon; very seldom so much. Lord, bless the people, as thou hast blessed me. Here let me leave it on comfortable record, for my comfort and support, if it please God in future times of trial and desertion, that I never was *lower in the valley than last night, nor higher on the mount than to day.*"

With reluctance do we leave this heart-cheering and spirit-stirring diary, but our limits forbid us to enlarge. We have gathered from it enough to call up the affections of our souls into holy fellowship with the writer, and to feel that even the Jordan of death cannot prevent spiritual communion between the saints of God, in Jesus the mediator. We now see our admired and animated preacher settle in a populous parish, his head clear, his heart warm, and his zeal burning, burning with love to God, to truth, to souls; he was now twenty-eight years of age, and we almost anticipate a long, laborious, and very useful career of this young champion for truth, in such a large and benighted village. As to its spiritual condition when he went there, he tells us, his lot had never before been cast among a people so generally ignorant of divine things, and so totally dead to God; that he knew of only *three persons in the whole parish* on whom he had solid reason to trust a good work of grace was begun. Here it was, and under such circumstances, he preached his delightful sermons, and especially those three matchless discourses, entitled, "Jesus seen of Angels, and God's mindfulness of Man." God favoured him with much pleasure in his work, and indulged him with much success; many souls were gathered to the Lord, and many of the Lord's children were gathered from the parishes around, to whom the word

was made a special blessing. They often sat under the Redeemer's shadow there with great delight, and his fruit was sweet to their taste. Alas! how short-lived are all sublunary pleasures, and how erroneous are our calculations respecting the ways of God.

Mr. Toplady's health was at best very delicate, and his constitution feeble; these were put to a severe test, by constant labour, in preaching, writing, and publishing; to say nothing of the vast amount of strength which must have been expended in his extensive reading, particularly in preparing his celebrated work, entitled, "Historic Proof of the Doctrinal Calvinism of the Church of England," comprising nearly two 8vo. vols. To all this must be added the excitement, which, as he grew popular, and became an author, was constantly kept up by Mr. Wesley and his coadjutors writing against him, together with the fervour, warmth and extent of his replies to his several antagonists. So much was his heart set upon vindicating the truth, that literally "he counted not his life dear," in maintaining the contest; and although we may not be able always to justify either the language he employed, or the spirit which that language indicates, yet we honour that servant of the Lord, who was ever ready, and at any cost, any sacrifice, to stand up for the honour of his Master.

In May, 1772, he preached a visitation sermon at Collumpton, in Devonshire, at the annual visitation of the clergy. There he made a noble stand for the truth, and secured to himself a name more fragrant than precious ointment. In his introduction he says:—"The articles of the faith once delivered to the saints, are not points of idle curiosity or barren speculation; but enter deeply into our comfort and holiness as christians; consequently, they cannot be too frequently reviewed, nor too attentively surveyed. Let me likewise intimate, they cannot be

pointed out with too much plainness and sincerity. If trimming and hypocrisy, duplicity and adulation, be justly considered as indications of both guilt and meanness, even in the common intercourse of civil and social life, how much deeper guilt must he incur, and what transcendent contempt must he deserve, who, from sinister motives of honour, interest, or applause, would dare to temporize in holy things, and either maim the body of religious doctrine by a partial display of it, or veil and disguise it with the cloud of artificial misrepresentation! *'He that hath my word, let him speak my word faithfully; for what is the chaff to the wheat, saith the Lord?'*"

Upon this discourse his biographer has justly observed:—"He must have been a fearless and a faithful man indeed, who could deliver such a discourse at such a time, and to such an assembly." Here, however, the striking and pointed language of inspiration recurs to our minds, "All flesh is grass." In less than eight years from his entering upon his living at Broad Hembury, we find him obliged to relinquish his regular services: a hoarseness, evidently arising from diseased lungs, frequently interrupted him in his delightful work, and at length brought him to the place appointed for all living. It was thought the air of Devon was too damp for him, and some of his friends advised his removal to London, hoping the change might prove beneficial; the soundness and wisdom of such advice we will not now discuss. He came up to London (we believe) in the spring of 1776; and several of his admirers took for him the chapel in Orange Street, Leicester Square, for Sunday and Wednesday evening services; there he commenced his work as a lecturer, April 11th, 1776. His sermons there are represented as having been, in a particular manner, *heavenly and enchanting*. In this work

he persevered for the space of two years, when such indications of declining health became visible, that his friends felt greatly alarmed, and frequently listened to his discourse as if they were apprehensive it would probably be the last they would ever hear from his lips. Under this visitation his mind was in a blessed state. "Welcome," he said, "ten thousand times welcome, the whole will of God. I trust his Spirit has begun to render me passive in his blessed hand, and to turn me as clay to the seal. I am enabled to be more than resigned. I am thankful for every dispensation, knowing them to be all ordered in faithfulness and love." Again he adds, "My mind is quite at rest; all my affairs, both respecting this world and a better, are completely settled. My salvation was provided for in the covenant of grace from all eternity, and sealed by the finished redemption of my adorable Saviour. My temporal business is all settled to my satisfaction, by the completion of my last will and testament before I left London, so that I have at present nothing to do, but to sing in the ways of the Lord, that great are the glory and goodness of the Lord."

Delightful frame of soul! yet even then, such was the enmity felt against the truths he had so faithfully defended, that a report was circulated, that Mr. Toplady was anxious to retract his principles, and protest against them in Mr. Wesley's presence.

This wicked report reaching his ears, so shocked and grieved him, that he resolved to make another effort to appear in his pulpit, to contradict the report, and counteract the calumny. Being informed it would be dangerous to make the attempt, and that probably he might die in the effort, he replied, "*I would rather die in the harness than die in the stall.*" Accordingly, Sunday, June 14th, less than two months previous to his death, he once more appeared in his pulpit, liter-

ally as a dying man, and delivered the substance of that noble piece of his, called his "*Dying Avowal*," shewing his sentiments were unchanged, but that his soul was happy, and his heart was fixed, trusting in the Lord.

The dying scene of this excellent servant of Jesus was grand and impressive above measure. At one time he was so affected with a sense of God's everlasting love to his soul, that he could not refrain from bursting into tears. A short time before his death, the doctor feeling his pulse, he desired to know what he thought of it. Being told it was weaker, he replied, with the sweetest smile upon his countenance, "That is a good sign that my death is fast approaching; and, blessed be God, I can add, that my heart beats every day stronger and stronger for glory." To another friend he said, "Sickness is no affliction—pain no curse—death itself no dissolution." At another time he exclaims,—“O how I long to be gone; like a bird imprisoned in a cage, my soul longs to take its flight. ‘O that I had wings like a dove, then would I fly away, and be at rest.’” When he drew near his end, he said, waking from a slumber,—“O what delights! who can fathom the joys of the third heaven?” Presently adding, “The sky is clear, there is no cloud. Come, Lord Jesus, come quickly.”

Within an hour of his death, he asked his servant and friends if they could give him up; they replied they could, seeing the Lord had been so gracious to him. He replied, “What a blessing you are made willing to part with me. It will not be long before God takes me; for no mortal man can live (bursting, while he said it, into tears of joy) after the glories which God has manifested to my soul.” Soon after this he closed his eyes, and realized

—————A death-like sleep—
A gentle wafting to immortal life.

"Mark the perfect man, and behold the upright, the end of that man is peace."

Delightfully indeed was the above portion of sacred writ verified in the death of Augustus Toplady, August 11th, 1778, in the *thirty-eighth* year of his age. But although our friend had lived no longer, he had done more than many men who have lived to nearly twice that age.

That through the sacred influence of the Holy Spirit, every reader of the *Gospel Herald*, together with the writer, may be brought to realize the sweetness of those truths which cheered his heart, and ultimately die as happily in the Lord as he,—is the fervent prayer of

Yours affectionately in Jesus,

PHILIP DICKERSON.

London.

Correspondence.

THE INTRINSIC VALUE OF THE ATONEMENT.

To the Editors of the Gospel Herald.

DEAR MESSRS. EDITORS,

Will you allow me, under the above title, to make a few free observations in connection with the discussion in your pages, which was started by Mr. Kitchen, engaged in by Lex and Frater in Fide, and has been remarked upon this month by Mr. Owen.

The appearance the several parties present to my view is in part about as follows:—Mr. K. lays down a false position, which has the effect of sending off Lex in a talented attempt to catch and kill an imaginary difficulty; Frater in Fide comes up with considerable ingenuity to assist in the enterprise; whilst Mr. Owen stands by the field, full of excellent feeling, to admire and commend the performers, endeavouring, at the same time, to shew them the futility of their exertions in trying to lay hold of the fugitive phantom.

Now, sir, it appears to me that our brother Lex, instead of doing as he has done, should have at once turned round upon Mr. Kitchen, and shown the erroneousness of his statements, which, to reasoning powers like his, would have been an extremely easy task, had he but have set about it in the right way; because what Mr. K. lays down as a self evident truth, is in reality nothing more nor less than absolute falsehood; and what he puts forth as a view of the atonement is so radically defective, as either to contain within itself the seeds of, or to be by

relationship connected with, the whole family of heresies that have ever been invented on the subject. At least, so it appears to me, and I hope to be able to show that no great amount of injustice is done to his statements by these strong assertions.

I understand Mr. K. by his representation of the atonement, to intimate that the sufferings and death of the blessed Jesus became an equivalent to the punishment due to the church of God, by sovereign appointment, *with our respect to their actual intrinsic worth.*

As an illustration of my meaning, allow me to invite attention to the following supposed case. Mr. K. has an unfortunate debtor, who owes him the sum of twenty pounds, and is entirely unable to pay him a single fraction of the amount. Our good Queen (to whom may long life and everlasting life be granted) hearing of the circumstance, communicates with some nobleman, who forthwith proceeds to Mr. K. and addresses him as follows:—Her Majesty, sir, having become acquainted with the indigent situation of your unhappy debtor, and being desirous of indulging herself in further displays of those philanthropic and benevolent feelings, exhibitions of which have, you know, sir, already gained her the admiration and goodwill of all the intelligent, well-disposed part of the community; and being, moreover, very desirous that the law should be honoured, and justice done in her dominions, has instructed me to present you with these twenty farthings, as payment of your debt. And sir, by virtue of Her Majesty's sovereign ap-

pointment, you are to consider this to be a recompense of such a character, kind and degree, as is fully equivalent to the whole sum you are entitled to. Now, sir, I rather opine that Mr. K. in such a case as this would look a little blue at the proffered coppers, and would find it rather difficult to bring his mind to the prescribed conclusion. Yet, sir, I seriously affirm that this is a fair analogical representation of all those views of the atonement, the effect of which is to exhibit our Lord as making a parade of offering *some* satisfaction to divine justice, and not as really giving such a satisfaction as is *fully* commensurate with all its claims. The illustration serves to show the absurdity of talking about sovereign appointment making that an equivalent to something else, which is not really so in fact. All the sovereign appointments in the world would never make twenty farthings equivalent to twenty pounds; and, sir, I submit with reverence, that no sovereign appointment of heaven could ever have made the sufferings of the blessed Redeemer equivalent to the punishment due to the elect, if they had not really been so in fact. And the fact of their being so appointed is proof that they were an equivalent; because our God is a God of justice, and would never have either appointed or accepted the substitutionary performances of Christ on behalf of his people, had they not been equal to the claims of his holy law upon those people. Justice that is not exact is no justice at all, it being essential to the character of real justice, that it take no more, and is satisfied with no less than the precise demand or amount that is due. Exactness is a feature stamped upon all the works of God; the pair of wings he gives to a fly are exactly a pair; and I suppose it will be readily believed that the position in which he has placed this globe on which we dwell is exactly the position it ought to occupy in the regions of space. Exactly at the proper distance from the sun; exactly in the right situation with regard to other planets, and so on. Now, intelligent christians, having a mind capable of admiring the works of God, can readily recognize and appreciate the order, beauty, and fitness to answer designed ends, so visible in all his operations, whilst they confine their survey to the departments of creation

and providence; it is only when they form conceptions concerning the salvation of sinners that they adopt sentiments, the inevitable consequence of which is to exhibit the all-wise Jehovah in the character of a bungler. And this, repugnant as the idea must be to every reverential mind, is the case when the blessed Redeemer is represented as making an atonement without knowing the number of people he redeems, not paying an adequate price for their redemption, or what is worse than all, as not being able to pay such a price.

I conceive that our ideas of the atonement should correspond fairly with the representations given in the scriptures on the subject. Thus, if the precious blood of Christ is spoken of as a sea, then we are to conceive of it as being sufficient to cover all the sins that are cast into it; if we read that sins are cast behind Jehovah's back, then we are to understand that that by which they are so cast (which is the atonement) is something that effectually removes them out of sight; and if we are told that we are bought with a price, the idea that would most naturally arise in the mind is, that an adequate sum has been paid for our ransom. And as that from which we are redeemed is everlasting punishment, then it follows that that by which we are so redeemed was considered as an equivalent to such everlasting punishment. And as God could not as a God of exact justice so consider the atonement of Christ unless it had been really so in fact, it further follows, by just and fair inferential reasoning, that the temporary sufferings of Christ were really in themselves an equivalent to that everlasting punishment which must have been endured by the chosen of God, had not Christ interposed on their behalf.

Commercial forms of expression are more largely employed in scripture to set forth or represent the atonement of the Son of God than any other mode or modes of speech. This I suppose will be granted, without proof being given *in extenso* of the fact. Every reader of the bible is familiar with the frequent recurrence of the verb to redeem, with its several cognates, in typical or immediate connection with the work of Christ. Sins are called

debts, the church is called the purchased possession, and so on. Seeing then that these things cannot be spoken against, does it not fairly follow that the atonement of Christ must have had within itself something which gave it the essentials of a commercial transaction; and that all such views of that atonement as materially leave out of consideration such essentials are necessarily false. Two things are certainly considered requisite to every honourable transaction of that nature, viz.—just valuation on the one side, and honest payment on the other; and in applying this idea to the atonement of Christ we must say, that God certainly knew the extent of the claims of justice on his people, and that Christ, to have honourably discharged those claims, must have fully and fairly met them. There is an old fashioned couplet which I have been favoured sometimes to sing with an uncommon deal of pleasure, and it reads thus:—

"We ran the score to lengths extreme,
And all the debt was charged on him."

Believing that what was charged upon my blessed Lord he was able to discharge, and did discharge, so as never to be re-charged. And this seems to be the common-sense, experimental, old-woman-like sort of divinity that does God's people most good. I do not know how it has happened to you, Mr. Editor, in respect of acquaintance with aged christian females, but in my little time, sir, I suppose I have known about twenty gracious old ladies (not to speak of aged pilgrims of my own sex) in town or country, and all the twenty had got in their honest old heads just the kind of soul-warming notions about their Lord's atoning worth that I am pleading for; and it evidently appeared, by the delight and volubility of speech with which they could converse about them, that they possessed an experimental acquaintance with their nature. Now, experimental evidence, in matters respecting

the nourishing and life-supporting properties of food is certainly of great importance. If, for instance, a hundred or so learned young doctors of medicine, of considerable oratorical abilities, were to go about the country lecturing upon the properties of a certain kind of food, of which they had never tasted a bit, affirming that it was unwholesome, not nutritious, &c.; no doubt they might succeed in producing a considerable impression on that portion of the public who might be in equal experimental ignorance with themselves on the subject; but suppose a number of credible witnesses of both sexes were to come forward, and make public unanimous attestation that they had lived a number of years on this same food, that it had always done them good, had never injured them, and that they never found themselves so healthy as when living upon it—which party think you would be most likely to gain credence with thinking, practical sort of people, the pragmatists doctors, or the plain old folks? So with regard to spiritual food: it appears to me that the united testimony of God's living family is of far more value than the learned preachments of modern divines, many of whom, by their thirst after worldly distinctions, worldly emoluments and respectability, and the general want of savour in their ministrations give sad proof that they know very little of the grace of God in truth.

I find my time will not allow me to proceed further at present, but if these plain thoughts are deemed worthy of publication, I purpose (God willing) to send a few more for insertion next month, which will afford me opportunity, amongst other things, to explain my meaning in saying that my brother Lex has been on a hunting expedition in quest of an imaginary difficulty.

I remain, Messrs. Editors,
Yours in an honourable redemption,
Clerkenwell. R. H.

Original Poetry.

LINES ON THE DEATH OF A BROTHER.

Alas! alas! life's but a night of woe,
And gloomy grief shades all our bliss below;
Joy unalloyed is only found above,

Long fled from earth to heaven's bright realm
of love.

The weeping bard has felt this mournful truth,
Though only ris'n to inexperienced youth:
I taste the bitter cup of nature's smart

With cheeks bedewed with tears, and bleeding heart.

I mourn a brother dead, an only one;
Dear while he lived, and dearer since he's gone.

One were our hearts, our hopes and fears the same;

And dear to us was Christ, the dying Lamb.
He, first, the Saviour's valued name adored,
Believed, and loved, and followed his dear Lord;

But sov'reign grace, in its own favoured time,
Broke on my soul with all-enlightened shine:
And I, a sinner, dead in nature's fall,
Rose to new life, at God's almighty call;
Found mercy at his hands, oh! wondrous grace!

To him be glory given through endless days:
Then closer knit in softest bands of grace,
We lived in love, and felt that love increase:
Temptations, trials, doubtings, sins, and fears,
We mutual poured into each other's ears;
Compared our sorrows, and our joys revealed.
Told of a Saviour's love, and pardon sealed,
Thus doubling joys, dividing sorrows proved
The use of loving, and of being loved.

On Sabbath morn, we to the temple went,
Glad when the weekly cares and toils were spent;

There, midst the crowd, we joined our notes of praise,

And knew the sweetness of those happy days;
The gospel trump, that blew a Saviour's name
We heard with joy, and longed to hear again;
Its gladdening notes were welcome to our ears,

Its soothing echoes chased away our fears.
And oft, returning to our distant home,
We talked of Jesu's love, and joys to come.
Oft through the shaded arch of time and woe,
We spy'd the distant gates of glory glow:
But often mourned that we had come and gone.

And heard good news, but felt a heart of stone.
In friendship joined, we passed our peaceful hours,

But ah! our pleasures were but fading flowers!
(Comforts, like early dew, or morning grass,
Are transient things: the dew away will pass,
The herbage wither in the blaze of noon,
And men's enjoyments waste away as soon)
Short was his race, and soon he reached the bourn;

He won the prize,—and I remain to mourn.
A cruel atrophy dear Robert seized,
And soon fraternal peace and friendship ceased.

In vain was medicines' aid, no skill could cure;
Now did religion shine in resignation pure—
Now was its value felt, its glory seen,
And o'er death's angry sea he looked serene.
Long days and nights of weakening sickness came,

And gently broke the pins of nature's frame:
But grace supported him, his pains to bear,
And heaven breathed down her own celestial air.

He felt the influence come, his trembling breast,

Filled with his Saviour's love, was lulled to rest.

Not one complaining word escaped him now,
But glory's visions made him long to go.

He felt beneath an everlasting arm,
And saw his own salvation settled firm;
By oath and covenant fixed, by blood obtained,
Without his own good works the blessing gained.

Kept by God's mighty power, his faith ne'er failed,

And hell was hushed, nor was his soul assailed;
For Jesus bound the enemy in chains,
And he was happy in his dying pains.

High on a rock, he saw the distant land
Of deathless bliss, and longed to reach the strand.

When near his bed, I stood with streaming eyes,

And mingled pangs of grief, and blest surprise;
I saw the mortal and the painful strife,
I saw him languish into endless life.

"Come, Jesus, come," with quivering lips he cried,

Happy, and calm, he gently sighed and died;
Fled upwards to his everlasting home,
And left his weeping brother here alone.

He cannot come to me, but I shall go,
Through death's deep shadows from these realms below;

Enter the unknown world where he is fled,
And sleep in dust till Michael wakes the dead.
Farewell, dear brother, till we meet again,
High plumed with light on glory's happy plain:

Death led thee first to thine immortal throne,
And I am left awhile, bereaved, alone;
But soon life's drama will be o'er with me,
And soon I shall for ever dwell with thee;

Then shall we triumph, sweep the lyre of praise,
And crown the Lamb in heaven's immortal blaze.

No sin, no sigh, no night, nor death, nor pain,
Shall ever reach us there. Amen, Amen.

July 20th, 1828.

W. P.

Intelligence.

NEW BAPTIST CHAPEL,
BRIDGE STREET, GREENWICH.

On Thursday, May 31st, after a very suitable address delivered by brother Allen, of Cave Adullam, the ordinance of believers' baptism was administered,

for the first time in the above place, by our esteemed pastor, J. Gwinnell, to sixteen persons. Among the number, a son and daughter of Mr. Kevell, an aged minister; these, with four from other churches, making together twenty, were received into the church

at the supper ordinance, on Lord's day, June 3rd. Our pastor, according to his usual practice, publicly relating the experience of each. May the blessing of our dear Master still continue with us, granting us thankfulness, peace, and prosperity.

J. T.

OPENING OF A NEW PLACE OF WORSHIP AT RUSHDEN.

On Thursday, the 19th of July, a new place of worship was opened at Rushden, Northamptonshire. Brother Palmer, of Chatteris, preached in the morning, from Matt. xviii. 20, describing the nature, objects, circumstances and advantages of christian worship. Brother Murrell, of St. Neot's, occupied the pulpit in the afternoon, and taking for his text Acts xiii. 7, gave an epitome of the gospel with the nature, ends, and uses of its administration. Brother Palmer preached again in the evening, from Prov. viii. 17. The place was well attended in the morning, and in the afternoon and evening crowded. The devotional exercises were conducted in the morning by brother Atkinson, and the afternoon by brother Rice. Surely it may be said, that God was in that place, and that it was a time of refreshing from the presence of the Lord, numbers testified the deep interest they felt in the services of the day, and exclaimed, it was good to be there. May God prosper this infant cause, and to promote his truth and glorify his grace amongst the people, is the desire of us as a people.

JOHN SMITH.

SHREWSBURY.

On Lord's day, July 29th, 1849, Mr. Arnsby baptized five persons, two male and three female, and on the following Lord's day they were received into the church.

The Lord grant that we may see others coming and telling what he hath done for their souls, and declaring themselves on the Lord's side.

We are a little band, and have many enemies, and it has been said—What are these doing? But we would say, what is God doing? O, that he may go on, that his work may prosper amongst us, that the little one may become a great one. His grace can

subdue the stubborn will; his grace can break the hardest heart. What shall we render unto the Lord for these his mercies? We will praise him, for he hath dealt kindly towards us.

W. P.

CHELMONDISTON.

To the Editors of the Gospel Herald.

DEAR SIRS,

Being persuaded you and your readers will be glad to be informed of any addition made to the visible kingdom of our risen Lord, I take the liberty of sending you the following account.

On Sabbath day, August 5th, five persons, *all young men*, observed the ordinance of believers' baptism, in the river Orwell, which washes the shores of our village. Two of them were brethren, the sons of pious parents, and the children of many prayers; the father had taken his place in the church in heaven not quite twelve months ago, and now two of his children are admitted members of the church on earth he has quitted; another is the son of pious parents, now members of the church; the other two are equally interesting characters. The scene was delightful. The ordinance was administered before a large assemblage at the water side, who were addressed by the minister, Mr. Waller, on the high authority by which we acted, as a church. Only a few remarks could be made in the chapel, from Acts x. 47th, and part of the 48th verses, "Can any man forbid water," &c.

BEDFORD.

To the Editors of the Gospel Herald.

MY DEAR BRETHREN,

Will you please to insert this notice, and I shall feel obliged.

On Lord's day, July 29th, in the evening, Mr. H. Killen preached to a densely crowded congregation, an appropriate discourse on the subject of believers' baptism; after which he baptized three persons, in the name of the Holy Trinity. The special presence of God was much felt, and we hope good will follow the interesting service.

I am, my dear brethren, yours very truly,
H. KILLEN.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

OCTOBER, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

MR. ANDREW FULLER'S CHALLENGE ACCEPTED;

OR,

"SIN A DEBT, AND THE ATONEMENT ITS LITERAL PAYMENT."

A misconception among many of the most distinguished and honoured servants of the Lord Jesus Christ, appears long to have prevailed in relation to this great subject, which the opposers of the doctrine of "definite atonement" have improved into an occasion of misrepresentation, by means of which they assume to triumph over, and bring the truth into contempt. That truth, however, remains, notwithstanding the innocent mistake of the one, and the wilful defamation of the other. It is an essential characteristic of truth that neither the infirmities of its friends, nor the malignity of its foes can impair its existence, or diminish its worth. We lament the one; we deprecate, and pity the other.

We refer to the nature of the atonement itself. The mistake of our friends has arisen from overlooking the real distinction between the literal satisfaction of a pecuniary debt, and the literal satisfaction rendered to justice, by the Lord Jesus Christ, for the redemption of his elect people. Hence very incautiously, and very improperly, as we think, (we speak with all deference, and christian love and respect, of the good and great men who have inadvertently fallen into the misapprehension, and whom, notwithstanding, we delight to honour and to esteem) they have admitted that it was not the *literal satisfaction* of a *literal debt* due to justice which the Saviour discharged,

but only a *metaphorical one*. Not that in reality *they* did not think it a debt, but they were, we suppose, a little too much scared by the notion of a pecuniary transaction with which their opponents taunted them. They did not adequately distinguish, and rest on the fact, that there are other *literal debts* besides those which are pecuniary. Hence as far as their language goes, and their mistake is but a *verbal one*, and not at all as to the nature of the atonement itself, they appear to countenance the notion that the sins of God's people are not *debts in reality*, because of a moral nature, and therefore, not *debts in a proper*, but in an improper and allusive sense. The mistake arises from an exclusive application of the term "debt" to pecuniary as distinct from moral transactions; whereas, it is, in fact, as *literal* a designation of the latter, as of the former. Thus we find that eminent servant of Christ, John Gill, asserting, "that sins are not pecuniary debts," which is quite true, and shews plainly enough what he intended, though his opponents may put upon his subsequent expressions a different construction. He proceeds, "they are not properly debts, only so called allusively." We have no doubt his meaning is, "they are not '*pecuniary debts*,' though to such they have allusion." In the course of these remarks we hope to be able clearly to shew that they are *properly* and *literally* debts, nevertheless. He goes on, "if they were proper (pecuniary) debts, they might be paid in their kind, one sin by committing another, which is absurd." Even here we think the Doctor is altogether mistaken. "Proper debts," paid also in kind, are never, and never can be discharged as he suggests, viz. "one debt by incurring another." Besides, the nature of the payment depends entirely upon the terms of the bargain made. But he goes on, "but they are called debts, because as debts oblige to payment, these oblige to punishment." Here again the good Doctor confounds, in words, the distinction. We humbly submit that *the ground* upon which *sins* are called *debts* is not because they oblige to punishment, but because they are debts *literally* and *truly* in nature, though not of a *pecuniary kind*. They oblige, therefore, to punishment, as a pecuniary debt does to payment.

Now, the moderate Calvinists use all their skill to turn these unhappy inadvertencies into deadly objections against the doctrine of particular redemption, so ably maintained in the writings of this great man, and others like-minded with him. Among others, Andrew Fuller, of whom Dr. Payne (whose objections, in form, we have already disposed of) is a humble admirer and follower, asserts, that "If the atonement of Christ were considered as the literal payment of a debt, it might, for aught I know, be inconsistent with indefinite invitations."

Now, we at once put in our claim to this admission; for ere we finish this paper, we hope we shall have proved incontestably, that the *atonement* of Christ may not only be "considered as the literal payment of a debt," but that *in reality and literally* it was so.

The same worthy Author who has done all in his power to bring the distinguishing doctrines of grace, amongst persons of lax and indefinite notions, into disrepute and contempt, and to introduce a worldly and popular principle into the churches, states his views further as follows;—

"I apprehend that very important mistakes have arisen, from considering the interposition of Christ under the notion of paying a debt. The blood of Christ, is, indeed, the price of our redemption, or that for the sake of which we are delivered from the curse of the law; but this metaphorical language, as well as that of head and members, may be carried too far, and may lead us into many errors." *** "Sin is a debt only in a metaphorical sense; properly speaking, it is a crime, and satisfaction for it requires to be made not on pecuniary, but on moral principles."

His disciple, Dr. Payne, becomes, upon this, very smart upon us, and says, "The misfortune is, that words, which are really figurative, and which are employed for the sole purpose of illustration, have been understood and explained literally. Sin has been represented as a real debt, and the atonement as a real payment of that debt; and the unhappy result is, that darkness of the densest kind has been made to envelop the whole subject. There are individuals who imagine that Christ rescues his people from the claims of divine justice in precisely the same way in which a generous friend delivers a debtor from captivity, by advancing the necessary sum on his behalf. Now I would not affirm that it is impossible for such persons to be saved by an humble hope in the mercy of God through Jesus Christ; but I can have no hesitation in expressing the opinion that they do not understand the atonement." !!!

Now of whatever else Dr. Payne may not be accused, certainly it is not a want of confidence in his opinion! The question of modesty we will not discuss. We will, however, attempt to deprive him of the foundation on which his confidence rests, and we are quite sanguine of the success of the undertaking.

It is upon this absurd notion that Fuller has attempted to construct his indefinite system. It rests on this figment as a basis. Wardlaw also, and others, who are pleased to stigmatize the doctrines we hold as the "limited system," the "pounds, shillings and pence system," &c. adopt the same views. All of them rest upon this *precious*

assumption ! Remove it, and their splendid and indefinite speculations, and their popular and worldly and contrarious system, together with their contumely, their mistaken and misapplied wit, and perversion of truth, vanish at once into "thin air." The mistake of Gill, and the great men of his class, is but an incidental inadvertence of verbal misapprehension, having no further connection with the eternal doctrines of truth which they maintained ; while the misrepresentations to which we refer, are downright perversions ; and the theory of which they are the basis is founded upon a radical error respecting the nature of the atonement itself. The best and only thing its advocates can plead in its favour, is but a verbal mistake of men sound in the faith, who prefer conscience and truth to plausible errors, popularity, and worldly adaptedness.

The position then we seek to establish is, that *sins* are *debts really* and not *metaphorically* ; and that the atonement of Christ was the *real payment* of a *real debt* on behalf of his people.

The word "debt" then is equally applicable to moral and to pecuniary transactions. Dr. Johnson defines it "*that which one man owes to another.*" Now, the "*that*" may mean any one of a number of things. It may relate to twenty bushels of wheat, twenty gallons of oil, or to twenty guineas. Admit that the former, though not strictly speaking pecuniary, are similar ; then the "*that*" may include a *moral obligation and penalty* ; for another part of the definition is this, "*that which any one is obliged to do, or suffer.*" The application of the term, therefore, to a moral obligation, is not more figurative than to a certain amount of wheat, oil, or money. Every man is indebted to the Moral Governor of the universe to the amount of obedience which his laws require, and failing that, to the penalty which they impose. As far as the word itself is concerned, a "debt" of gratitude, of obedience, of suffering, are expressions literally as correct as a "debt" of money, the term itself in each case being equally applicable. If this be denied, the business of our opponents is no longer with us. We hand them over, at once, to Dr. Johnson and the English Lexicographers.

But the term "debt" has the same relation to *money* and *morals* as the term "animal" has to *man* and to *brute*. To consider man as an "animal" is not to confound him with a "brute ;" nor to consider a moral obligation "a debt" to confound it with that which is only pecuniary. It is just as congruous to affirm, "that man is an animal, only in a metaphorical sense ; properly speaking he is a human being," as "that sin is a debt only in a metaphorical sense ; properly speaking it is a crime." It is not more figurative, or impro-

per, to speak of *man* as an *animal*, though possessed of properties which distinguish him from the *brute*, than of *sin* as a *debt*, though distinguished by properties which constitute *crime*. Distinguishing from a pecuniary, does not destroy the character of an obligation, though of a *moral* nature. Man is not less an *animal*, though he is *intelligent*; nor is sin less a *debt*, though it is a *crime*.

To affirm the reality of satisfaction for sin is not, therefore, to identify it with a pecuniary satisfaction. Who that is enlightened by the Holy Spirit is in danger of supposing, for a moment, that the atonement of Christ was a money payment? This indeed would be identification absurd and blasphemous; an identification deprecated by us, no less than by our opponents. But if the supposition, that the blood of Christ was *the price* of redemption, be the eschewed identification, and *this is our belief*, then, according to them we are in danger. It is, however, a little consoling to remember, that they also share in it; for, they affirm "that the blood of Christ is *indeed the price* of our redemption, or that for the sake of which we are delivered from the curse of the law." Now, on this point, we plead no more than this sentence declares. To affirm, as they here properly do, "that the blood of Christ is *the price* of redemption," is to concede the point in dispute. Either our opponents mean what they say, or they do not: if they do, why complain of our identification? if they do not, what are we to say for their honesty?

But Mr. Fuller immediately qualifies his position, and adds "but this metaphorical language, as well as that of head and members, may be carried too far, and may lead us to many errors." The qualification does not help him. He, surely, must have forgotten of what he was writing when he penned this passage! What *metaphorical language*? Is the *blood of Christ* a *metaphor*? Is the *price* of redemption a *metaphor*? Were the *obedience* and *sufferings*, and *death* of the Saviour *metaphors*? If not, of what else had this worthy author been writing? Why! the *blood of Christ*, as the *price* of redemption, is no more a *metaphor*, than £10,000, as the *price* of an estate, is a *metaphor*! It is a *reality*, a blessed, a glorious *reality*. The *blood of Christ* is as literally the *price* of redemption as £10,000 was ever of an estate. Here is no *metaphor*, except in the brains of *metaphorical* speculatists; *all is reality*. It is not to identify blood with money, nor money with blood. Though the *price* differs in the one case from that in the other, yet for that which is purchased it is in both equally, and precisely, an equivalent.

Still our opponents affirm that "a pecuniary satisfaction and a moral satisfaction differ essentially in their nature, and proceed on

radically different principles." We ask them in what the difference consists! Can any other answer be given than that the one is to render a *pecuniary*, the other a *moral* requirement. The difference lies in the nature of the demand, not in the principle of the requirement. If the Moral Governor require the penalty of the law at the hands of the sinner's surety, as the price of his release, and it be sustained, it is a *satisfaction as real* as that of a creditor who receives of a surety the money his debtor owes. The whole difference is, that a pecuniary satisfaction is effected by money; a moral satisfaction, viz. that which now claims our attention, by being "cut off" by the hand of justice, as by a stroke. Both being, therefore, specific in character, the principles upon which, respectively, they proceed, so far from being radically different are purely identical, viz. in each "to render what is demanded."

Whatever of metaphor there may be in the matter, exists only in the resemblance between *pecuniary* and *moral* transactions; not in the terms "*debt*" and "*payment*" as applied to the latter, in reference to which they are not "symbolical," or "figurative," but "literal" terms. "A satisfaction" of either kind, by a surety, is simply to discharge what he undertakes. Sin is a breach of the law, upon which punishment, i. e. the legal penalty is required. A pecuniary debt is the breach of a contract, expressed or implied, upon which payment is demanded. In the one case fulfilment of the commands of the law, in the other of the terms of the contract, renders the interference of a third person unnecessary. In case of failure each party is personally liable to the penalty which he incurs.

In opposition, then, to the views against which we contend, we maintain, that sin, though a crime, is a *debt literally*, and not *metaphorically*. The metaphor, as just now observed, is not in the words "*debt*" and "*satisfaction*" as applied simply, either to moral or pecuniary transactions; but in the resemblance of a debt of the one kind to a debt of the other, and a correlative satisfaction. It is similar to that between a man and a mere animal. When a man is called a lion, or a calf, of course the expression is figurative, being founded upon a comparison. The figure springs out of a supposed or an actual resemblance, in the particular instance between the animal man, and the animal lion or calf, and not out of some imaginary likeness between an animal of the one kind, and something else, not an animal. When we designate man, lion, or calf an animal, of course, we speak *literally*. So in pecuniary and in moral transactions. A *moral debt*, and a *pecuniary debt* are not *symbolical*, but *literal* terms. The figure consists in the resemblance between the one debt

and the other, not in the application of the term *debt*, nor between either and something else. In other words, the figure is founded in the analogy between different things designated by the same general terms, which, when we apply, we distinguish as *moral* or as *pecuniary*. Sin, therefore, is as *literally* a *debt* as though it were altogether *pecuniary*; still, it is a *crime*—as man also is as *literally* an *animal* as though he were altogether a *sheep*—still, is he an *intelligent agent*.

When the Lord Jesus Christ said to his disciples, "After this manner therefore pray ye,"—"And forgive us our debts, as we forgive our debtors," he spoke *literally* and not *metaphorically*. What did he mean by "debts" and "debtors," but "sins" and "sinners?" The terms in themselves are not figurative but synonymous. The terms "sin" or "money," expresses the nature of debt, not its analogies. To isolate the term "debt," is to divide a *name* from its *nature*—to reduce it to a thing of no value, save as an abstraction without an exponent. True, it expresses an obligation, but of what kind no mortal can tell, while it remains deprived of its relatives. When these appear, its bearings emerge out of darkness into the light—just as the term "tree" expresses a plant, of the character of which, of course, we are ignorant, while uninformed as to whether an oak, an apple, a rose, or what other tree is referred to. But here is no question as to *what debts* are meant by the Saviour. The reference itself is so palpable; nay, the very character of the thing is expressed; "if ye forgive not men their *trespasses*," "*transgressions*," "*sins*." The language of the blessed Redeemer exhibits here an unmistakeable relation to *moral*, as in Luke vii. 41, ("there was a certain creditor which had two debtors: the one owed five hundred pence, the other fifty") it does to *pecuniary* transactions. It is really painful to be obliged to write in this manner; but from the progress of error, and its natural power to enslave and bewilder the mind it is necessary, sometimes, to follow it into its strong-holds and hiding-places, in order to see that they afford it no efficient support and protection. And when, as in this case, it seeks to subvert a capital doctrine of divine and eternal truth, viz. that of "specific," or "definite atonement," explicitly taught by him who died to redeem, in the memorable and wonderful words, "I lay down my life for the sheep," by attempts to set the established rules, and uses, and analogies of language itself at utter defiance—to merge the literal in the metaphorical—to do violence to the etymology and powers of a poor abstract term, shorn of its correlatives—and, to pervert and oppose the word of God and the statements and example of him who "spoke

as never man spake," and, by natural consequence, to impeach at once the understanding and christianity of those opposed to such methods—the turpitude of the thing assumes so grave, enormous and preposterous a magnitude, that by our principles, we feel bound at all hazards, and at every sacrifice of time, feeling and patience, to, as far as in us lies, cut up, root and branch, the monster absurdity; and to shew that, as it has no standing in scripture, so, has it none either, in common sense.

We submit that we have proved what we undertook to establish—sin is “a debt.” The sin of God’s people was “*a debt*” due to justice, which, for their release, was “*paid*” by their Surety. The atonement of Christ was “*the literal payment of that debt.*” Our right to the admission therefore, “that it is inconsistent with indefinite invitations,” and, therefore, “with indefinite atonement,” is clearly and fully established. We demand its instant surrender. If Christ has “discharged the debt of his people,” what of it remains to be paid? We have “taken from our opponents their gods!” What have they *left*? “In the time of their trouble will they say to a stock, or a stone, Arise, and save us!”

LEX.

Correspondence.

THE INTRINSIC VALUE OF THE ATONEMENT.

To the Editors of the Gospel Herald.
DEAR MESSRS. EDITORS,

In resuming my observations on this important, and, to the children of God, every way interesting subject, I commence by observing,—that the capital defect of the sovereign-appointment view of the atonement is, that it makes no real, no proportionate provision for the claims of impartial justice. Now, if God is really just in justifying the ungodly, if he is really just in forgiving sins, then the work of Christ (which is the ground of the divine procedure in the acts of saving grace) must have been in itself satisfactory to divine justice; that is, satisfactory in its own nature, satisfactory by reason

of its own intrinsic worth. But if we say that the sovereign appointment of heaven makes the atonement what it is, it appears to me that we at once commit a two-fold robbery: we rob divine justice of real satisfaction of its claims, and we deprive the blessed Saviour of half the glory of his matchless work. Because such representation makes out that Christ effected only a kind of composition on behalf of his people, that God accepted a part for the whole, and insinuates that our dear Lord was unable to meet the full demand, and so sovereignty dispensed with what he could not pay, and reckoned up in the counsels of heaven what he did pay, as if he had fairly settled the whole account. No, sir, let other people adopt what faith they please; but I will never believe that

our great Redeemer acted on behalf of his church after any such miserable, modern bankrupt fashion. I cannot help thinking but that the loose views of morality which appear to be gaining ground in commercial matters, are in some way or other connected with the loose views of the atonement so current in the religious world. Now-a-days, if a man manages his matters in so clever a way, that after extensive trading for a year or two, he presents his plundered creditors with three or four shillings in the pound, that is reckoned pretty decent; and ten shillings! oh, that is capital! almost or altogether more than twenty would be from a plain, humble, really honest man. Now, we know very well that men are sometimes, by reason of honest poverty, unable to meet just demands; but then our dear Lord is not to be thought of as unable to do what was necessary, any more than as unwilling; he had the glory of the divine perfections and the good of the fallen church in view in the work he came to perform, and he had riches enough to secure both. He could put away sin by the sacrifice of himself; he could bear our sins in his body on the tree, until he could say, it is finished—not compounded for.

This defective arrangement with regard to the claims of impartial justice seems to me a kind of family feature in all erroneous views of the work of Christ, in the atonement which he made for his people. Every scheme of divinity that I remember to have heard of recognizes mercy and goodness in its views respecting the salvation of sinners; but none of them appear to me really and substantially to provide for the equitable claims of impartial justice, save only that which represents that Christ redeemed his chosen people, by suffering in proportion to that penalty which must otherwise have fallen upon them; and that God can therefore, with strict justice, forgive

their sins, and save their souls, because he has received, at the hands of Christ, a sufficient ransom price. So that in one and every act of delightful goodness towards his fallen family, our heavenly Father is both just and gracious: just to the Saviour and gracious to the sinner. Well might Paul exclaim, "O the depth of the riches, both of the wisdom and knowledge of God!" and let every intelligent christian join in the exclamation, with similar feelings of devout astonishment.

Now with regard to the difficulty which I have styled an imaginary one, my meaning is,—that it is so to the eye of faith; and surely christians are not to be thought of as reading God's testimony concerning his saving grace without that eye. And if the eye of faith be properly filled with scripture light, sure I am that this mountain difficulty will sink into a very mole-hill, or rather vanish from the landscape of gospel truth altogether. Is it any difficulty to a believer in the essential divinity of our dear Lord, to conceive that his wonderful person was of more value than all the church he came to redeem? Is it difficult for such believer to apprehend that the temporary sufferings of one who is infinite are equal, in the eye of justice, to the eternal sufferings of many who are only finite? Is it difficult for a believer in the omniscience of God to suppose that infinite wisdom knew how to proportion the extent of the sufferings of Christ to the number of sins he had to atone for, and knew how to calculate the worth of those sufferings in relation to the penalty our transgressions had incurred, which our blessed Redeemer had undertaken thus to pay? I trow not. The matter for surprise with me is, how christian people can find so much difficulty with regard to such a subject, when the plain testimony of the word of God is at hand in connection therewith. What is the plain common-sense testi-

mony of the divine oracles of truth, is the test to which we should apply all our theological difficulties. This, of course, is agreed on by all parties in this business; but then we should not set about discussing the verities of our holy religion like a club of Socinian free-thinkers, one of the preliminaries of whose debates is, that they will believe nothing but what they can comprehend. We should remember that christianity is a religion of facts which faith is to receive, not so much because she can fully understand them, as that they are plainly revealed. There are depths in the waters of revelation through which reason cannot wade; she may swim in them by the power of faith, but the bottom is far beyond her reach; and enlightened sanctified reason should know where to stop in her investigations, should be able to perceive what are the depths which the short plumb line of human understanding cannot fathom. Now, although perhaps reason cannot fully understand *how* the temporary sufferings of Christ are equal to eternal sufferings on the part of others, yet faith assures her that the *fact* is so, by exhibiting scripture evidence of the just and inflexible claims of God's holy law on the one hand, and of the deliverance of the people of God from those claims, by what Christ endured in their stead, on the other hand. And the golden key by which faith opens the door to put out any difficulty that reason may allege on the score of inequality in the duration of suffering is, the superior dignity of the surety's person to those of the debtors he came to release. He had riches enough in himself to make short work of their long account. If we are but really sound in a practical belief of the proper and inseparable complexity of our dear Redeemer's wonderful person, I am persuaded that perplexity on such a point will not trouble us long. He does not lay aside his divinity in order to die. He is as

truly God when crucified through the weakness of humanity, as he is really man when he raises Lazarus from the dead by the power of divinity. Whatever he does is the work of his person; and whether it be his good pleasure to make a world, or his gracious pleasure to save a world, he exhibits a similar display of divinity and instrumentality. When he speaks a world into being, it is by divinity acting through agency, and not in an abstract form; and when he saves a world from ruin, it is by humanity dying in union with divinity, and not in an abstract form, for I read that God made the worlds by his Son, I read that Jesus Christ is his Son, and I also read that God purchased his church with his own blood.

In connexion with this point may I be allowed to make a remark on what Mr. Owen has stated in a word or two on your 138th page from the top of the right hand column downwards. He says, in reference to an observation of Frater in Fide, who "sees no difficulty in believing that an infinite being can perform an infinite work in a definite period," that such an observation might be applied to Christ, considered as God, but not as considered in the character of a sufferer. Now sir, I ask, is Christ divided? or was he divided when suffering so that he ceased to be infinite? the scriptures I am persuaded do not sanction such a mode of expression, "Come, see the place where the Lord lay"—they "Crucified the Lord of glory" are expressions which by no means limit our conceptions to the humanity of Christ when viewing him in humiliating positions. It is through forgetfulness that Mr. O. speaks in this objectionable way, because a little further on he says that the divinity of his person gave value to his sufferings; that is, Mr. O. is a real believer in his Lord's complexity of person but not always a practical one.

Upon the whole, sir, this discussion in your pages has been of considerable

use to my mind; not so much in altering opinions previously formed, as in throwing fresh light upon them, and in establishing faith still further in belief of them. And if the children of God would accustom themselves to mingle their little rills of knowledge together in this way, in print, in the parlour, or where not in the walks of life, they would find them form a more considerable stream, at which they might drink with more refreshing fullness than when every one keeps his vessel of water close sealed up for his own individual use.

I remain, dear sirs, your's in an honourable redemption, effected by an almighty Saviour, who is at *all times* and under *all circumstances* truly divine.

Clerkenwell.

R. H.

REMARKS ON MR. REYNOLDS'S REMARKS.

To the Editors of the Gospel Herald.

DEAR MESSRS. EDITORS,

In compliance with brother Reynolds's request in your last number, I address you on the subject of Judas's communion. *To me* it does not appear that Judas partook of the Lord's supper. To this conclusion I came after comparing the four evangelists, and their narrations of the circumstances with each other. Three of them are silent as to the time of his going out; but John is explicit, and relates the eating of the passover, the conversation during the passover relative to the betrayal of the Lord; adding, that having received the sop, Judas "went immediately out;" and it was night. The other evangelists are silent as to the precise time of Judas leaving the others, and vary in their manner of narrating the circumstances. Matthew and John were eye witnesses of the facts, and comparing these two, I do not see occasion to depart from my former conclusion. I think it would

be equally difficult to prove, by any direct evidence, either his presence or absence. It is a matter on which opinions have varied. Since I read my brother's remarks, I have looked into M. Henry's notes on the subject, and find that his opinion coincides with my own. He enters largely into the distinction needful to be observed between the passover supper and the Lord's new ordinance, and concludes thus in his notes on Matthew:—"This maketh it very probable that the hand of Judas was in the dish with our Saviour's, dipping in the sauce, when our Saviour spake these former words. That he stayed any longer may very well be questioned, not only because John saith he 'went immediately out,' but because one cannot in reason think that his guilty conscience should suffer him to stay beyond that word, or that our Saviour would have admitted of the society of so prodigious a traitor at his last supper, the institution of which immediately followed." Then in his note on the thirtieth verse of the thirteenth chapter of John, he saith, "From hence appeareth, that it is impossible to prove that Judas was with our Saviour, when he instituted and celebrated the supper." If my brother can give any reason for supposing that Judas was present, and thinks it a point of importance to be established, I am open to conviction, as I am still a learner in the school of Christ, and most anxious to know and receive the truth.

I am, my dear brethren,

A babe in knowledge, and your fellow-sinner,

W. HOLMES.

AN EXPOSITION QUESTIONED.

To the Editor of the Gospel Herald.

DEAR SIR,

If you will insert the following brief observations in the Herald, you will

oblige a constant reader, and, I trust, subserve the cause of truth. Your contributor, "Soror in Fide," has undertaken to "Gather out the stones," a *great* work truly; and a *good* work, if well done; but, I think, great caution is needed in this undertaking, lest while some stones are gathered out, others are cast in the way.

On Matt. xi. 11, your contributor says, "The kingdom which Christ referred to in this text, was evidently the kingdom of grace below, and not the kingdom of glory above; and this least person was Jesus Christ himself." To the former part of this explanation I subscribe, if I rightly apprehend it; but in order to be sure of this I should wish the writer to explain what is intended by the kingdom of grace below; whether the reign of grace in the heart be meant, or the kingdom of Messiah in its visible form, as set up under the gospel dispensation, that is, in other words, the visible church, collectively considered, privileged with the full revelation, the constant ministry, and the simple yet impressive ordinances of the gospel: and further, whether the period referred to by Christ when he spake those words was the time present, or the period which had its commencement at the out-pouring of the Holy Ghost on the day of Pentecost, or at least, after the resurrection of Jesus, when he gave forth the great commission, "Go ye into all the world, and preach the gospel to every creature;" for it will be remembered that both John and Jesus Christ preached, saying, "The kingdom of heaven is at hand;" but the assertion that this least person was Jesus Christ himself, is, I confess, a stone cast in my way. I have yet to learn in what sense the founder, the head, the law-giver, and the sole administrator of his kingdom, can be the least therein. In this text and its connexion, the Saviour speaks with the greatest authority;

and if he himself were intended by the 'least' would he not have said, "I who am the least?" &c. That Jesus was as one that serveth is admitted, but it is asked—because Christ took upon himself the form of a servant, (Phil. ii. 6—11) did he thereby make himself the "least" in the kingdom of heaven? If Soror in Fide will gather out these stones, she will much oblige

A FOLLOWER OF THE PLOUGH.

TO A MOURNER.

Glemsford, . . . , 1849.

M——m,

I beg to thank you sincerely for the band and gloves which, by favour, came to hand on the 1st instant. They acted as a solemn, yet grateful remembrancer of the late happy exit of Miss B.

Blessed indeed was Miss B. while living, nor less so when dying; but still more blessed now she lives in the full vision of her Saviour's adorable person and endless beauties. Could you now, M——m, converse with her transported soul. Could you see the sparkling beauties in which she shines—could you listen to the melting music in her strains of lofty praises—could you only for a moment taste the exalted bliss she realizes under her Saviour's smiles—could you have but one glimpse of that eternity of purity, blessedness and glory which fills her prospect, her brilliant prospect, methinks you would then thrill with emotions of sweetest adoration for her blessed translation. You would exclaim,—O, blessed be God! O, blessed be God! that my dearly loved friend, Miss B. is now for ever with her much loved and blissful Lord Jesus.

It is but rarely my privilege to witness so impressive a monument of distinguishing grace, love, and blood, as was your departed friend; but rare indeed are heaven's heirs blessed in

teary time, with so much blessedness in Christ's embraces, with such blooming prospects beyond time, and with such blessedness when taking their final farewell of time. The powerful, sweet and precious hails which she had from her Supreme Beloved, made her living sweet, her death delightful; while the *all hail* which called her home consummated her wishes, unveiled the heavenly beauties of Jesus; and made her a pillar in the temple of God, to go out no more. There she now is acknowledging in her songs her vast debtorship to sovereign grace; there, O favoured soul, she is to be forever blissfully lost in wonder, incessantly absorbed in divinest glories, and eternally employed in sweetest praises. Yes! and you too, M——m, may anticipate a consummation equally glorious, though at present, it may be, that you can only weep after Jesus. He died on the cross to save all such weepers from hell; he reigns on the throne to take all such weepers to heaven.

To God's supporting, relieving, cheering power, presence and love, I desire sincerely to commend you, and remain,

Your's, M——m, very respectfully,

ROBERT BARNES.

P. S. Hope that you will very kindly excuse the many imperfections of this note.

LETTER TO A FRIEND.

My Dear Brother in the Lord,

Grace, mercy, and peace be with you, and with the whole Israel of Jehovah, *Father, Son, and Holy Ghost.*

I cannot think that the world in which we live—the world created by Jesus Christ, could be framed for any other purpose than the lifting of Jesus on high. Thanks, eternal praises to the Great Jehovah, that before sin was suffered to mar its

beauties, yea, before the green carpet of the earth was spread, or the dust of Adam fashioned to a man, God, in his trinity of personalities, provided for and secured the eternal redemption of his church. This amazing work of redemption—the which declares the boundlessness of sovereign grace, the inflexibility of stern justice, the almightiness of divine power—was engaged in and for the grand purpose of lifting Jesus on high. The heaven-born scheme of shadows and types was for the lifting up of Jesus. The magnificent system of prophecy continued for ages by the infinite, the almighty, the unchangeable, was for the glimmering forth of Messiah glory, all to lift up Jesus on high. The establishment of a gospel ministry, the publication of the eternal verities of Jehovah, was for the magnifying and making great the name of Jesus. He that glorieth, let him glory in the Lord; for in him Israel shall be justified, and shall glory. The glory of Jesus seems lost sight of in the ministry; men will preach any thing and every thing but Christ and him crucified; and what is equally bad, or worse, the people like to have it so. What Jeremiah remarks concerning Israel, in the 2nd chapter, is wonderfully applicable to people professing godliness now. "My people have changed their glory for that which doth not profit. Be astonished, O heavens! at this, and be horribly afraid; be ye very desolate, saith the Lord; for my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." I do not know how you are getting on in Manchester, but I fear if the honoured and beloved Gadsby could take his walk amongst you for a short period, he would burst out—How is the most fine gold changed! the fine gold has become dim. He would thrillingly say—For these things I weep; mine eye run-

neth down with water. My children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her. The Lord hath surely covered the daughter of Zion with a cloud. Would he not touchingly say, mine eye affecteth mine heart?

My dear brother, the time was when the disciples of Jesus counted not their lives dear; the truth was taught by them, and sell it they could not; the truth to them was dearer than life, the truth in Christ was their all and in ALL. But time is, when truth is little valued, when a little truth, and a great deal of error will do; when drossiness and gold mingled will suit; when the clear, unmuddy streams of living water cannot be endured. Time is when man, untaught of the Holy Ghost will not endure sound doctrine, when God is bringing his judgments upon the nations. *Time* will be when all Israel shall know the Lord experimentally for themselves, under the solemn anointings of the Holy Ghost; when real Christians shall know more fully the sacredness and inseparableness of the union between Christ and themselves; when all doubts and fears which perplex and annoy the saints of God will be for ever lost; when the

devil and his league will be hindered for ever from harassing the remnant according to the election of grace; when tribulation shall no more be known, when there shall be no more night. Oh, then, what shouting! what harping! what casting of crowns! what singing unto him that loved us, and washed us from our sins in his own blood!

May the Lord bless you and yours continually with the light of his countenance, enabled may you be to praise and speak well of Jesus, and to triumph in Christ over every foe.

I am, yours in him,

JOHN E. BLONFIELD.

A REQUEST.

To the Editors of the Gospel Herald.

SIRS,

Will your correspondent, Wm. Kitchen, inform a reconciled sinner what he means by a "reconciled God,"* and the period of that reconciliation?

* See Gospel Herald for September, page 198

Obituary.

A BRIEF MEMOIR OF MRS. ANN JONES.

Many friends having expressed a wish for some account to be preserved of my late beloved partner, I have undertaken, to me the trying task, of writing out what was read by my esteemed brother, Mr. Foreman, at the close of his funeral sermon, which was preached by him, at Jireh Meeting, the evening after her interment at Bunhill Fields. I have also made some few additions.

J. A. J.

Ann Jones was the daughter of Elisha and Ann Turner, of Bentley, in Hampshire. She was born, December 1st. 1774. She used to date her first serious impressions, when she was about twenty-four years of age, occasioned by going, out of curiosity, to hear Mr. Gunn, a noted minister in his day, who was, at that time, curate of Farnham, in Surrey; and afterwards with Mr. John Newton, at St. Mary Woolnoth, London. This must have been, at least, *fifty* years ago.

She became my dear wife on the twenty-sixth anniversary of my birthday, October 10th. 1805, so that our

union comprised the lengthened (but to me short) period of forty-three years and a half. The Lord directing me to labour in the gospel vineyard at Hartley Row, in Hampshire, in the year 1813; I baptized her there, April 2nd. 1815. My only sister Maria Holland (the wife of Mr. William Holland, Baptist Minister of Whittlesea, in Cambridgeshire) with six other believers in Jesus, were baptized on the same day. Mr. Goodchild, one of the deacons of Hartley Row church, who was present on the solemn occasion, writes me, "She was very much esteemed by all the lovers of truth at Hartley Row; and, as she has *'died in the Lord,'* therefore, as George Whitfield wrote concerning *his* wife, '*At that time she was made perfectly whole.*'"

Being called in providence during the course of my *long* ministry, to labour in different parts of the Lord's vineyard; in every situation where I was placed, all who knew *her*, greatly esteemed her, and many styled her, "A mother in Israel." She was favoured to possess an even temper and a cheerful disposition, always ready to share in *my* bitters, as well as to partake of *my* sweets; and when at any time the Lord was graciously pleased to bless, in any very signal way and manner, my ministerial labours, which he frequently did, *her cup would then overflow.* But when three of my dear daughters were given me for my hire, and baptized by me at *one* time, it seemed almost *too much* for her to bear up under; indeed we both of us lay awake nearly one whole night, at that time, weeping, and blessing and praising God. One of these my dear children, writes me, saying, "Treat of her general kind, and feeling conduct, to her relatives, and all her friends, and especially to the Lord's poor. When I look back to her many maternal kindnesses to all her children; how she used to visit us in our bed rooms, with that sweet expression of regard which children *feel*, and a tender solicitous mother well knew how to impart. How hard she worked for us when we were young; and when we got older, how anxious to teach us to be industrious, and obliging to every one. She used frequently to say to us, '*Try to make others happy, and, in doing so, you*

will be sure to make yourselves happy also.' And to the Lord's people generally, what was her sympathy and kindness can never be *half* remembered. Many of them, when now speaking of her, say, '*I never had such a friend as your dear mother—so ready to help in affliction and poverty.*' She was indeed *a friend to the poor.* How many *quiet* shillings, sixpences, or even a few pence, has she slipped into their hands, and then turned herself another way that she might not be thanked? And while on her last sick bed, she has named several poor old people to give a trifle to, and has often pressed me to take something out of her purse to give to them; and, with tears in her eyes, used to say, '*The Lord will provide for them when I am gone; he will raise up some one, I trust, in my place.*'" Thus far, my dear daughter writes; so that Ann Jones was, *indeed*, "A mother in Israel."

She had been long in a declining state of health, but, in all her ailments she never repined, never murmured, never uttered one sentence of complaint. As she sat in the kitchen on the last Lord's day, before she took to her bed room entirely, which she did that very evening, she said, (as my friend, Mr. Tobutt, sat by her) "I have nothing to complain of. The Lord has certainly brought me down very low. I shall never come down stairs again after this day; but, if it is the Lord's will, I shall go up to my room, as Moses did to the top of Mount Pisgah, to die; the Lord took care of him, he gave him a view of the promised land, and buried him there. And, *he will take care of me.*" She said to her dear daughter Martha, on the next day, Monday, "Here I am still; but I hope not for many days; I long to be gone; I have found it very hard to part with you all, but I can now look at you comfortably, *knowing*, that if I go a little before, you will follow after." At another time she said to her, "I have had a sad trial all night, but, *it is over now.* I have been enabled to give her up, (a dear fatherless grand-daughter) the Lord will be a father to her. I had given up your father and *all* of you before this, but dear little *Anny* I could not give up till this night, but *now I can.* I have nothing to be anxious for in *this* world, and, bless the Lord, *it is all*

right with me for the next. Why drag his chariot wheels so slowly?" I said, dear mother, you long for *the post* to come then. "Yes," she said, "but I hope to be able to *wait*, and that patiently too. I hope I shall not tire you all out. What a mercy that the Lord bears with me so long, and *will bear with me for ever.*" She used frequently to say, "Well, here I am still, for what purpose I cannot tell, but no doubt for some wise ends. I had not thought when I came up here, to have lain so long; I thought I was *going home quick to glory*, but all the days of my appointed time will I wait, till my change come." She longed to be gone. I never saw any one look at death *so calm* as she did; so frequently wishing the messenger death might come before another day broke. And when I used to see her in the morning, she would say, "I thought I should have gone *home* in the night. I can look at death very calm, not as an *enemy*, but, as a *friend*, to open the gate, and let the weary pilgrim in *to glory.*"

On the Monday after the first Lord's day in this year, she took to her chamber, which she never again left. Indeed almost the whole of the period she was confined to her bed. Rapturous joys were not her portion; she possessed what was *far better*—a *steadfast hope*, a *firm reliance* on a precious Saviour. At the commencement of her last illness, in one of her calmest moments, after I had been praying with her, she took me by the hand, and giving me a look of solemnity and placidness, which I can *never* forget, she said, "I am not afraid to die. Christ has been my *only* hope for *many years*! Place on my grave-stone, 'A sinner saved by grace alone!'" While one of my dear daughters was reading to her, and conversing with her, one Lord's-day afternoon, she said to her, "I have been lately looking on death as a *sweet sleep*; I see nothing gloomy in it." Her daughter replied, "A rest for the people of God." She said, "Yes, I quite anticipate it as such." She very frequently said, "When I have done with *sinning*, I shall have done with *suffering.*" One Lord's-day morning, as I was looking anxiously on her with tears, she *checked* me with, "Don't grieve for me. Go and preach Jesus Christ to the

people. *I am happy*, though my poor swollen legs will not let me meet with the people of God *to-day*. If the Lord's *will*, I should have liked, *once more*, to lift up my heart in his sanctuary, but I will not complain; I have had *much*, very much to be thankful for." At another time, she said, "O this *clay*, this body, it keeps me on earth. *Don't wish to see me again.* O pray for me, that I may obtain my happy release." The last Lord's day she spent upon earth (which was April 15th) I said to her, my mind was so overwhelmed, that, though I was going to the Lord's house, I knew not what to say, or what to preach to the people. She looked me full in the face, and with an earnestness, and a tone of voice which I shall never forget, she instantly replied, "Go and preach to them *Jesus Christ, the same yesterday, to-day, and for ever!*"

A favourite portion of the sacred scriptures which she directed me very frequently to read to her, was Psalm xxiii. and when I used to come to the 4th verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," she usually *joined* me, saying, "I fear no evil, for the Lord is with me." Isaiah xxvi. was also, to her, a choice chapter, because of verses 4 and 5—"Thou wilt keep him in *perfect peace*, whose mind is stayed on thee, *because* he trusteth in thee," &c. But the text above all others, to her, was, Psalm xli. 1, "God is our refuge and strength, a very present help in trouble; *therefore*, will not we fear!" O how often has she replied, when I have asked her what I should read, "O read," said she, "God is my refuge." Being myself much cast down, one morning, and turning to read what I thought suitable, the xlii. Psalm, on my coming to the 5th verse, "*Why art thou cast down,*" &c. she stopped me in an instant, with, "Don't read *that*, it does not suit me; I am not cast down. Read again, *God is my refuge*, therefore I will not fear."

On her last Lord's day upon earth, she said to two of her dear daughters, who were sitting by her, "Ah my dears, you will not have much longer to sit by me; a few more days, and I hope to be *at home.*" On Thursday evening, which was the evening prior to the night in which she died, she was most

remarkably happy, and kept on speaking with a voice *peculiarly melodious*. She said to one of her daughters, "You are come to see me die, but I shall not depart till the morrow. I am happy! O very happy! O how I shall sing!" "What will you sing, mother? will you sing 'Unto him that hath loved us?'" She instantly joined,— "Yes, and has washed us from our sins in his blood!" Very frequently did she repeat, "Come Lord Jesus! O come quickly!" And often in the night, she said, "I am very comfortable, very happy! I hope I am not impatient; but, *I long to be gone!*"

After the morning part of Friday, she took but little notice of any one, except her sorrowing partner, but *me* she noticed and watched continually; and in the after part of the day, told me that *she knew me*, when she seemed to be unconscious of the presence of any one else.

She gradually sunk into the arms of death. But just as she was departing, she opened her eyes for a few moments only; *those eyes seemed filled with inexpressible glory*; every symptom of disease had left them. She then gently closed them, and in an instant she was *at home* (without a sigh, or scarcely a movement) to be *for ever with the Lord!* This was exactly at one o'clock on Saturday morning, April 21st, 1849, in the 75th year of her age.

In vain my fancy strives to paint,
The moment after death;
The glories which surround the saint,
When yielding up her breath.

O hark! my soul—she's sweetly singing,
With the happy, glorious throng;
Joining in their hallelujahs,
Jesus's love is all her song.
Hallelujah! praise the Lord!

I stay my pen to weep. I have been bereaved of the best of wives; my dear children have to mourn the departure of the tenderest of mothers; and the church of Christ to which she belonged that of a beloved sister, whose loss I *know* they deeply deplore. I am left, slowly to pace it, a few more weary steps in the valley below. And as I shall (if spared) in a very few *days* number up *my* threescore years and ten, I am, therefore, looking forward with a cheerful hope, soon to join her glorified spirit, and *again* to meet, where parting will be known no more for ever. O may I so long to depart, as *she did*, and to be for ever with the Lord.

I buried her, Friday, April 27th, in Bunhill Fields, in my family grave; where lies the sacred dust of a beloved son in law, and a dear grandchild; and where, in the same grave, (128 years previous,) was deposited the mortal remains of the celebrated John Skepp, pastor of the Baptist Church, Cripple-gate, London, of whom see an account in my "Bunhill Memorials." In this grave the dust of "Andrew" will also shortly be laid, till the morning of the resurrection.—*Resurgam.*

Her funeral was attended by a numerous weeping company, also by the whole seven of her (our) dear children, and five of their beloved husbands. Brother John Foreman gave the address, and the brethren Wyard, Felton, and Eason, engaged in the devotional services. On the same evening her funeral sermon was preached at Jireh, by brother Foreman, to a crowded congregation, from Rom. xiv. 8, "*Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die,—WE ARE THE LORD'S.*"

Notice of Books.

A Vindication of the Penalty of Death for the crime of Murder. London: Longman and Co.

A pamphlet, in which its author proves, we think, but a weak and an illogical supporter of the gibbet. Still "Jack Ketch" may evidently claim as

his friend this writer, who endeavours to show that one act of blood-shedding justifies another. It is but poor work, however, at the best to become a prop to support that decaying barbarity, the gallows.

A Pastoral Letter to the Church of Christ at Soho Chapel, Oxford Street. By their Pastor, GEORGE WYARD.

A Septennial Address, of the most excellent kind. We advise our wealthier brethren, who "pray for the peace of Jerusalem," to purchase many copies of this cheap and valuable tract, and scatter it broadcast in the churches; while we assure our poorer friends that if they buy this Letter, they will "*buy the truth*" exhibited in all its bearings, and enforced in a sound, savoury, and scriptural manner.

A Series of Pastoral Letters. By GEORGE WYARD.

No. 1. *The Bible.*

Our beloved brother Wyard says in his preface to this Series of Penny Tracts, that "finding much inconvenience arising from the lack of tracts on the leading doctrines of the gospel, or the wondrous plans of salvation, through the substitutionary work of the Lord Jesus, as revealed in the bible, he has determined upon issuing a course of tracts, in an epistolary form, to his own people first, and, through them, for general distribution; and that he might at all times have at command, a tract that he might comfortably put into the hands of any enquirer after the way of salvation."

This is the first of the series, and if we may expect the bulk to equal the sample—as in fair dealing we always expect—we congratulate the lovers of good old bible divinity upon the appearance of these tracts; and we solemnly hope and pray that "our great God and Saviour" may smile upon this effort to show forth his praise, and long spare our brother to labour, both at home and elsewhere, for the well-being of Zion, and the honour of her blessed and redeeming Lord.

The Eighth Annual Report of the Baptist Tract Society.

This Society very properly says in its

Report, "*Beware of what are termed little or unimportant errors. Error is a canker worm preying upon the vitals of christianity, a thief attempting to rob the Saviour of his glory*" We counsel the friends of this society to "adorn the doctrine they profess," by strictly avoiding exhortations pressing duty-faith upon dead sinners, and other popular errors, which do indeed "prey upon the vitals of christianity," and attempt to depose and dis-crown God the Holy Ghost in the sovereignty and invincibility of his regenerating operations. One of the speakers said very curiously, as we think, at the annual meeting of this society, "A friend of mine, formerly of Cheltenham, but now of Park Street—I mean the Rev. James Smith—has devoted much of his time to writing books. He has a happy way, in the titles he gives them, of catching the hearts of all, writing in plain Saxon English (if I may be allowed the expression), and I hope he may long be spared to write, and this Society to print the *stuff* he writes." The italics are not ours.

If we might presume, we would suggest an improvement. Let the Society print what is written *without the stuff*. "Dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a *little folly* him that is in reputation for wisdom and honour," Eccl. x. 1.

Circular Letter on the Connection between Doctrinal Error and Spiritual Declension. Adopted by the messengers of the London Association of Strict Baptist Ministers and Churches, at their Third General Meeting, at Little Alie Street Chapel, October 17, 1848.

We have read this Circular Letter with peculiar pleasure. It is indeed very good. We give a short extract, reserving the privilege of extracting more copiously, if possible, on some future occasion.

"The person and work of the Holy Ghost has also been denied, and even blasphemed, to a most awful extent amongst professors. His special work in regeneration, which is a new creation, and requiring the arm of omnipotence to effect, is impiously attributed to the creature, and that which is the most sovereign of all Jehovah's works, is most absurdly made the *duty* of all who hear the gospel. Men are, in effect, exhorted to *make themselves the subjects of the new birth*, by exercising the graces which can only flow therefrom. As well, and as wisely, might they exhort the brute creation to raise themselves in the scale of creation to men or angels; in neither case does it agree with the fitness and propriety of things, or the revealed purposes of the Most High."

The Principles and Regulations of the New Association of Particular Baptists, in London and its vicinity.

This faithful and godly manifesto commences as follows:—

Whereas, the Particular Baptists have, for the most part, departed from the pure principles by which they are nominally distinguished, and now maintain *indefinite* redemption, instead of "particular," or *specific* and *actual* redemption; and, to the subverting of the sovereignty of divine grace, contend that it is the duty of all men, without regard to the influence of the Holy Spirit, to believe unto salvation; many of them affirming that there is an inherent efficacy in religious means, and some of them boldly asserting that "man is able to turn to God and do his whole duty, *without* the Holy Spirit;" and upon the ground of these unscriptural sentiments, are used to "offer" Christ and the blessings of grace, as though at their disposal, and to invite and exhort men indiscriminately, irrespective of character or disposition of mind, to believe

in Christ as their Redeemer, and to other spiritual acts, which "it is given on the behalf of Christ" to the elect only to perform and realize; and, whereas, by divine favour, there is a good number, though comparatively a "remnant," of churches and ministers of this denomination, in and around London, who adhere to the ancient and *better* doctrine of sacred writ; who, besides conscientiously objecting to the sentiments and practice aforesaid, believe also that mixed membership in churches of both baptized and unbaptized persons, and that open communion at the Lord's-table, are anti-scriptural and mischievous,—it is in our opinion highly desirable that a closer union should subsist between the pastors and churches of this latter class. In order to promote this union, we, whose names are above given, do now in the fear of God, give ourselves to one another, to form one body, and pledge ourselves to use our best endeavours to induce approved brethren in office, the churches to which we severally belong, and other sister churches, to be added unto us. We distinctly avow, that while solemnly opposed to the tenets and doings before-mentioned, we do not thus come together in the spirit of antagonism to any other Association. We wish well to all others, in so far as they hold and advocate the truth and the discipline established of God by his holy apostles."

To our dear and devoted brethren we say,—“In the name of our readers, and on behalf of our principles, we wish you, most thoroughly and heartily, ‘God speed.’”

On the Portentous Signs of the Times. Circular Letter of the Kent and Sussex New Association of Baptist Churches, assembled at Hadlow, June 5th and 6th, 1849.

In a style peculiarly quaint, almost bordering at times on coarseness, the

writer of this letter says some capital and telling things upon the subject appropriated to his pen. After speaking most emphatically of the "signs of the times" in the world, and the professing church at large, he says, "And what shall we say of *our own churches*? Is all right at home? Alas! No! We give a bold prominence to the doctrines. We maintain that the kingdom of God is not in word, but in power. We are generally cautious in not receiving to our communion those who cannot give a reason of the hope that is in them. *You*—it need not be said *we*—you are quick sighted in detecting insidious errors which, at times, satan tries to introduce. You are staunch in your adherence to the whole counsel of God, and will not bid a man God speed who, in your opinion, lacks any one thing requisite for the Master's service. But we must name a few "signs" *among yourselves* which, if not peculiar to these times, are signs that ye need more grace, more wisdom, more of that charity which "suffereth long and is kind, which envieth not, which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Would you, from the knowledge you have of yourselves, would you have us tell you, and put it in print as a just eulogy, that these things are in you and abound? We are thankful to believe that you are one in judgment; but how divided you are in heart! "Not easily provoked!" why the very reverse is the fact—who so easily provoked as some of our brethren? Suffer long! They wont suffer at all if they can help it; and the least word, or even a look, shall be to them like a spark in a barrel of gunpowder. Instead of being kind, they are morose as Diogenes, and like him, too, would live in a tub, for all the value they set on christian fellowship, beyond the conventionalities of public service. *Nay, if you displease them—and nothing*

in life so easily done—they will perhaps absent themselves from the Lord's table, from prayer meetings, and church meetings; and, if there be a choice of places in the locality, they will e'en pack themselves off and transfer their worthless affections to another people. "Seeketh not her own!" Allow us to apply this in a way not exactly as the apostle meant it. He tells us in another place, "All things are yours"—the ministers are yours, the word is yours, the ordinances are yours, all the privileges of Zion are yours. How often we have to look on your empty seats, and sighingly admit that your charity for these things allows you to neglect them. We are in possession of some of your Sabbath morn soliloquies, and as they are exceedingly brief, we venture to print them:—"It rains, or, perhaps it will, for there is a suspicious looking cloud in the distance; it is cold, and I was quite chilled last sabbath—must be careful of my health; it is hot, and our place is so badly ventilated, that really one need be a salamander to sit in it in warm weather; I'm not quite well to-day, and I'll nurse up a bit, for I have a deal to do to-morrow." Thus charity seeks not her own. As to ministers they always preach the better the more they are tried, so give them plenty of it. When some applied to Julian for relief from persecution, he taunted them in this cruel fashion, "O! it will do you good, for your God says, 'Blessed are ye when men persecute you.'" Julian's spirit, or something exceedingly like it, still lingers in the world, and ministers especially are made to feel its barbarity. It is an evil to be deplored, a sin to repent of, that the people seldom look beyond the man as entirely as they ought to do; and 'tis no wonder if, on that account alone, the Lord gives sparingly those gifts which, when bestowed, are not to be despised, but which "itching ears" are most delighted with. It is not enough that the servant of God gives scriptural

evidence that "a dispensation of the gospel" is committed to him; that he speaks according to the holy oracles, and ministers of the ability which God gives; his person will be disesteemed, and his message set light by, because he does not fit the fastidious taste of captious professors. Thus, one preacher speaks too loud, another is too low; a third is not refined enough, a fourth is so polished that we suspect he is "made up" by man's wisdom; a fifth is too slovenly, and a sixth has a slight spice of the dandy; at least so says charity, which thinketh, (or ought to think,) no evil. There are whole congregations (we do not think there is one in the list of this Association) who, if the speaker is not continually raking in

some kennel of human depravity, he is set down as a "letter man," and others eschew all experimental allusions as preaching a man's self, instead of preaching Christ."

Bunhill Memorials.

No. 13.

Our aged and indefatigable brother Jones is spared to see this useful and interesting work draw near its close. May he have the desire of his heart in its wide circulation, and its extensive usefulness. It is a rich repertory of important facts and narratives, and is, as such, altogether without a rival or an equal.

Original Poetry.

THE EXCELLENCE OF TRUE RELIGION.

Religion is a heavenly light,
Descending from the skies,
Design'd to shine with lustre bright
On reason's darken'd eyes.

Religion is a vital ray,
A flame of heavenly love,
Which sweetly bears the soul away
To seek its bliss above.

Religion gives the heart to God
To walk in all his ways,
It sings of Jesu's precious blood,
And triumphs in his grace.

Religion's hid within the heart,
And there secure it lies;
The pearl of price immensely great,
And Jesus is that prize.

Religion lights devotion's flame,
Then prayer and praise arise—
Ascending in the Saviour's name
Like incense to the skies.

Religion loves the truth of God —
Doth his commands revere;
Visits the temple of the Lord,
And worships in his fear.

Religion, when with sorrows prest,
Finds Jesus *all in all*;
Longing to gain the heavenly rest,
And waiting for his call.

Religion saves from gloomy fear,
The humble, contrite soul;
And makes the view of Canaan clear,
When Jordan's billows roll.

Religion, oh thou heavenly guest!
Dwell ever in my heart.
With thee I am supremely blest,
With thee I cannot part.

Religion, bear my soul above;
With thee I mount, I fly;
With thee alone 'tis heaven to live,
With thee 'tis heaven to die.

WM. REYNOLDS.

BEHOLD THE LAMB OF GOD.

Behold the Mediator pleads
And spreads his wounded hands;
For Zion's life he intercedes,
And yields the law's demands.

Commission'd from his Father's throne
He sought this thorny vale;
He wrestled in the breach alone,
Nor shall his purpose fail.

He knew the laws his Father gave,
And saw us far astray;
Determin'd in his love to save,
He gave his life away.

How bright his righteousness appears,
In word and deed and thought;
These he presents with cries and tears,
And thus deliverance wrought.

How glorious does the precept shine,
Honour'd in every claim;
While for each sinning act of mine,
Behold the bleeding Lamb.

J. TROTMAN.

A WORD OF COMFORT. Isaiah xl. 1.

Comfort take, thou child of sorrow,
All is order'd well for thee;
Look not to the anxious morrow—
"As thy days, thy strength shall be."

Child of grief, does this world move thee?
Transient scene of transient pain!
Think! oh think! of worlds above thee,
Countless worlds—a glorious train!

There are mansions now preparing
For the chosen sons of God—
Here a pilgrim, and wayfaring,
There shall be thy long abode!

There shalt thou abide for ever,
With thy Best and Greatest Friend;
Nought from him thy soul shall sever,
In a world that knows no end.

There, amidst assembled nations,
Eye to eye, and face to face,
Thou shalt see thy tribulations,
Sent as messengers of grace.

Comfort take, then, child of sorrow,
All is order'd well for thee;
Look not to the anxious morrow—
"As thy days, thy strength shall be."

AN EPITAPH

Written from a Marble Tomb Stone, many years ago.

"Here rests a sinner," say, can this be true?
A sinner rest, when vengeance is his due?
A sinner rest? Ah! think with solemn awe,
On the dire curse of God's unsparing law!
The marble's wrong; perish the sinner must,
The law's transgress'd, the God of heaven's
just;

Thou reason'st right, and yet the sinner rests,
He's fix'd unchangeably amongst the blest.
The myst'ry's great, the mercy greater still,
For God's own Son t'accomplish God's own
will.

The sinner's sins bore on th' accursed tree;
And died the sinner's death to set him free.
Amazing grace! What depth of love is this,
To raise a child of wrath to endless bliss!
The law's fulfill'd, and death hath lost its
sting.

The sinner's sav'd, the vict'ry's thine, O King.
Blest be thy mem'ry sinner, but more blest,
His name whose blood procur'd thine endless
rest.

Fragments.

A LARGE FAMILY.

T. B. Macauley, Esq., in his admirable "History of England," sketches, very aptly, the character of "that very large part of mankind who have religion enough to make them uneasy when they do wrong; and not religion enough to keep them from doing wrong."

A SPIRITUAL BABE.

An infant may be said to be all feeling, and is acquainted with but little save its own wants. It cries when it is hungry, it cries when it is cold, it cries when it is in the dark, and sometimes when it is in the light; it cries when it is sorrowful, it cries when it is glad, and often loudest of all when pinched by its nurse. Is it not so with a spiritual babe? It is all heart, all feeling, all life. It cries when sensibly lost,

when shut out from hope, denied enjoyment, when placed in the dark, when light is desired, salvation wanted, or when wounded by a false teacher; and this is the most it can do. What a mercy that the Lord cares for the poor little necessitous thing, and gathers such in his bosom; will neither suffer false teachers to kill it, cruel nurses to poison it, elder brothers to ill use it, or careless mothers to starve it: but delivers it from its difficulties, understands its meaning, soothes its little sorrows; by degrees, weans it from the breast, gives it bread for sweetmeats, realities for playthings, wine for milk, knowledge for ignorance, experience for tradition, and, to a certain extent, faith for feeling, though not a faith *without* feeling.

W. P. B.

LUMINOUS PLANTS.

I have read of a certain kind of

plants which are luminous; the edges of their leaves appearing beautifully illuminated in a dark night. This luminosity, however, is supposed to accelerate the decay of the plant. In one particular, therefore, they resemble God's plants, which are all luminous, and intended to reflect the glories of their exalted Lord through the dark night of time. Their luminosity, however, springing from the oil of grace, so far from accelerating their destruction, is their conservation through time, and shall be their glory through eternity. W. P. B.

A GREATER THAN ALEXANDER.

It is said that Alexander the Great (so called) sighed that there were no more worlds left for him to conquer, and he was considered a great man. But he who has heaved one sigh for a *victory over self* is far greater, though no monument be erected to his memory, and the page of history knows not his name. "He that ruleth his spirit is greater than he that taketh a city," wrote one who could not err.

W. P. B.

DIOGENES.

It is said that Diogenes, the Cynic, ordered the above General to stand out of his way, that he might enjoy the light of the sun. The Lord's people are neither Cynics nor stoics, but, by the power of divine grace, they are led to order that out of the way which, to the depraved heart of man, is far greater, and of more importance, than an Alexander; and that simply that they may enjoy the beams of the sun of righteousness. Love of sin, love of

the world, worldly reputation, worldly friends, love of ease, wealth, and above all, love of *self*—all these things have to give place to the reign of grace in a sinner's heart; and although the Lord's people are not called upon to live in a tub, like Diogenes, yet are they led to prefer the most abject position in the eyes of man, with the smile of Jesus, to the throne of a prince, with the frown of Christ. W. P. B.

HOLINESS AND HAPPINESS.

Holiness is not happiness, yet there is no happiness without holiness; and wherever holiness is, there will be happiness. Holiness is the root, happiness is the fruit. Holiness makes me meet for my Lord's presence, and his presence makes me happy. W. A.

ACTIVE MIND.

The renewed mind is happy only as it is active; it is passive as the love of God is shed abroad in it, but this love inspires it with liveliness and activity.

W: A.

BAD GRAMMAR.

Some people are far more horrified by a grammatical mistake in the pulpit, than they are with their own *sins*, and the most disgusting worldliness. They are far more concerned for the shell, than the kernel; for the cabinet, than the pearl. Poison from a silver cup is better than gospel bread upon a plain dish. This is a sure sign of a *lifeless profession*; of superficial godliness, and sometimes of enmity itself. Verily many such characters are to be found in the present day, and they will have their reward.

W. P. B.

Intelligence.

CHELTEMHAM.

The Fifth Anniversary of J. E. Bloomfield's labours in Bethel Chapel, Cheltenham, was held on the last Lord's day of July. During the past

five years, the congregation has largely, though gradually increased. Many have come before the church to tell of the solemn exercises of their minds under a work of *sovereign and invincible* grace, and have been received into

fellowship with the church in a scriptural manner. When we see the *prosperity and peace* enjoyed by the church of God here, contrasting its state now with its previous unpleasant history; when we observe the *steady* and firm attachment of the people to the distinguishing truths of the *gospel of Christ*, *experimentally* preached, we can but rejoice and say, "What hath God wrought!" "The Lord hath done great things for us, whereof we are glad."

A VOTE OF THANKS.

The Anniversary at Little Gransden, took place on the 11th of September, as previously announced in the Gospel Herald, when three savoury sermons were preached; two by Mr. Foreman, and one by Mr. Tite. This they did without money and without price for their preaching; but not without affectionate friendship to us and the cause of Christ, and we hope also a blessed sense of his presence in their souls. When favours are granted, thanks should be given; the mercies of God ought not to be buried in forgetfulness, but be kept in long remembrance and lasting praise. We wish, therefore, in the words of the Psalmist, to say, "I will give thanks and praise in the great congregation, and among much people. And let them shout for joy and be glad, who have favoured our righteous cause, and let them continually say, let the Lord be magnified," &c. *Psa. xxxv. 18—27.* On the above occasion, our friends were too numerous to be addressed individually, and so we adopt this public way of giving thanks to all at once—to all the ministers for their kind services—to all our distant friends, for their company and kind contributions—to all who provided trays for the tea, by which the collections were kindly increased—to the gentleman who lent us such a large and beautiful tent for our accommodation—and to all who assisted us in the conveyance, in the erection, and in the removal of the tent—and to all who have sent us contributions since the Anniversary day, not being then present. To these thanks we add continual prayer that God may grant to all our friends a rich recom-

pence of reward, in the blessings both of providence and grace. But all the above blessings, by means of so many persons, together with a beautiful day for our meetings, prove that the highest praise is due to God, from whom all blessings flow.

For numerous favours, so divine,
To heaven my heart I raise;
Let every friend with pleasure join
To help my public praise.

Now would I seek my Saviour's face,
His kindness now record;
Now may the riches of his grace,
My several friends reward.

Now may the God in whom we live,
Whose sacred name we love,
Kindly accept the thanks we give,
And bear our souls above.

THOS. ROW,
Little Gransden. A Labourer.

MOUNT ZION CHAPEL, HILL STREET.

Lord's day, August 26th, Mount Zion Chapel, Hill Street.—Brother Foreman baptized six persons, four females and two males, one of whom was Dr. John Teodor, late an archdeacon in the Church of Rome. He is a Slavonian, and having found a bible, became convinced of the errors of popery, and began to preach the truth. For so doing, the Czar Nicholas sent him to Siberia, from whence God enabled him to escape, and brought him to this country, where he has been testifying to the truth as it is in Jesus, and against the idolatry of both Popery and Puseyism. Brother Foreman's text was "Thy word is a light to my feet, and a lamp to my path;" proving that from the sacred word alone, we derive all our knowledge, both of doctrine and right practice. The place was crowded; the Lord was present; and we trust the truth delivered will sink into some hearts, and bring forth fruit to the glory of God. May God bless and abundantly shed forth his Spirit, and make bare his holy arm in all places where his truth is maintained, is the daily prayer of the poor helpless saved sinner,

W. H.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

NOVEMBER, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Correspondence.

LOOKING IN THE WRONG DIRECTION FOR LIGHT
AND COMFORT.

A LETTER TO A FRIEND.

My Dear Brother,

To me you appear to stand in your own light, and then complain of the darkness you have yourself occasioned, at least in part. I would not willingly wound your already too deeply wounded spirit; but I should not act the part of a christian brother did I not deal honestly with you, and without reserve tell you that I believe you are looking for comfort from the wrong quarter. I am as deeply sensible as you can be that we have no power either to create or to strengthen faith, Christ being both its author and finisher; in this fact I rejoice, but this does not authorize us to nurse our unbelief. "Nay," say you, "I do not nurse it, I would fain be free from it, and often mourn in sadness over its power and prevalence; but I fear, under my present views of myself, to believe, lest I should act presumptuously." This is in fact what you have said, and I doubt not your sincerity in making such statements, nor do I question the reality of your anguish under that deep-felt sense of innate depravity of heart, of which you give such an horrifying account. But it strikes me, my brother, that were I, or any other friend, to charge you with but half the evils with which you are pleased to charge yourself, or call you by names much less offensive than those by which you have called yourself, or seriously to hint that your profession had been made up

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of artful hypocrisy; I say, were I, or any one else, to do this unceremoniously, you would, I feel persuaded, be ready to resent the compliment; would you not think it a little like cruelty and insult? But why should you feel hurt at this? Why may not another man call you by the same ugly names which you appropriate to yourself? and why, if you are such a thorough-paced hypocrite, may I not call you so to your own face? Can you reasonably complain if we form our judgment of your real character by your own statements? Can you be offended at our applying to you the strange names you so determinedly appropriate to yourself? you surely ought not to be chagrined at this; nevertheless, I feel satisfied this method of procedure would be far from palatable to you. Now I do not believe you to be an hypocrite, but I do believe you have inhaled noxious air, that you have drank in too freely some pernicious statements, such as abound in the sermons and publications of the extra-experimental men who stand forth as the wonder of our age, and the draught has done for you just what it has done for hundreds beside, it has diverted the mind from the simplicity of the gospel, dragged down the soul to the internal workings of corrupt nature, and so enchained it under the dark and serpentine workings of satan, to this mass of putrefaction and sin, that it can hardly find a crevice through which to peep forth. Do not think that I am an enemy to experience, God forbid; nor is it my wish to insinuate that the christian is a stranger to the corrupt principle that lurks within—just the reverse—his conflicts are frequent and painful; but I do think that satan, and not the Holy Ghost, is the prompter when we so study ourselves as to despise, disbelieve, or overlook the truth of God, the work and person of Christ, and the immutability of covenant transactions; and I am bold to say, that as you never have found comfort in raking over the horrid muck which you say is so prevalent and abundant in your vile heart, that the stench well nigh suffocates you, so you never will, if you are determined to live with your head stuck in this filthy dunghill you may make up your mind to live comfortless, the Holy Spirit delights not to dwell here, it is his province, having enlightened us, to discover and make us feel how vile we are; to lead us to Calvary; to take of the things of Jesus and reveal them unto us; to open up his perfections; to display his suretyship, character, and finished work; to apply his cleansing blood; to bring out to faith's view his spotless righteousness; and ultimately to make us prove our union to, and interest in him. It is here, and not in the sink of nature's vileness, that we must look for comfort and stability too. Where is the propriety of poring for ever over our disease;

will that effect the cure? or will it alleviate the pain it has inflicted? You know it will not. We may dwell on our wretchedness until we are nothing but wretchedness, and till we make all about us wretched too; but while this leaves us as far as ever from the cure, it reflects dishonour on that kind Lord which it is our highest privilege to honour.

But you will say, perhaps, all this tends to wound rather than heal; you have rubbed my wounds with fresh salt, rather than pointed out before me a sure antidote for my present malady. What can I do? I answer, try and spend as much of your time in looking to Jesus, as you have been spending in looking to yourself; place his perfections in contrast with your own imperfections; if you ever get to glory, it must be through what he is, and not through what you are. I am fully aware that appropriating faith is not at your command; but permit me to say, that though you cannot command faith, yet your present conduct tends to cripple it, and you are bound, if you expect benefit from Christ, to look for it where he directs, for there is his promise given. I do not wish you to forget your own vileness, but I want you to eye the cleansing blood of Christ. I do not invite you to a carelessness about what passes within; but I desire you may be led to lean on the might and merit of your Lord, both for pardon, cleansing, and victory. No doubt your heart is quite as corrupt as you describe it, and your natural propensities are of the blackest description; well—what of that? Can you cleanse one or conquer the other? No, say you, it is that which fills me with pain and dismay. Ah! my brother, under this feigned humility there may, perhaps, be more pride lurking than you are aware of. Why, if the power and defilement felt cannot be removed by my own strength or sagacity, and if joy and peace here, and safety and salvation hereafter, are impossible while sin and guilt still defile and captivate; if this be a fact known and felt, is it not strange that the mind should recede from the one only fountain of cleansing, from the only arm omnipotent, from the one covenant immutable, to waste its powers in raking over matters that can never be made better, and which throw poison and death around? You know, my brother, as well as I do, that our great Surety took all our vileness into account when he stipulated in covenant for us; you know he bore both our sins and our curse on Calvary's tree; you know that in his suretyship life the law had all its just demands, and that in his death justice receives full satisfaction; you know that omnipotence and omnipresence are characteristics of our triumphant Head, so that none of his undertakings can fail, and none of his purchased fall; you know

that the union between him and his church is so close that nothing can sever between the head and the members ; all this and much more you know. Moreover, you have heretofore received from him tokens of his love to you, and of your interest in him, and in his finished achievements ; your heart has felt his constraining love, and proved the rich efficacy of atoning blood. In the immutability of your redeeming Lord you profess firmly to believe,—will you, then, in spite of all your Lord has done for you, in spite of all he has done in you, and in spite of all he has promised to you, will you, in spite of all this, tamely submit to be dragged down to sinful self, and allow your mind so to be engrossed on this loathsome object as to forget all your past favours. What ! must this gross lump be permitted to eclipse the glowing glories of your only Lord, to darken your brightest prospects for eternity, to freeze up your best feelings, to dam up your energies and your comforts, and so to hold you in slavish chains that all communion between you and your Lord ceases ! This hath, to a great extent, already been the case with you. O beware how you continue to foster this spirit ! Believe me, my brother, this is one of satan's devices. O fly from his infernal embrace—fly again to the cross ; and though flesh and satan attempt thy removal, determine to live and die looking to your agonizing Head, and reclining on his arm and merit, he will surely relieve thee in his own time and way ; but your looking at yourself will only grieve, not relieve. I fear you will think me rather tart, but I have spoken from purest motives, and in real affection.

The other points mentioned in your's must be left to another time ; but permit me just to say here, that you seem as unhappy in your judgment on some points as you are in your feelings ; my good friend seems sadly bewildered, and so I am persuaded he will continue, until he learns to look simply to Christ, apart from frames and feelings, and draw from his fulness pardon, cleansing, peace and energy. May the Lord lead you forth from filth, guilt and bondage, to prove your eternal perfection in your Head, is the earnest prayer of your friend and brother in the Lord,

J. NORRIS.

“O FOR A HEART TO PRAISE HIM.”

Kersey, September 9th, 1827.

Dear Brother in the Lord,

I thought last evening as I sat alone (being unwell) and heard the cheerful robin carolling on the grey shades of the approaching

night, and exerting all its powers to chant its Maker's praise, how negligent is man ! and how sparing are even ransomed men of that praise, adoration and obedience that is due, on the noblest grounds, to the supreme Author of all our joys, although our *motives* rise to a height surpassing those of any created being's beside. When I sometimes look around upon the unbounded domain of God's creative might, in the formation of all his works, from the exalted and intelligent angel, down to the irrational and unnoticed animalcule, that blooms the very plum we eat, the wisdom, the goodness and the power of the Maker bursts upon my mind with a resistless light and glory ; and in the countenance of every being, from a shining world, to a sordid atom, God has left the marks of his own beneficent character, and they all seem to exclaim, " 'Tis he that has made us and not we *ourselves* !" Again, when I contemplate the searchless plan of his providential sway, I behold infinite goodness, omniscience, faithfulness, justice and almightiness, as being eternally the great cabinet councillors of him who is King over all the earth ; and he has ever exhibited his own unsullied character in all his works and ways. But yet, my brother, we have a greater subject, for

"God in the person of his Son,
Has all his mightiest works outdone."

As a creator and a governor, Jehovah shews us the attributes of his nature ; but, as the Redeemer of man from eternal damnation, he discloses the prime characteristic of his nature, and with rapture we discover that God is love. Ah, brother, if it were not so, I had given up my hope long ago. Sin brings me often to the dust of death, spiritually ; but when the Lord is pleased to turn mine eye to Calvary, I there see such love as cannot be wearied with rebellion : there I see that sin was atoned for ; but O what a price ! What lost fiend, who has felt the divine wrath for ages in the abode of endless woe, could fully conceive the intensity of those agonies that Jesus, our best friend, endured to ransom you and me from that wrath which would have filled us with unsufferable torments, but which yet must have been borne ! and that for ever ! and ever ! and ever ! O what but Godhead will suffice us here ! O let us bless our God that omnipotence engaged to redeem us ; that omnipotence performed the work, and praise the sovereignty of that grace which alone moved the Father to accept the Surety sacrificed for us. It is finished, and the great God has not a perfection eclipsed, but contrariwise, they all blaze forth with sevenfold brilliancy. We cannot be deceived in our rejoicing. He himself declared he had finished it. Hell's black vault tottered to its base, and heaven's

unmeasured space was filled with the rolling thunders of that exalted song, "Worthy is the Lamb that was slain!" and the darkening heavens and rending earth testified the divinity of the speaker. God the Father declares himself well pleased; and our Lord said the Spirit should convince the world of righteousness, because ye see me no more; my work will be completed, and the infallible Spirit of truth will bear me witness. Thus, by the mouth of three eternal witnesses, every word is established. O brother, pray to your Father who is in heaven, to enable you and me to live more joyfully on these solid verities. O, to know him, who is the way, the truth and the life. The Lord kindle a flame of his sacred love in these cold hearts of ours, and draw us with its powerful cords; or else

"Our souls can neither fly nor go
To reach eternal joys."

I expect to know, comparatively, nothing of my Saviour's love until I pass the gates of perfect understanding, whereat, I believe, all sorts of sinners will be admitted, but sin excluded. There, I hope, we shall yet arrive, and be admitted to the heavens to praise our Jesus for evermore. But I must stop this prolix pen of mine; it is its habitual fault, but I hope my friend will forgive it. I will just wish for you three things, and lay the rambler by. My dear brother, may you enjoy Christ as your All in All, everywhere; the world as a useful Inn for a wayfaring man, but not your house of rest; and a bright hope of heaven and glory, as your last and permanent home. When it goes well with thee, remember me.

Peace be with you. Accept my sincere, christian love, and believe me in the best bonds,

Your loving friend,

WM. P.

To the Editors of the Gospel Herald.

MESSRS. EDITORS,

The following fragment, taken from a scarce work, falling into my hands, I thought I would send it for insertion in your periodical, if it meets your wishes, as it reflects much upon one in this vicinity, who once warmly advocated the cause of a free grace gospel in this town, and has now apostatized, and entered the State Church, though a few days previous to his so doing, vehemently inveighed against it. Wishing he may see his error, and retrace his steps, I am, dear Sirs,

Colchester.

Yours truly,

J. W. H.

"The wish of Paul, for Timothy, was *not* that he might be perpetually changing, continually fluctuating in his religious

sentiments, but that he might continue in the things which he had learned, knowing of whom he had learned them, and that he might abide by the holy scriptures. The advice of Paul to the Thessalonians, was *not* that they might be varying with every wind of doctrine, but that they might, while proving all things, "Hold fast that which is good." And the advice of the wisest man is, that we should "not meddle with, (or follow) those who are given to change; for their calamity shall arise suddenly, and who knows the end of them both!" such are called by the apostle, "unstable souls; clouds without water," like the unsettled and tumultuous waves, "driven to and fro with every wind of doctrine;" "ever learning, but never able to come to the knowledge of the truth." While on the other hand, the description of the christian is, that "he hold fast the profession of his faith, steadfast, without wavering;" that "he is rooted, grounded, settled in the faith;" that "he is steadfast and unmoveable, and that he keeps the faith until death." But suppose I do change and forsake the steady pole-star of truth, and fluctuate in sentiments; supposing I abandon the realities of noon-day, for the visions of midnight imaginations, and designate that to be true *now*, which, a short time ago, I held to be contradictory to the plainest teachings of scripture: suppose I deny doctrines *now*, which, a while ago, I said scripture so plainly taught, that no ingenuity of man could explain them away.—To what purpose? People well know that what was so clear and bright in the scriptures a few years ago, cannot be obscure now; and a doctrine, true a few years ago, is equally true *now*.

"Suppose I revolutionize all my religious sentiments, and tell the world I have changed, and am changing, and may still change, and that it is impossible to conjecture what I may be in the end.—What then? People know that the bible does not change in accommodation to my fluctuations, and they might retort upon me thus:—Why, the bible must become like an almanack, to be suited to your views; adapted to only one season; and a new one would be required every year—aye, perhaps, every week. *Men* may change, and *ministers* may change, but the word of the Lord abideth for ever. My wish is not to wander from it, but to stand fast and firm upon the everlasting rock, and change not, except in holiness and love, until I am exalted to that bright world where change is impossible, and where we shall be for ever with the Lord. May those who have wandered, and are still wandering, go back to the right path; stand firm by the faith until their days are finished; hear the words of him who has said, "I will heal their backslidings, and love them freely;" lest he say, as of one of old, "Let him alone."

A FEW REMARKS
UPON JUDAS BEING PRESENT
AT THE
SUPPER ORDINANCE.

On page 231, October number, our brother, W. Holmes, states his reasons for thinking that Judas was *not* present when our Lord first instituted the ordinance of the supper; this he does with modesty and enquiry. I therefore beg to submit a few thoughts to the attention of our brother, and other readers of the Gospel Herald. That Jesus and his disciples kept the pass-over feast according to the law of Moses, at the close of which he instituted the Lord's supper; that this was done in an upper room at Jerusalem; that they went out and crossed the brook Cedron to a part of mount Olivet, and so into the garden of Gethsemane, where Judas betrayed him, are all points upon which there are disputes, Mark xiv. 26—32; Luke xxii. 39; John xviii. 1, 2. But writers like M. Henry, and others, take it for granted that John, in chapter xiii. is speaking of the last passover feast. This is a great mistake; he speaks not a word concerning either that or the supper, although he gives us our Lord's memorable prayer presented at the supper, in chapter xvii. which is omitted by the other evangelists. We find not a word about the upper room at Jerusalem and what took place there; nor is the passover ever called a supper, but always a feast. The 13th chap. of John speaks of a supper where Jesus and his disciples were met, but we are told in the first versethat this was "*Before the feast of the pass-over,*" therefore, not *at* it, but two days before, as we shall find. At this supper Judas received the sop, (or morsel, otherwise rendered) and immediately went out. All the disciples, except John, to whom Jesus spoke, supposed he went out to "*Buy those things they had need of against the feast.*" This alone fully proves that

the feast, which lasted seven days, was then future, and that they were not at that time celebrating it. If we compare verses 1, 2, with 21—30, we see the supper is said to be ended; then Jesus washed their feet, &c. then was troubled in spirit, and said, "One of you shall betray me." Then the sop is given to Judas to answer John's enquiry, and Judas, not able to bear further exposure, went out full of revenge, yielded up his heart to satan, and "From that time sought opportunity to betray him," Luke xxii. 1—6, which verses narrate the same circumstance as in John 13th, but in fewer words, with some things omitted, both agree as to time: John says it was "*before the feast of the passover;*" and Luke says, it was when it *drew nigh*. But Matthew and Mark tell us the exact time and place, with additional information of a woman being present, it being a common meal, who anointed the head of Jesus. In both places, Matt. xxvi. 1—13, Mark xiv. 1—9, we find it took place at Bethany, in the house of Simon the leper, two days before the feast of the passover. Let us now compare the four-fold testimony. Matthew says, they were met two days before the passover, in the house of Simon, and it is clear that Judas there left them, and went his way to seek opportunity to betray Jesus, Matt. xxvi. 14—16. Mark narrates the same circumstances exactly, and verses 10th and 11th speaks of his going to the Chief Priests to betray him; he must, therefore, leave the others to do so. This agrees with Luke's testimony, chap. xxii. verses 1—6, and in verse 4th it is said Judas "*went his way,*" &c. John, in chap. 13th, gives a more lengthened account, and narrates the amazing condescension of Jesus in washing the disciples' feet, but omits the anointing of Jesus' feet. Now if we suppose this to be the passover feast, we should flatly contradict the statements that affirm

it was "*before the feast*," that it was when the feast "*drew nigh*;" and that when satan entered into him, "he went his way," and from "that time sought opportunity how he might conveniently betray him." Nay, it is impossible he could have had any such opportunity, for by the law of the passover, all of them must be closely shut up in their houses with their families at the very same hour. It is impossible, therefore, that he could have either *time* or *opportunity* to enter into consultation with the Sanhedrim. No, he had done all this diabolical work in one of the previous two days, and when from the upper room at Jerusalem they went out into the garden, he had only to step aside from them and give the word to the soldiers already appointed, and then lead them to the spot, Matt. xxvi. 47—49.

It is also remarkable how distinctly the institution of the Lord's supper is stated, that it might not be mistaken for any other meeting or supper, see Matt xxvi. 17, "Now the first day of the feast" &c. Mark xiv. 12; "And the first day of unleavened bread," &c. Luke xxii. 7, "Then came the day of unleavened bread," &c. But John never once mentions the subject; instead of which, he relates that wonderful prayer of our merciful High Priest, presented to his Father, when he bore all his children on his heart, with the emblems of his death before them on the table. Twice, at different times, and in different places, Jesus told his disciples, that one of them should betray him. At the first, the character of Judas was only discovered to the beloved John, in answer to his enquiry, John xiii. 26; but at the passover feast, when he told them the same again, it raised a personal enquiry among them all: "Is it I?" each responded; then the traitor was more fully known when he (not received the sop as before, but) dipped with Jesus in the dish. We have no

intimation of Judas going out between the passover feast and the Lord's supper, by Matthew or Mark; and Luke tells us that, at the supper, when the passover feast was ended, that Jesus said, "Behold the hand of him that betrayeth me is with me on the table," Luke xxii. 19, 20, 21. I confess I once thought on this subject with brother Holmes, until I gave it more attention. If I followed my feelings, I should thrust Judas out of such company; but, following the inspired testimony, I am constrained to admit he was there. This, however, is amongst the deep mysteries of divine sovereignty which only will be fully revealed, as to why it was permitted, in the revelations of a future state. We might ask—why was Judas at the passover feast, which preached the same doctrine as the supper? 1 Cor. v. 7, 8. Why did Jesus wash the traitor's feet, or admit him into their society, and especially give him power to work miracles? for it seems the *twelve* were among the seventy. Luke x. verse 1, with 17. Why did the Lord trust him with all their treasure, when he knew him to be a thief? I might mention Simon the sorcerer, Demas, Alexander, Hermogenes and other hypocrites found in the christian church? Why are some hypocrites now permitted to enter professedly the gospel church, since the supper ordinance is now as awfully solemn with the Saviour's spiritual presence, at it could be with his visible presence? He is still present to faith, though not to sense.

In closing these remarks, let us glance over the whole. In John xii. 1, we find Jesus, six days before he suffered, at Bethany, with his beloved friends, Lazarus, Mary and Martha. There Mary anointed his feet, at which Judas pretended it was a waste, and might have been of great service to the poor. The next day he rode into Jerusalem as the prophet had predicted, verse 12; he then addressed

the people in an impressive manner, to verse 36, and then "did hide himself from them." Where did he hide himself? he returned to Bethany, and spent four days there with his beloved friends; for two days before the pass-over we find him in the house of Simon the leper, compare Matt xxvi. 1—13, with John xiii. &c. There a woman, not named, anointed his head, (as Mary had anointed his feet four nights before.) Here some of his disciples followed the example of Judas, he being considered a great man, and nearly in the same words objected to the costly ointment being wasted, &c. After this when Judas had departed, John xiii. 31, Jesus discourses freely with his true disciples whom he loved, and who loved him, as recorded in the remaining part of the chapter and the whole of the xiv. But knowing the awful scene of suffering that awaited him, and that Judas was already gone to betray him, he said, with feelings none but himself could know, "Arise, let us go hence." Where did they go? to Jerusalem, to suffer by more wicked hands into which Judas was already gone to betray him. Mysterious, wondrous love! What a solemn walk was that with his beloved disciples, the last they ever took together from beloved Bethany! The pascal full moon, fair lamp of heaven, shed its lustre, the vines had begun to branch forth, and as by the vineyards they walked, each heart glowed with wonder and with love, while Jesus once more made nature

speak the words of gospel grace, saying, "I am the true vine, and my Father is the husbandman."

This, with the following chapter, is the last sermon that Jesus preached on earth. Soon we find him entering the upper room at Jerusalem; the pass-over feast he celebrates and for ever ends it, in the immediate institution of the Lord's supper, to remain in his church until he comes the second time. Here he presents his priestly prayer, John xvii; they sing a hymn, retire to the garden, and there his sorrows began, nor did they end, until he, on the cross, exclaimed, "IT IS FINISHED."

WM. REYNOLDS.

Eynesford.

To the Editor of the Gospel Herald.

DEAR SIR,

In reply to the request inserted in your last number, allow me to state, that by the phrase "reconciled God," I mean *God made to like again*; that is, God approving—accepting, in and through the Lord Jesus Christ.

As to the period of this reconciliation, I answer, in respect of *purpose*, it was from eternity: in respect of *actual accomplishment*, it was when Christ died on the cross; and in respect of *manifestation*, it is when "God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6. See, also, Isaiah xii. 1.

Yours truly,

W. KITCHEN.

Ringslead.

The Excellent of the Earth.

RECENT DEATH.

MR. PATIENCE,

In his ninety-third year.

An inspired writer has said, "The

memory of the just is blessed." This proverb the writer thinks will apply to few good men more suitably than to Alexander Blakeney Patience, late a

deacon of the Baptist Church, Little Alie Street, Goodman's Fields, London.

Mr. Patience was born in the city of Bristol, October 1st, 1756. It does not appear that he was favoured with a religious education, yet from some cause or other he, early in life, was accustomed to attend the means of grace, and even before he felt the power of religion upon his soul, gave the preference to the ministry of Mr. Tomas, then the celebrated and revered pastor of the Baptist Church at the Pithay Meeting-house. When about sixteen years of age, he was deeply impressed under a sermon which Mr. Tomas preached upon the parable of the prodigal son; this sermon the more keenly touched him, as he had just broken through some parental restraint, he supposed the preacher knew of it, and intended it all for him. This impression, although it partially subsided, yet it never wholly wore off. About two years after this, he was more powerfully alarmed by the application of the following text to his mind:—"He shall gather the wheat into his garner, but he will burn up the chaff with unquenchable fire." He could not recollect to have ever seen the passage, nor to have heard it from the pulpit, it seemed to be laid upon his conscience immediately by God. Now commenced a sharp struggle between his convictions on the one hand, and his passions on the other. He had previously to this formed an acquaintance with several ungodly companions, with these he ardently sought the pleasures of the world, and would fain have drowned the cares concerning his soul. With these he one night went to the theatre, was highly amused and delighted with the performances, till, like a flash of lightning, the word of God darted into his soul—"He shall burn up the chaff with unquenchable fire." He was instantly filled with terror, he

looked up and thought he saw the roof falling upon him; he fully expected he should die in the house, and he found among the chaff. He cried to the Lord in the deepest agony, and longed for the play being ended, that he might withdraw himself from the society of the ungodly whom he saw to be intended by the chaff. The distress of his mind so affected his body that it made him quite ill. His companions proposed going to a public house to get some refreshment, but he refused; they endeavoured to thrust him in by physical force, he did not yield; they were angry and left him, they went into the Inn, and he went home. This was the last visit he paid to the theatre, and what was most extraordinary he never from that time met with one of his companions. Thus he says, "I was delivered from the snare of the fowler; the snare was broken and I escaped." From that time to the day of his death, (nearly seventy-five years,) our friend was preserved from forsaking the Lord. For a long time he was much distressed upon the subject of temptation, and the enemy suggested to him, he could not be a child of God, because he was tempted. From this bondage it pleased our God to deliver him, by the instrumentality of Captain Torial Joss, one of the Tabernacle preachers at that time. Mr. Joss was supplying the Tabernacle pulpit at Bristol, Mr. Patience under deep trouble of soul, went to hear him; he preached from the following words,—"Simon, Simon, satan have desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." This blessedly cheered his heart; that though satan desired to have the poor, seeking sinner, he must be safe if Jesus prayed for him. Still he could not see how it was possible for a child of God to be tempted as he was. He went the next week to hear Mr. Joss again, when the good old man preached from

Heb. iv. 15, "But was in all points tempted like as we are, yet without sin." These two sermons were so much blessed to his soul, that he seemed to retain the savour of them to his dying day; they were frequently the subject of conversation, and seldom without tears.

Our friend was baptized by Mr. Tomas, in October, 1781, was received into communion with the Pithay Church, and for about seven years walked with that people in the exercise of the warmest love and happiest fellowship. The gourd was pleasant, he was delighted to sit under it, but soon found there was a worm at the root of it. Such were the arrangements of divine providence, that he must leave his native city, and his beloved friends, to reside in the metropolis. This was a trial indeed; and so unsettled his mind, that he did not unite with any church in London for several years. He chiefly attended, and broke bread at Devonshire Square, but for years hoped the Lord would lead him back to Bristol again. At length his mind settled upon uniting with Little Alie Street. It is singular he happened to go to hear the late Mr. Shenston on the first Lord's day of his pastorate in that place, February, 1798, and there he continued the rest of his life. He was received a member of Little Alie Street, June 3rd, 1798, and through the long period of *fifty-one years*, his conduct was such as adorned the christian character.

On the 29th of September, 1806, he was chosen to the office of deacon, and, during the space of forty-three years, sustained that office with great credit to himself, and satisfaction to his fellow-members. A brother deacon who was intimately acquainted with him, and who travelled with him for nearly fifty years in the ways of God, says, "Our deceased friend feared God above many, and it might with some degree of limitation be said of him,

'He was a good man, full of the Holy Ghost, and of faith.' He was a warm admirer of the truth as it is in Jesus; the sovereign, electing love, grace and mercy of a triune God, were the delightful themes on which he loved to dwell. He always esteemed a ministry that embraced doctrine, experience and practice, with all the commandments and ordinances of the Lord, as once delivered to the saints, and practiced by the apostles. He loved and promoted the peace and welfare of Zion, preferring the prosperity of the cause of God, above his chief joy. The writer feels pleasure in stating, that during their long acquaintance, nothing has occurred in the least degree, to disunite their affection; no angry word or unkind expression, has ever been uttered by us towards each other for the period of *fifty years*; this the writer considers a peculiar favour, conferred upon them by the God of peace, and is, probably, almost an unparalleled case.

The last several years of his life he passed under trying circumstances. He could not see to read, and his hearing was so affected that he could seldom hear a sermon; but his mind was well stored with the word of God, and his memory was so retentive, that he was seldom without a subject for meditation: his gracious God also indulged him with one desire which he had many times presented at the throne of grace, that he might "Dwell in the house of the Lord all the days of his life."

The prayer meeting at nine o'clock on the Lord's day morning was his delight; and there he was able to be the last Sabbath he spent upon earth; and as has been his practice for many years, did not leave the sanctuary, till the close of the evening service.

On the Monday he was taken ill, and sunk apace, till his departure. During the four or five days of his dying illness, his mind was blessedly

stayed upon the "Rock of ages." Two portions of scripture were much blessed to him: Jeremiah xxxi. 3, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." This, he used to say was given to him soon after he was called to know the Lord, and was the means of comforting him all his subsequent life. The other was Genesis xxviii. 15, "For I will not leave thee, till I have done that, which I have spoken to thee of." From this text he heard the writer preach January 6th, 1833: it was then blessed to his soul in an unusual degree, and he never seemed to lose the savour of it. These passages he mentioned to the writer three times during his short sickness. Once he said, "O could I but talk, I could tell you something now" He was reminded, that being now entering into the swellings of Jordan, God would not leave him till he had carried him through: he said, with much emotion, "No, he will not, this is the *that*, the *last that*, he will not leave me till he has done *that*." The friend who was watching him, heard him say: "*I have, I have, I have*;" she said, "I have loved thee:" upon which, with an extra effort, he exclaimed, "*Yes, yes, that is it, that is it.*" The struggles of nature were at this time exceedingly strong. The silver cord was loosening apace; soon the golden bowl was broken at the fountain, the wheel was broken at the cistern," and "the spirit returned to God who gave it."

"And now his employment is praise,
With seraphs who circle the throne;

The Lamb is the theme of his lays,
Whose death did so sweeten his own."

Our brother is gone, but he has left us his example—a bright and shining example of christian character. Before men, his hands were as thoroughly "washed in innocency," as any man's in his day; yet such was the deep and abiding sense he always entertained of his own unworthiness, that his constant motto was, "By the grace of God, I am what I am." This passage he selected for his funeral text many years before his death.

His steadiness and punctuality in attending the house of God can hardly be excelled; perhaps *fifteen* instances could not be produced of his absence from his place, when the doors were open, for *fifty-one years*, allowing for unavoidable engagements in business and affliction. He was no wanderer after the shining meteors or dazzling lights, which are frequently making their appearance in our religious hemisphere; yet few men possessed a clearer insight into the truth, or a richer enjoyment of it. An argument, *fifty years long*, that itching ears do not contribute either to a clear head, a warm heart, or a holy life.

Our aged and honourable friend, calmly breathed his last, on Friday afternoon about half past five o'clock, August 24, 1849, having been in church fellowship nearly sixty-eight years. Peace be to his memory, and may we who are left, be helped to imitate him, in all that is lovely, live as honourably, and usefully, and die as peacefully as he did. Amen.

Obituary.

A MEMOIR OF MARY SMITH,
*Thirty-five years member of the Baptist
Church, Willingham, Cambs.*

It is very blessed to witness the

peace and confidence of the objects of eternal love, when passing through the swellings of Jordan. Here we prove the faithfulness of Jehovah in performing his promise, the strength of his

love in winning hearts to himself, the efficacy of divine grace in sustaining the mind in the prospect of death and eternity. Here grace gives the soul the holy triumph which death itself outraves; and here the blood of the adorable Saviour is felt in its power in giving peace of conscience, and in drawing the soul into sweet nearness with our covenant God. Here we prove the truth of that religion which cannot be fully estimated. Here the truth of the doctrine is trusted, and the grace of the doctrine tasted. Here we see how sin has been destroyed, the sinner saved, and a Saviour enthroned. Satan in vain throws his poisoned arrows here, as here the saint runs unto HIM whose name is as a strong tower, where the righteous find safety. Here condemnation cannot come, the righteousness of Christ being brought forth, which answers all demands of law and justice, and completely covers the happy soul just about putting off its earthly mantle, to be clothed with the robe of eternal glory. Here the tender hand of a covenant God mercifully wipes the long tried pilgrim's eye, and brightens its prospects of that eternal home, where the starry crown shall adorn the once dejected brow, the palm of victory shall, with eternal gladness, be waved before the throne of glory, while the golden harp, strung and tuned with skill divine, shall make the glory world to resound with sweet hallelujahs to the Lamb, who having bought them by his blood, and brought the saints to heaven, is now in the midst of the throne, leading them in eternal enjoyment to "fountains of living waters."

Having felt much pleasure in ministering to the subject of this memoir, and witnessing her happy exit, I felt desirous, for the encouragement of some of those who must shortly pass over the river, to send a few, out of the many precious things she said in her last affliction. She was, from the time of her first putting on the Lord, a constant attendant on all the means of grace, a lover of the great truths of the gospel, a close reader of her bible, a warm advocate for prayer meetings, social and public; at the former of these she used frequently to engage, to the great comfort and edification of others, especially of young inquirers, to whom her memory will be ever dear. Before the family she was consistent,

before the world upright; before the church her conduct was exemplary, and her conversation savoury. At one time, after an unpleasant church meeting, one of her fellow members called to speak to her, and found her in her closet, wrestling with her Lord for peace. May the Lord incline every church member to go and do likewise; and we may expect more peace and comfort in the churches. She was not one of those up and down, out and in, turn about professors, whom none can know, whom none dare trust; but her march was onward, her aim was holiness, and her end was peace. After she could no longer, through infirmity and age, attend the house of God, she would spend her Sabbaths by herself, in reading, prayer, and praise.

She had very humbling views of herself, and her performances. She would often say,

"Oh! to grace how great a debtor,
Daily I'm constrained to be!"

At one time, overpowered with a sense of God's goodness, she exclaimed, "Oh, what a wonder that God should have thought of, and done for me what he has!"

"Wonders of grace to God belong;
Repeat his mercy in your song."

At one time she said, "I have not the faith of assurance, *but that of reliance*. My hope I cannot give up, it is in him whose rod and staff comfort me; he is precious." I one day reminded her of the great love of God, displayed in setting so high a value on his people, calling them his jewels; and that his love and his care, his wisdom and his justice, would be exercised in writing them up in the great day of settlement. She exclaimed, "I hope I shall be amongst his jewels. My hope is on that within the veil; and it is there that Jesus, my forerunner, waits to welcome sinners home." "The Lord is my portion, saith my soul, therefore will I hope in him." "He is a rock, and on this rock his church is built, and the gates of hell shall never prevail against it."

At another time she exclaimed, "The NAME, the NAME of the Lord is a strong tower; the righteous runneth into it, and are safe. There is no safety elsewhere, nothing else in which I can trust. My poor services must all be washed in a Saviour's blood, or they cannot be accepted, for sin is mixed

with all I do." "Oh! how great the wonder that he should bear with me! but he is of one mind, and none can turn him. He is in the heavens, and he hath done whatsoever it hath pleased him; and he will do all his pleasure, for his counsel shall stand."

At another time, when I called to see her, she, with great joy of heart, exclaimed, "What glories dwell in the person of our once bleeding Lord! How lovely! Ah! he is altogether lovely. He is the chiefest among ten thousand. Whom have I in heaven but him? and there is none on earth that I love in comparison with him. O exalt him, tell of his worth!" I said to her, Do you think we can preach too much of Christ? "Too much of Christ—too much of Christ! No! Impossible! It will take eternity to disclose what there is in him. He is all, he is in all! O, blessed Immanuel, how precious! how sweet! O that I knew more of him!" At another time she said how very much she had been comforted by those words in John x. 16, "There shall be one fold and one shepherd." "And I know if I am one of his sheep I shall, I must, be there; for where the shepherd is, there the sheep must be. O, how blessed to be folded in heaven with Jesus, where all the glorified spirits dwell!" At another time, after I had been speaking to her about Christ, she said, "O, how precious is Christ to me now! O, how sweet! O, how glorious! He is my all, he is in all! I have no other hope, no other foundation, no other portion. O, could I express what I see of the glories of his person, and of his wonderful goodness which hath followed me all the days of my life! My strength and trust is alone in him. Nothing but inward godliness will do now; it must be heart work." At another time she exclaimed, "Precious, precious Jesus, sweet Jesus, how precious is my Lord to me now!" "What can people do, running here and there? Is Christ divided? No; it must be Christ from first to last. Christ must be all. It must be Christ in the heart, the hope of glory. It must be heart work, for his fan is in his hand, he will thoroughly purge his floor; he will burn up the chaff: not one particle of chaff shall enter his garner, nor shall one grain of wheat be lost."

On hearing one of her friends say, "I wish I was like her:" "Like me!" said she, "like such a poor sinner as me! Pray to be like the Lord Jesus Christ."

Again said she, "I shall be satisfied when I awake in his likeness. In the Lord Jehovah is everlasting strength, and there is my trust." On the night of June 28th, about midnight, the friends who were attending her had a sweet melting season, in hearing her pray, for about twenty minutes, for many important and precious things; for the church of Christ at large, all the faithful ministers of the gospel, the church with which she stood connected, for me, (her pastor,) and in a very especial manner for her family, and that what might be said at her funeral might be blest to the salvation of their souls. One of her friends telling her she must be satisfied, she said, "I want to drink full draughts from the pure fountain-head above." At one time, when suffering much, she lifted her hands and eyes towards heaven, and cried, "Come, Lord, come and fetch me: my great Jehovah, come and bear me through; but thy will, not mine, be done. I shall not have too much pain: no, not one pang too many; no more than my Lord hath appointed me." At another time, after a short doze, she exclaimed, "There shall I bathe my weary soul in seas of heavenly bliss."

On my asking her the state of her mind, she said, "I am resting on his bosom; it is sweet resting there. Oh! how I long to be gone, but in my Lord's time. I am happy. My full soul can hold no more of everlasting love. I feel more than I can express, but *that is better than expressing what I do not feel.*" She was at this time looking, waiting, and longing for the call.

On being reminded, on July the 1st, of its being ordinance day, she said, "I hope this day to sit down with Abraham, Isaac, and Jacob."

"Happy souls, approach the table;
Taste the soul-reviving food."

"O, the crown, the bright crown, how bright! how glorious! Come, Lord, come, help me, lead me to my journey's end."

"Bread of heaven, bread of heaven,
Feed me till I want no more."

Then again she said, "Enter thou into

the joy of thy Lord." "Fear not, I am with thee; I am thy God."

Early in the morning, July 2nd, one of her friends said to her, "How weak you are!" "Ah!" said she, "when I am weak, then am I strong; and as the outward man perisheth, the inward man is renewed day by day." Being reminded of the profuse perspiration she was in, she said, "Yes; but my Lord sweated drops of blood! What are my sufferings to his!"

July 3rd, she appeared rather dark in mind. She said, "Oh! for faith and patience." (This she frequently prayed for, and this was in a very remarkable manner granted her.) "I hope," said she, "I am one of his. I hope he will not deceive me now." No, said I, he never will. He never deceived any of his yet. He has not taught you to trust in his name, and thus far have brought you, to put you to shame. He will never leave you nor forsake you. You have tasted his goodness, you have rested on his bosom, you have sat at his feet, you have seen his beauty, you have felt the savour of his name, you have enjoyed him as your portion, you have had the earnest, and are safe; for he hath borne you through thus far, and he will not leave you now, in the swellings of Jordan. She then said, "Yes, yes; of his covenant goodness I will sing: his love, his mercy, his grace, and his goodness, is all to me now." After this she appeared composed and happy,

and in the night tried to call on the Lord, but strength failed; but, how great the mercy! he heareth *the desire* of the humble. About seven o'clock, on July the 4th, she passed over Jordan, in the 85th year of her age, and entered on her rest, to be near and like her Lord, where and what she often prayed to be, and is now satisfied, and her prayer is now turned into praise.

On the following Lord's day evening, her mortal remains were deposited in the grave, and left in trust, and under the care of him who redeemed her, and who will raise her up on that bright morn, when he shall come in the brightness of his Father's glory, to fashion our bodies like his own. After which, her death was improved by the writer, from a text of her own choosing, viz. Deut. xxxiii. 27, before a large and an attentive congregation. May her prayers be answered, souls saved, and her Lord honoured!

Reader, what say you to this? Has grace changed your heart? Are you a lover of God's truth, God's ways, God's people? Is prayer your delight, sin your dread, and holiness your aim? You know enough of this world, to prove that all in it is uncertain, except sorrow and trouble; what are your prospects for the next? May you know the Master's will, and do it; wait his call, and hear it saying, "Come up hither," is, dear reader, the prayer of,

Yours in love's eternal bond,

R. ALLDIS.

Poetry.

To the Editors of the Gospel Herald.

Messrs. Editors,

The following lines were printed some years ago; probably many of your readers have not seen them. I forward them for your inspection; should you think proper to insert them in the "Gospel Herald," they are at your service; hoping others may read them with as much pleasure as I have done: requesting you to accept the christian regards of your's truly,

J. W. H.

Ye heirs of free grace, ye chosen of God,
You who are the purchase of Jesus' blood,
Whom the Spirit has call'd in the day of his power;
You satan may worry, but ne'er shall devour.

Remember, in Jesus all fullness doth dwell;
He hath said with the righteous it still shall be well;
But since in his service enlisted you are,
O dream not of ease—but for battle prepare.

Temptations, corruptions, and doubts rise in view,
And a troop of hard thoughts and blaspheming ones too;
Who design to dishonour your Master and Lord,
And persuade you that there is no truth in his word.

There's the boasting freewillers come up with full speed;
Of these I would have you beware and take heed;
Their wooing and cooing renounce and reject;
If it possible were they'd deceive the elect.

They boldly declare that all men Christ will save,
If they only will but act faith and believe;
Then of works and of duties aloud they will boast,
And certain conditions perform or be lost.

Do and live, is their cry from morning till night;
The lambs of Christ's flock they often affright;
And many poor weaklings there certainly are,
Thus bound a long time in Legality's snare.

If you talk unto them of the covenant of grace,
Their ifs, buts and may-bes, they throw in your face;
For grace you may have, they will tell you, *to-day*,
And to-morrow by sin fall final away.

Such errors as these increase and abound,
And thicker and faster advance all around;
But when these bold enemies come like a stream,
A standard *God's* spirit shall raise against them.

Although they're permitted to come thick and fast,
And o'ercome you; like *God* you shall conquer at last;
In the word of the Lord, is this promise so sweet,
That satan he'll shortly bruise under your feet.

A SABBATH AT SEA.

Tis Sunday—and I think me of the day
I loved to meet with those who meet to pray;
No Sunday blesses now my ears, my eyes,
But laughter's tiresome merriment surprise.

Tis Sunday—have ye known that day at sea?
Have ye? if so, ye prize a Sabbath free
From sickness dread.—Prize ye the gospel dear;
Alas, those words we cannot list to here.

Tis Sunday—could I hear the gospel sound
As I have heard—felt it like dew around
My branch—rejoiced in—drank as from a fountain
Which led me up to Sion's holy mountain.

Oh, I could weep to see those days so blest;
Oh, I could blush—my very heart does bleed
To think how little prized those days of rest;
I then bethink me truly—I'm a *weed*.

But days will come, as days in the sweet past,
And then my business to the winds I'll cast;
And I'll enjoy a Sabbath as of yore;
When shall I have it, and ne'er lose it more!

SANDERS TROTMAN.

The writer of the above is known by very many of the household of faith in London and Deptford, who will be glad to hear, through the medium of your excellent magazine, of his safe conduct thus far towards Australia, his adopted country. He writes from within forty miles of the line. Praise the Lord.

W. T.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

CLOAK AND ARMOUR.

"Religion is the best armour that a man can have, but it is the worst cloak." He that uses it for a cloak will one day be cloakless, but not shameless; he that uses it for an armour will one day be a victor, and share the victor's glory—"More than conquerors through him that loved us."

W. A.

A MOTHER'S PRAYER.

"When I was a little child," said a good old man, "my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth, she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as it were, *drawn back by a soft hand upon my head*. When a young man, I travelled in foreign lands, and was exposed to many temptations, but, when I would have yielded, that same hand was upon my head, and I was saved. I seemed to feel its pressure as in the days of my happy infancy: and sometimes there came with it a voice in my heart—a voice that must be obeyed, "Oh! do not this wickedness, my son, and sin against THY GOD."

ANONYMOUS.

MANIFESTATIONS OF PRIDE.

The pride and ostentation of man's heart has various modes of manifestation. It may be seen as much in the tub of Diogenes as in the wealth of Crassus, or the palace of Nero. The tub of Diogenes was but a manifestation of the pride and phariseeism of the human heart; and the shaven cowls, sanctimonious looks, serge dresses, and gloomy cells of monkery proceed from the same principle.

W. P. B.

THE POPE.

Some people think the Papacy has improved. This is a mistake. The Romish Church stands upon her infallibility. To admit she has improved, is to admit she has erred—a concession she will never make, and which indeed, if made, would take away the basis on which she rests. Rather than do this, she has in every age destroyed those who have exposed her contradictions, and the fallacy of her pretensions. There is a mystery in the mystery of iniquity, as well as in the mystery of godliness. The two churches will probably stand side by side, until the final consummation of all things. We nowhere read of the *improvements* of the man of sin, but we do of his destruc-

tion, Rev. xix. 20. We have now, we are told, a "benevolent Pope." But let no believer be deceived. The concessions he is making to the *spirit of the age* are but intended to extend his dominion over the souls of men. Take off the chains of providential restraint which the Lord of Zion has riveted about his ancles for a time, and he would doubtless as much scatter the sheep of Christ as any of his less polished predecessors. He is still "the man of sin," and the living personification of the "mystery of iniquity," the head of that body which Christ shall destroy with the brightness of his coming, and the glory of his appearing. Believer, call not him benevolent whom thy Lord has called "antichrist." Whatever he may yield to men, he is still a thief and a robber in the temple of God. "Who opposeth and exalteth himself above all that is called of God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God," 2 Tim. ii. 4. W. P. B.

CHRISTIAN GRACES.

There is a great difference between mystical impulses and christian graces. A deluded mystic, a visionary pharasaic anchorite may have the former, but none but those who are vitally united to Christ by a living faith, as the living head of influence to his church, can possess the latter.

W. P. B.

THE ATONEMENT.

Not the soul of a patriarch, of a prophet, of a great king, of a great statesman, who faced lions; and heroes who dared the flames for God; nor apostles and martyrs rolled and dipped in their own blood, could pro-

cure the least acceptance with divine holiness and justice, or admission into the glory of heaven, but on the bond, oath, and payment in blood of the Lord Jesus.

JOHN RYLAND.

REAL & UNREAL TROUBLE.

Whatever draws us nearer to God, cannot be real adversity; *whatever* entices us from HIM deserves not the name of prosperity. SEALE.

There has never been an instance in which trials put an effectual stop to a child of God, or difficulty, an end to his journey. *Nature* will falter, *profession* will falter, but *possession* will persevere. J. A. JONES.

While our God is careful that his people have sufficient help for present trouble, he is also careful that they have none to spare, none to lay up against another time of weakness and distress.

Ibid.

If God retains his hold of us, we are safe to eternity; but if our salvation is contingent upon our hold of him, we are lost for ever.

Ibid.

That is very poor prayer, and of little value, which is not preceded by desire in the heart.

Ibid.

The death of the natural man is the termination of all his imagined comforts; the death of the spiritual man is the end of his sorrows and sins, and the beginning of his life.

JAMES WELLS.

Intelligence.

FROM THE WEST OF ENGLAND.

To the Editors of the Gospel Herald.

DEAR BRETHREN,

I send you a line of some matters

touching the kingdom of heaven around us. Within three or four weeks past several of our churches have been add-

ing to their numbers. May they all prove addings of the Lord.

HILPERTON, WILTS. This is a village one mile from Trowbridge, three from Bradford. On September 9th, Mr. Pearce baptized five believers. The service was out of doors, and there were several indications of the whole day being a solemn one, to be long remembered by numbers there. This church had for forty years Mr. Dymott for pastor, who was honoured by the Lord to build up an important church, and enabled to erect for them a nice chapel, with gallery, and a pewed vestry, which for years he had the pleasure to see out of debt. It is now well occupied by attentive hearers, under their present minister, a member, till of late, at Bradford, by whom the Lord appears to be doing a gracious work here. Mr. Dymott used to feel strongly if the morning congregations came short of the evening ones; and when he felt enlargement in the morning and was shut up in the evening, he would look over the pulpit and say,—*"My cooking friends are sad losers this day."*

TURLEY—one mile from Bradford, six from Bath. Here, on the 2nd of last month, nine friends were baptized, after which a church was formed of fourteen members, of scripture order and truth, commonly called "Strict Communion Baptists," under the pastorate of Dr. Morgan, who informed the writer of this article, he explodes the idea as blasphemy, of "offering grace," as it is called, intending to preach fully the truths of the glorious gospel of Christ, *Turley* used to be the summer retreat of the late Mr. Romaine, where some of his works, and many of his letters were penned. Adjoining *Turley House*, the seat of Dr. M. there is as pretty a little chapel as any in the kingdom probably, formerly belonging to Lady Huntingdon; in it Mr. Romaine used to "exhort," &c. but now used by the new Baptist Church. Dr. Morgan for eighteen years presided over one of the eminent hospitals at Bath, as physician. May the Great Physician make him eminent in the healing art of salvation, by his Holy Spirit, and a strenuous, faithful watchman on the walls of Zion.

NETTLETON—twelve miles from Bradford. Mr. James Holbrook baptized five friends of the Lord here, on October 7th. Mr. H. is a member of Bradford Church, has preached here with considerable usefulness for seven years. Forty years ago the late Mr. Rodway felt determined to preach the gospel in this village, and though greatly obstructed at first, he succeeded, under blessed circumstances. On his arriving, there were a company of lewd fellows very resolute that he should not preach; many were their oaths to bind their resolves. At the head of these was the noted Perren, who was trained here, and supported by some of England's noblemen for the degrading sport of prize fighting. Execrable noblemen, indeed! On Mr. R. beginning the service, these desperadoes sallied forth, led by their champion in mischief, when, lo! he becomes awe-struck at what he hears, and slinks among the people, away from his wretched companions, to hear all the preaching; and he never more united with them. He left the orchard, the place of preaching, wondering how God could let him live. From that hour John Perren forsook prize-fighting noblemen! (forgive the misnomer,) sought and found the peace of God which passeth all understanding, and was of the first that professed discipleship of the Lord at Nettleton.

Being by trade a blacksmith, he quietly settled down in business in the adjoining village of West Kington.* But he *must* be a fighter, though he changed sides, objects, and weapons. So he opened a place for preaching, stood up for the parson, bought land for chapel and grave-yard, and had erected their present excellent chapel with gallery, which is an ornament to the village. Aye, and he set about getting the money to pay for it too, and succeeded in paying the whole. The word was much blessed, a church was formed, and the quondam prize-

* It was here Master Latimer was vicar before he was made bishop. Under the old yew tree in the grave yard, under which tradition says Latimer used to sit while vicar, and come to see when bishop, Perren related to the writer of this what grace had done in changing and blessing him.

fighter was elected to the important office of deacon, and usefully he lived until three weeks ago.

Of late years he had suffered much from asthma, and it became evident that his astonishingly muscular frame must soon fall. He longed for it. During his last illness he was distressed for a season lest what he had been, and had done, was from vain-glory. Nor was he happy on his dying bed until he confessed sorely his deep unworthiness in all that he ever did, and received the blessing of forgiveness for all through the blood of Christ. This he had given him in a precious manner, and it was delightfully solemn to see how the aged pilgrim serenely and pleasureably waited to depart and be with Christ. At length he was called for, and his spirit took its flight without a struggle or a sigh.

TROWBRIDGE.—Mr. Rudman, the pastor of the little church at Bethel Chapel, on the 30th ult. baptized six friends. This is a town of great profession; it has as large and handsome chapels, perhaps, as any town in England double its size. The Independents have two, the Baptists have seven, under the following *variety*! One, a beautiful one for form, extent, fittings, belonging to one of, I should say, that small class which *abide* by the sentiments of the late Andrew Fuller. It is well filled; it is an old cause. Another, a large, fine chapel, with two tiers of galleries, held by a people of the larger class, of what I may term, "Hintonism." Another, a superior old chapel, a fine large old place of worship, and in fresh rich condition, ornamented with epitaphs of benevolent individuals, whose liberal legacies endow many old "causes" in this country. This is occupied by Baptists professing Unitarian views. Another, a good one, called Zion Chapel, held by a people who are pretty fairly represented by the "Gospel Standard." This is well attended also. Bethel is a small chapel, but crowded; so much so, that at most of its services numbers retire for want of room. The friends here are not so slashing in their condemnings as at Zion. The other two are held respectively by Baptists of the "Latter-Day Saints," and by a people holding views of the Plymouth Brethren.

Hoping the lasting and increased prosperity of the "Gospel Herald" will greatly redound to the praise of Zion's Lord, every number of which I have received as they came out, from the first of them.

I remain, dear brethren,
Your fellow-labourer among the flocks,

A SHEPHERD ON THE PLAINS.

October 11th, 1849.

JUBILEE.

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness," Psalm cxlv. 7.

For this purpose, and not to boast of creature doings, the baptized church of Christ holding the doctrines of free and distinguishing grace, and adhering to the practice and discipline of the New Testament, having existed by the persevering power of God for fifty years, set apart the first day of August to celebrate that event.

The meeting house of Horham has not any approximating population, yet astonishing numbers are attracted to it. Here many have been called to a saving knowledge of the Redeemer, and directed in the paths of gospel truths—the mourner in Zion has been comforted—the weak established—the wanderer retained—the hungry soul fed, and the naked sinner clothed. Yet, while the church in this place has much to be thankful for, it should rejoice with trembling, lest, for its faults and failings, the Holy Spirit should be withdrawn, and they be left to their own mere natural resources. May the observance of the Jubilee produce a salutary and lasting effect, discovered in united and ardent supplications to heaven for the outpouring of the Holy Ghost in zealous co-operations, brotherly affections, christian forbearance, and close attention to all the directions of their divine master and teacher.

In the morning of the above named day, the annual meeting on the behalf of the Sabbath school was held, when the children, one hundred and twenty

five in number, was examined, and addressed by brethren Galpine, Saxby, and Catt.

Early in the afternoon the house was crowded with anxious hearers. Brother Clark, of Carlton, read and prayed; Brother Galpine read a brief history of the church from its rise to the present time; Brother Tottman, of Laxfield, very seriously and impressively addressed the meeting; Brother Collins, of Grundisburgh, occupied the remainder of the time allowed for the afternoon by many appropriate remarks, in a very animating and affecting manner.

At the close of this service, in a barn, a short distance from the chapel, with a booth attached to it, tea was provided; the room being insufficient, the first party entertained soon retired to admit others; provision, through the kindness of friends, was abundant, and about five hundred were accommodated.

Brother Wright, of Beccles, had engaged and was fully expected to preach in the evening, but he was prevented through indisposition of body; Brother Collins was therefore pressed into the service. The Lord was evidently with his servant, and enabled him to preach a soul-animating subject from Psalm xxxiv. 3. This, with the previous services, made it a good day; it was indeed a Jubilee! a day that will never be forgotten by many; and though the congregations were so large, yet perfect order and seriousness pervaded the whole.

We can only give a very brief narrative of the rise, progress, and present state of this church.

In the year 1793, Horham and the adjacent villages were not favoured with the regular preaching of the gospel. There were no dissenters in Horham, and but few in the adjoining parishes, and they not zealous in promoting the cause of true religion; when Mr. G. Seamen, a member of the Independent Church of Rendham, who afterwards became a baptist, opened his house at Athelington, for the preaching of the gospel, and Mr. Farmery, of Diss, with other Baptist ministers, preached on week-day evenings only, till the year 1798, when Mr. Seamen invited Mr. Blomfield, of Stowmarket, to preach on the Lord's-day once a fortnight. The

number of serious persons in the neighbourhood were now much increased, through the instrumentality of Mr. Farmery; Mr. Waring, independent, of Rendham; Mr. Hurn, of the church of England at Debenham.

In the year 1799, the gospel began to be preached regularly at Mr. Seamen's. Some of the worshippers who had been baptized and had joined the church of Diss, requested their dismission to form a church in their own neighbourhood. Their request was complied with, and on the 18th of June, 1799, Mr. Farmery, and one of the deacons from the church of Diss, came over to assist in the constitution of the church. The usual order on such occasions was observed, and thirteen persons united to form a gospel fraternity.

From promising appearances, it was thought expedient to build a house for the worship of God. With some difficulty ground was obtained for this purpose; and though the people were poor, fifty pounds were soon raised by themselves, to meet the expenses. The building was completed about the end of September, 1799; when Mr. E. Manser, who had accepted the unanimous wish of the church to take the oversight of them, preached in it the first sermon, from Psalm cxxii. 6.

On the 6th of October, 1799, Mr. Manser was publicly ordained; many ministers and friends from distant and neighbouring churches were present. Brethren Horne of Great Yarmouth; Cowell of Ipswich, Smith of Shelfanger, Waring of Rendham, Farmery of Diss, and Blomfield of Stowmarket, were engaged in the interesting services of that day.

After seventeen years faithful discharge of his office Mr. Manser's natural powers sunk under the arduous and extensive ministerial labours he engaged in. By many it is believed his premature natural end was produced by his unceasing efforts to propagate the glorious gospel of the blessed God. He was taken from his family and the church to his eternal reward, the 5th day of January, 1816. The Lord greatly blessed his labours; 154 persons were added to the church during his ministry.

Two of the brethren, members of the church, supplied the pulpit for a time after the death of their lamented pastor,

until they heard of, and invited Mr. Harvey, of Hadleigh, in Essex, who came and preached two Sabbaths. Mr. Goldsmith, of London, was next invited, who, after the fulfilment of several engagements, with a view to a settlement was not accepted, and he with nineteen members, who obtained their dismissal for that purpose, afterwards formed the church at Stradbroke.

Mr. Clark, one of the brethren, again supplied the pulpit, until it was agreed to send again for Mr. Harvey, who came, and after a time was unanimously invited to take the pastoral office, which, after much prayer and mature deliberation, he accepted. In this the good hand of God towards his praying people was graciously manifested. They had been much tried, but not forsaken; and brought very low, but the Lord revived them again by sending them a pastor after his own heart.

On the 7th day of August, 1817, Mr. H. was ordained to the pastoral office. The ministers engaged on that memorable occasion, were Tidd, Cowell, Simson, Ward, Hickman, Paine and Smith.

The Lord greatly blessed the labours of brother Harvey, who continued zealously and faithfully to discharge the duties of his office until April, 1845, when, on account of his great infirmities, through so many years of physical energy and mental toil, he resigned his engagements and retired from that sphere of labour, he, for so long a period, had so honourably sustained.

He is still living and highly respected by all who know him, and greatly esteemed by those to whom he so long broke the bread of life. May his divine Master, whom he faithfully served, support him under all his afflictions, supply all his necessities, grant him much of his presence, indulge him with full assurance of faith, and in his own time take him to glory.

Being again left without an under shepherd, the Lord regarded the prayers of his people, and directed Mr. Alfred Catt, of Otley, to favour them with his services, for which they are, and for which they have much cause to be very thankful; until, by a remarkable series of circumstances, they were influenced to invite Mr. J. Galpine, for-

merly pastor of the Baptist Church of Enon Chapel, Woolwich, then residing at Banbury, to preach to them four Sabbaths, which was accepted and fulfilled; when another period of service was requested, with a view to the pastoral office, at the close of which they unanimously invited him to become their pastor. The unanimity of the people, the peculiar leadings of providence, and the hope of usefulness, constrained him to comply with the request. His letter of dismission having been received, he entered on his official labours April 11th, 1847.

In the month of July following, a settlement service was observed, an account of which see Gospel Herald for August, 1847, p. 220.

There have been connected with the church at Horham, from the commencement, about 417 persons; of these, 104 have been dismissed to other churches, 93 have died, 87 have been separated; a part of those separated have been again restored. The present number of members is 133; of these, 23 have joined the church since 1846.

The churches that received assistance at their formation, by dismissions, from Horham, are the following:—Stradbroke, Stowmarket, Laxfield, Earl Soham and Cransford.

STOWMARKET, SUFFOLK.

The Lord, in his providence, directed the steps of Mr. John Thornley, late of Swavesey, Cambs., to this place in October, 1848, and he continued to preach the word of life to the people here until the end of the year, when (it having become manifest the Lord had a work for him to do,) the Church, after much prayer, invited him to take the oversight of them in the Lord. This invitation he accepted, and entered upon his pastoral engagements the first Lord's day in the present year.

Since he came amongst us, the word of God has been greatly blessed: the peace of the church has been restored; meetings for prayer and praise have been well attended, and it has been, and still is, evident that God is in our midst.

On the 3rd of December, 1848, our pastor baptized three persons; January 7th, 1849, two; March 4th, one; May 6th, two; July 1st, three; September 2nd, seven; and October 7th, three, making a total of twenty-one persons during the twelve months, all of whom have *voluntarily* come forward and declared what the Lord hath done for their souls. Of these, eight persons are teachers in the Lord's day school. Others in the congregation are enquiring the way to Zion, with their faces thitherward, so that we have abundant reason to exclaim, "God hath done great things for us, whereof we are glad." To him be all the glory.

D. G.

CARMEL CHAPEL, NEW ROAD, WOOLWICH.

Mr. Israel Atkinson, late of Raunds. Northamptonshire, having been engaged, for a period of five months, in preaching the gospel of Jesus Christ, with some degree of success, at the above place, the friends have invited him to continue his labours amongst them for twelve months, with a view to a settlement.

Our brother Atkinson has accepted this engagement, and will (D.V.) enter upon it Lord's day, Oct. 28, 1849.

CHATTERIS.

The late differences between Mr. Palmer, of Chatteris, and the Church under his care, have been amicably adjusted, to the mutual satisfaction and honour of both parties.

Mr. Palmer has held the pastorate for 11 years. Under his ministry two churches have been united, the church thus formed more than doubled its number, a capacious chapel built and paid for, and a large Sabbath school established. The prayers and wishes of the church are for his future success, wherever the providence of God may call him to labour.

Done at our church meeting, Oct. 15th, 1849; and signed,

W. PALMER, late Pastor.

JAS. SMITH,

WM. RHODES,

JAMES LITTLE ALLAM,

} Deacons.

SAXLINGHAM, NEAR NORWICH.

To the Editors of the Gospel Herald.

On Tuesday evening, October 2nd, a public tea meeting was held in our chapel, when about 273 sat down to partake of a good cup of tea, &c. which was provided by the friends, and when tea was concluded, a public meeting was held, which was opened by brother Hart engaging in prayer; when our minister, John Nottage, was called to the chair, and after making a few remarks, called on the rest of the brethren, as follows:—Brother Taylor, from Pulham; Kelsey, from Stratton; Welsh, from Norwich, who all of them spoke more or less upon their views of Unity and Friendship, or Fellowship, with each respective church; and thus the meeting broke up by singing and prayer, and we have no doubt that many found it good to be there.

N. B. On Thursday evening our Gospel Herald Society was formed, and 13 members entered their names as subscribers, and we hope this to be a means to lead us on to obtain the object of a reading society, from which we trust it will be found advantageous to inform the mind, and a blessing to the souls of the readers of the same. May the good Lord bless and prosper your labour, and may the circulation of the *Herald* greatly increase. We are a small society, and pray that the blessing of God may attend you and yours with prosperity and peace.

DEAR SIRS,

I do feel confident that you and others will rejoice to hear of the increase of Christ's visible kingdom. I write to inform you of the increase we have had at Saxlingham. On the first Lord's day in September, our brother John Nottage baptized two sisters, one being a full seal to his ministry; and on the first Lord's day in October he baptized another aged friend, a male character, who had been a subject of grace for nearly 40 years, and then at last came forward, and walked in the ordinance of God's house, as the door into the church, at the age of 78 years. We have others waiting round the pool, and do hope we can see the hand of God with us.

E. A.

THE
G O S P E L H E R A L D ;

OR,
POOR CHRISTIAN'S MAGAZINE.

DECEMBER, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

E s s a y .

THE JOURNEY.

"And they lifted up their voices and wept again ; and Orpah kissed her mother in law, but Ruth clave unto her," Ruth i. 14.

The book of Ruth is but a small link in the chain of divine truth, while yet it is so important that it cannot be dispensed with without dislocating the whole. Irrespective of its importance in reference to the genealogy of Christ, it is a beautiful exposition or comment upon divine providence, showing that the most trivial and apparently insignificant circumstances come beneath the supervision of the Most High, are under his especial direction, and are overruled to answer some intelligent end in the mystery of his will and for the accomplishment of the purposes of his grace in the salvation of his chosen and beloved people.

One of the principal personages which it brings before us is that of Naomi, who is said to be the wife of a man of Bethlehem-Judah, with whom, and accompanied by her two sons, she left her native country during a time of famine to sojourn awhile in the land of Moab. The history of Naomi is full of instruction to the people of God, and to those whose senses are enabled to discern spiritual things ; from it we may learn that true religion does not exempt its possessors from the ordinary vicissitudes, trials, and sorrows common to man ; but that while they continue in the wilderness, they must

expect to meet with wilderness difficulties, to be conversant with wilderness sorrows, and be familiar with wilderness foes. The fact of Israel's being the chosen people of God did not exempt them from the horrors of famine, while yet at the same time idolatrous Moab has enough and to spare. And thus does it often happen that the proud Moabites of this world have more than enough, while the Lord's people, Lazarus-like, would fain, from want, eat of the crumbs which fall from their table. The truth is, the Lord is more concerned that his people should partake of the bread that cometh down from heaven than of that which perisheth, and often withholds somewhat of the latter to quicken their appetite for the former. How far, however, Naomi was justified in leaving her native country, and turning her back upon the altars of her forefathers, is doubtful. The Lord, no doubt, could have kept both herself and family alive in her own land as he did thousands of her fellow-countrymen. The removal of her husband and two sons, she appears to have viewed in the light of a chastisement from the Lord; for in the 20th verse of the same chapter from which the above text is cited, on her return to her native land, she says, addressing her relatives or friends, "Call me not Naomi,* call me Mara,† for the Almighty hath dealt bitterly with me." If, indeed, she fled from the land of Israel from sinful mistrust of the Lord's providence, how bitterly must she have reflected upon her conduct, seeing, that the very affliction from which she sought to escape, by flying to idolatrous Moab, was the very affliction which overtook her there, in a strange land, and far from her friends and her home. Carnal reason told her, perhaps, that because Moab was a land of plenty, therefore they must live; but carnal reason made a sad mistake, and not the first time, for in the land of plenty they shall die. The Lord's people oft covet a land of plenty, but how oft has it been a place, where, if they have not dug a grave to bury their bodies, they have, at least, for a time, buried their faith and joy and spiritual prosperity. Many a plant that has stood well the winter blasts of adversity, has withered, and all but come to nought beneath the much desired sun of prosperity. How different are God's thoughts to our thoughts, and his ways to our ways! The saints of God often think such and such a situation is very desirable as a place of safety; they succeed in arriving at it, at the expense of much labour and anxiety, but find, alas! that it is a place of destruction. They think again.—O what should I do should this or that overtake me, or I be compelled to dwell *there*; but like as it was with Job, that which they fear does come upon them, and

* Pleasant.

† Bitter

the position so dreaded, they are compelled to occupy; but so far from finding it what they thought it would be, a place where their comfort would fail, and their hope give up the ghost; it is the very place where they receive the sweetest pledge of Jehovah's love and care—a Patmos of glory below. Thus they prove like Naomi, that both safety and happiness is of the Lord, and depends not upon locality, but him who “fillet all in all.” It was not in the cave of Adullam, with his eyes up to the Lord, that David was in danger, although surrounded by foes; but when walking upon the roof of his palace, surrounded by all he could wish for, and at ease in Zion. Naomi, her husband and sons, fled to Moab to save their lives, and they lost that which they sought to save. God could, had it pleased him, have kept them alive in a land of famine; which, if their time of departure is at hand, Moab, with all its plenty, shall not keep them alive. Naomi went out full to one heathen land, and came home empty; all that she brought back from Moab, was a heart full of sorrow, and her empty hands; and that which happened to Naomi, has happened to hundreds of God's people since. They fix their eye upon some favoured position, as they think, intent alone upon worldly aggrandizement, and the filling of their coffers; they forget to ask if the silver trumpet will greet their ears in the much desired locality; (that which should be the first consideration, is the last, or no consideration at all) O, it has so many advantages, and now their present position cannot be endured; they turn their backs upon the house of God, and partly upon the God of the house, to seek it, but it does not answer their expectations; and when they return empty-handed, they say with Naomi, “Call me not Naomi, call me Mara, for the Lord has dealt bitterly with me,” whereas they have dealt bitterly with themselves. Or if they succeed in their undertaking, they get a full purse, but a miserable empty soul; so that their language is in substance the same. Abraham, in his day, during a time of famine, went down to Egypt for help, and while there, he stained his garments with a lie: and where is it that the Lord's people generally *fall* and bemean themselves? not while they continue in the land of Canaan, resting in the Lord by precious faith, but when they go down to Egypt for help, or like Naomi attempt to lean upon the Moab of this world—then it is they pierce themselves through with many sorrows. It was not until Samson had joined affinity with the Philistines, and laid his head in a harlot's lap, that his locks were clipt, and he became weak as another man; nor is it until the Lord's people lay their heads upon the lap of this world, that they shew their weakness, and wound their own

souls. Naomi was now, however, broken-hearted and empty-handed; and now, like the prodigal of old, she thought upon her father's house. "In the time of adversity, consider," said the wise man. "I thought upon my ways and turned my feet to thy statutes," said David. Happy for us when our thoughts turn our feet the right way. Naomi's fears turned them wrong, but the rod of correction brings them right again, coupled with a good report of the land. The fear of bereavement drove her into the land of Moab, while the thing itself, when brought upon her, is the very means of driving her back to her best friend. Truly, we are liable to put bitter for sweet, and sweet for bitter; and mistake friends for foes, and foes for friends. But to come to the text, we have cited as a motto for a few observations. On Naomi's arrival at the land of Moab, her two sons married two Moabitish girls, named Ruth and Orpah. Here we see that one bad step leads to another; sins are generally linked together; dwelling in Moab, leads to affinity with Moab. There is first a going into the world, and then connection with it follows; and he who would be kept from the latter must avoid the former. After the death of her two sons, these two girls it seems continued with her, and the expression of her determination to return to her native land before them, led to the manifestation of feeling recorded in the above text. No doubt but that the characters of Ruth and Orpah are to be viewed as types of true and false religion. To a certain extent there was a mutual agreement, in the manifestation of affection and profession they were *one*; and, judging from appearances, an observer would have thought, that the affection of Orpah was the deeper of the two, while yet the sequel proves the contrary. Orpah could lift up her voice and weep; and how many are there in the professing church of God who can lift up their voices and weep with the Ruths of God's people, while yet their after conduct proves their hearts were never vitally affected by divine grace. Natural conviction, or dread of death and judgment, often wrings many a tear from the eye of those whose hearts are still at enmity with God, and no real love to Christ is felt, his people or his ways. How many, again, beneath the touching and pathetic appeals, and flowery sentimentalism of an eloquent preacher will weep—they scarce know why—self-pity, it may be, is moved—the passion excited, and under the influence of such feelings, they are led to think themselves the subjects of genuine repentance; and, by their friends, are prevailed upon to identify themselves with the professed people of God; while yet they have never really been convinced of their sins, or truly humbled beneath the hand of God. Yea, more, as in the case of

Orpah, who not only wept but kissed her mother in law ; so many as above described, not only take upon themselves a profession of religion, but in *profession* of attachment—appear for a time to surpass the true disciple. But as it was with Orpah and Ruth, there was a period came, a crisis in their history, when they are brought to the test ; so there is a period in the history of most who profess the name of Christ, when they are brought to some position of temptation or trial by which their true character is manifested.

Naomi is about to return—which of the two will accompany her ? She is a poor lone widow—her prospects are not very inviting—she has neither wealth, nor home, nor sons to tempt them. Now Orpah, you have wept and kissed Naomi ; there has been no lack in the manifestation of affection, but will you accompany her ? Now,—the idols of Moab, or the God of Israel—the former has her heart, and in Moab she will stay. And as it was with Orpah, so with many above described ; profess the name of Christ they will, but when the period arrives in which self must be denied—the cross taken up—the world, sin and their idols be forsaken, then they fail ; satan baits his hook and catches them again, and they go back to the Moab of this world again—to its idol temples, and places of ease and pleasure, from which, in heart, they were never separated. Thus they prove themselves to belong to those professional branches in Christ, the vine, which never being vitally united to him by divine grace, the hand of the heavenly husbandman takes away, or by leaving them awhile to some temptation, or bringing them in contact with those vanities, from which they, in reality, were never parted—they remove themselves. Many will talk about truth, who will not walk in it—many kiss Christ with the lip of profession, who crucify him in their lives.

But of Ruth, it is not only said that she wept, but it is also added, “*but Ruth clave unto her* ;” and what an emphatic *but* is this—what a clear line of demarkation it draws between the two characters, shewing the emptiness of one, and the reality of the other. “*But Ruth clave unto her.*” Now this was practical ; real love is ever practical, as far as it can be in its manifestations. We read not of Ruth's *kissing* Naomi, but of that which is much better, she *clave* unto her. The seat of Ruth's love was her *heart*, and not her *lip*—she said but little, but her actions speak louder than words—she had no kiss, but a hand which *clave*, and, if necessary, would *work*—she loved Naomi more than her carnal kinsfolk—saw more in the God of Israel, than the idols of Moab—she preferred Naomi with her poverty, to Moab with its wealth and comforts. Her love

was deep, ardent, sincere and disinterested, yea, invincible. "Intreat me not to leave thee," she says, "or to return from following after thee; for whither thou goest I *will* go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me." And as with Ruth, so with the true convert: they do not *say* much perhaps, their profession is not *gaudy*, but it has a *root*; their actions speak for them; they talk with their *feet*, as well as their tongues. The grace of God makes them honest hearted, disinterested and sincere. Their following Christ is not the effect of man's oratory acting upon their passions, but divine life communicated; and like as Ruth clave to Naomi, so they, from sheer necessity of soul, are led to cleave to him; they are deeply convinced of their lost, guilty and ruined condition as sinners, and as deeply as they are convinced of their necessities, so earnestly do they cleave to Christ, who alone can meet them; the life of which they have been made the happy recipients, has its wants, and those wants experimentally felt, like many strong cords bind their hearts to a crucified Saviour, and being so bound to him, they receive from time to time that grace which enables them to hold on their way; their hearts are well bruised and broken by sin, *felt* and deplored while yet perceiving the beauty and glory of Christ, his compassion and grace, they are drawn forth into ardent and constant pursuit of him, and short of him they cannot rest satisfied. Their movements are thus sincere and lasting because the movements of life in the pursuit of its own object. It is not so much a party they wish to belong to as Christ; they do not seek a sumptuous edifice, great orator or fashionable congregation, but the real benefit and salvation of their souls; their experience is not a systematic or party experience, but personal and real; their feelings bend their hearts to Christ and his people, while love moves them to cleave to him and follow him at all costs, let the sacrifice be what it may. Thus the young convert, pressed by necessity, yet drawn by love, Ruth like, cleaves to Jesus, receives that grace from him which separates him from sin and self; the Moab of this world with its idols and pleasures, and the grace which so separates him, enables him to persevere in spite of all the craft of hell, the opposition of sin, the seductions of the world, and thus he is made manifest as a true disciple according to the words of Christ, "Then shall ye be (manifestly) my disciples, if ye continue in my word."

W. P. B.

Spiritual Things Illustrated by Outward Objects.**THE
UNIVERSAL DISSOLVENT.**

"And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire, a still small voice," 1 Kings xix. 11, 12.

The title of this piece embraces a subject, which employed the minds of many scientific men, in the mysterious days of alchemy and astrology. The requirement was, to find a fluid, which should possess such a universal power, that it should be able to dissolve any substance brought under its action; whether metals, marbles, earths, or anything else. Science is now arrived at full age, and repudiates these fancies of infantile genius.

A reflection upon this subject, has led my mind to endeavour to turn the process to a spiritual account. The question with me has been, what is the Universal Dissolvent principle which God employs, to melt the world of mind and soul, desire and will, in order that his own righteous will may accomplish its purposes; and I have discovered that it is LOVE. It is a little word, and so is fire; but, unlike the latter, it is not only a good servant, but a good master too. The very word is soft, like the principle itself. Let us endeavour to investigate the effects of this all-powerful fluid.

We may well say it is all-powerful, for GOD is LOVE: therefore, the proposition is bible doctrine; and, consequently, beyond dispute.

Love (be cautious, oh my pen, how thou writest on such a subject,) melted the heart of God, to send salvation down to sinful men. Down ran the precious stream, in the incarnation of Emmanuel,—so broad, so full,—it was like the eternal ocean from which it came; and the parched and thirsty earth was inundated with the news of heaven's good will; unasked, unsought, unknown before.

Christ hath set a high honour upon love, when he condensed the mighty scope of the law into a single phrase, by saying that upon love to God and love to our neighbour "hang all the law and the prophets;" and the apostle says much the same, namely, that "Love is the fulfilling of the law." But, to love God with all the heart, and mind, and soul, and strength, and our neighbour as ourselves—this is a love that finds no tenement of clay, wherein to lodge. Nevertheless, there is a new principle in the regenerated breast, the operations of which are like the glorious Being from which it descended. When we look around the world, and see mankind as the Scriptures describe them, "hateful, and hating one another;" see how they oppress each other; see how they bite and devour each other; see how they grudge, malign and defraud each other; we may say, "Alas, how different from the Lord of life and glory! His love was so great, that he appeared to love sinners even better

than he loved himself. He did not give up half his riches for them, which would have been an equal division; but he gave up all for their sake."

Oh, for such love, let rocks and hills
"Their lasting silence break!"

Could we take a tiger when young, and tame him, as has been sometimes done in the east, he would play about the house like a dog, and appear harmless; and, for a time, continue so; but if he once tasted of blood it is said he would at once rush off to the forest, being still a tiger at heart. This may represent the natural heart, tamed by social intercourse and morality. The effects are partial; because nature alone is the governing principle. But, let it be supposed possible to tame the tiger, so that he shall lose his thirst for blood, and crouch forever, like the humble spaniel at his master's feet, docile and obedient, then we have an illustration of what grace effects in the regenerated heart, by the power of divine love, and by that alone. Here we have a paradox which the science of metaphysics does not appear to recognize, and of which Locke says nothing. That there should be two wills dwelling in the same bosom, perfectly opposed to each other on spiritual principles is a subject unknown to common metaphysics. But if the bible be true, it is a fact; for Paul, in the 7th of Romans, absolutely declares it to be so. But, as grace enlightens the understanding and the judgment, and the revelation of the word and of the Spirit assists them, the soul has many friends; and so love reigns lord paramount. Thus love dissolves the bands of sin, and shews itself in its second

character of a universal dissolvent.

We have the scriptures to support us in declaring that love, as an agent (for I speak in a figure) has a universal power; testifying as they do, that it "beareth all things, believeth all things, hopeth all things, endureth all things," (see 1 Cor. xiii.)

Love can melt the iron safe which holds the miser's gold, and pour the precious metal out for loan or largess. The skeleton key of eloquence tugs in vain at the patent lock. The guineas sleep secure, and the thousands are all right in the morning. But sacred love melts the hard lid, shakes its brother poverty by the hand, and is not ashamed of poor kindred. It is like its Master:—"He is ever merciful, and lendeth." "He hath dispersed abroad; he hath given to the poor."

Sacred love is like oil, which makes the rusty lock turn glibly to the wrenching key, and abates the friction of the repugnant wheel. It forces the heart coated with the rust of selfishness, to turn to the key of entreaty. The melted spirit, softened by the divine impulse, turns, like God the giver, to the cry of want; or to the tongue that asks the sympathetic sigh. Love drops, sweet as the dew of Hermon, between the jagged wheels of human strife, and makes them turn the same way in mutual agreement. It is like oil, which can feed flame, or abate heat. As oil can feed the flame of the midnight lamp, or prevent the axletree from taking fire by friction, so, sacred love can warm the soul to holy deeds, or abate the heat of angry feud. It gives warmth and motion to

sluggish indolence, and cools the evil passions down to a low temperature.

Love melts remembrance of former injuries; and says, "Forgive, even as God, for Christ's sake, hath forgiven you." It tries to establish a Peace Society, in the Old Continent within the soul; and though there are restless spirits there, which sigh for a Waterloo, yet it forces silence, when it cannot produce acquiescence.

This love melts other loves. The drunkard's love for the mad inspiring bowl; the love of the seducer and the adulterer, for their cruel lust; and a thousand others come under the power of this universal dissolvent. The glories of Epsom, and the glories of Goodwood soon melt away from the heart, when the morning sun of divine love dries up the dews which sparkle on the laurel wreath that crowns the winner of the Derby. The leaves wither, and fall; and the soul, like a grown child, puts away its former play things, once beautiful it may be, but now unfit for wisdom's sons and daughters.

Love is the still small voice which melts into the soul of many, like the last note of a plaintive melody, when the earthquake, wind and fire of sin's convictions are hushed into silence, and the sinner can look out from his hiding-place in the ancient sacrifice.

The melting power of love, in its operations upon the pure principles within the new man, is like the fusion of gold which may be melted and melted again, yet still the precious metal is undiminished in quantity and weight; whereas,

the baser metals lose something at every new fusion. Thus, love is not diminished by giving, nor weary in well doing; but is as ready to give at the seventieth time as at the seventh. We tire, indeed, after a few applications for assistance, but it is not because the gracious principle lacks the sinews of its free will, but because the evil principle of the old man counteracts its influence, and shuts the door of human mercy when the raps come too frequently. I know a noble individual, rich in good works, and of wealth, immense. We tried him once in a public cause, connected with the chapel of a minister of Christ's church, and he gave liberally, and wished us God speed. Some time after, when the same good minister was sick and poor, we were emboldened to knock once more at the same door, but it would not open again. The little eloquence of a studied letter, and a respectful call, were unavailing. The same individual has, since that, bestowed a gift of very many thousands, for the establishment of a public charity. What shall we say to these things, but acknowledge that we all grow weary in well doing, and that then nothing moves us? No,—grief nor polished words, nor children lacking bread, can melt the heart, till sacred love blows up the dying sparks, and melts the congealed blood in the human bosom.

Love melts evil tempers:—this is one of the most ungrateful tasks it has to perform, though it is one of the most useful. It is its daily labour, and the sweat of its brow. The heart, at best, is like a stony field, where the farmer has to employ the hand of a

labourer to gather the stones in heaps and take them away, lest they mar the crop. Love cuts the labour short, by melting these stones down, and turning them into manure for repentance and prayer. Many know what this work is. It is a subject that will not bear much mentioning, and so love performs the task in secret—in the twilight—half ashamed of its employment; yet knowing, by sad experience, that it is indispensable.

Shall we not, then, acknowledge the power of this universal dissolvent, as an agent, and say, that it is God's grand chemical element, with which he melts the world of mind and spirit to meet the purposes of his royal will!

However, in this terrestrial abode, love is bestowed in measure. It is the dew of earth, but it is the rain of heaven; the alms of time, but the estate of eternity; the persuasion of mortals, but the governing principle of angels. The absence of it, is the great cause of half the misery of this world. The presence of it, is the great secret of the life of the believer, the witness of the Spirit, and the satisfaction of fellowship with Christ in glory. There we shall drink, in its pure essence, as the glorious Jehovah himself, of what Dr. Watts sweetly sings;

"That sea of life and love unknown,
Without a bottom or a shore."

FRATER IN FIDE

Correspondence.

MR. KITCHEN'S REJOINDER

TO LEX AND OTHERS.

To the Editors of the Gospel Herald.

DEAR SIRS,

When I wrote the brief letter on the precise amount theory of the atonement, which was inserted in your January number, page 27, I did not imagine that it would form the occasion of so much controversy upon the subject as your pages have since contained. I do not wish to prolong the controversy unnecessarily; but two things conspire to make me desirous of laying a few thoughts, additional to, and explanatory of, my former communication before your readers. One is, that some portions of the correspondence referred to have furnished me with views of the nature of the question at issue which I did not clearly perceive at first, and for want

of those views I wrote, as I am free to confess, under the influence of a slight misapprehension. The other is, that your correspondent R. H. has misinterpreted my "statement," and imputed sentiments to me which I never held. Let these concurrent circumstances supply an apology for troubling you again.

The passage which contains a misinterpretation of my "statement," is found in the number for September, page 216; it is this:—"I understand Mr. K. by his representation of the atonement, to intimate that the sufferings and death of the blessed Jesus became an equivalent to the punishment due to the church of God, by sovereign appointment, *without respect to their actual intrinsic worth.*" The words in italics express a sentiment which I utterly reject. They seem to represent that God has put a fictitious value upon the work of Christ,—b

assessed that work at more than it is really worth,—or, instead of an honourable satisfaction, has accepted a mere compromise: all which sentiments I disbelieve. Without an actual intrinsic worth, the sufferings and death of Christ could not have formed an atonement: on the other hand, without a sovereign appointment they could not have been constituted *the* atonement for his people. The fact of substitution necessarily involves a sovereign appointment. The strict operation of the principles of equity must be modified by the interposition of sovereignty before law and justice can admit or accept a substitute.

A convicted criminal is sentenced to die. An innocent person offers himself to die in his stead. Is it in the power of law, simply as such, to accept the substitute, and to liberate the guilty? I answer, no. Sovereignty alone can do that. The sufferings of our blessed Lord could not have been accepted in place of the sufferings legally due to his people, unless one of two possible circumstances had concurred. Either, first, that the law itself contained a proviso which renders substitutional sufferings legal; or, secondly, that the lawgiver, in the exercise of his undoubted *natural right*, which is antecedent to and above all law, should modify the operation of his own law so as to render the fact of substitution, in a specified case, consistent with its claims. I submit, that the law of God does not contain such a proviso as is indicated in our first supposition,—its tenor being, “the soul that sinneth it shall die,” and, consequently, that the *peculiar arrangement*, by means of which the sufferings of Christ become—in respect of the claims of law and the honour of the lawgiver—an equivalent to the punishment due to his people, exists by virtue of a sovereign appointment.

The case which R. H. has put, (see the number and page last quoted) is

not at all parallel to the case in hand; neither is it applicable as an illustration of my “statement.” To have been parallel to the case in hand, it should have been supposed that the creditor was, not a fellow subject, an equal, but—the sovereign herself: which circumstance would have materially altered the case. And to have been applicable as an illustration of my statement, the case supposed ought not to have involved a wrong to the creditor, which it manifestly does; for I have *not* stated that the sufferings of Christ were *considered to be* this or that, contrary to fact, but that they really *were* a full equivalent &c. I use the word “equivalent” in its strict sense, namely, “*equal in value* :” and I am at a loss to conceive how a creditor can be wronged who receives *that*, which is fully equal in value to the debt. If it should be objected here, that, by these statements, I have yielded the point in dispute between Lex and myself, I answer, not so. “*Precise amount*” and “*equal value*” are not always interchangeable terms. An ounce of gold is of greater value than a pound of silver. Allow me to quote the words of R. H. himself, as they stand in the October number, page 229, which express my views most clearly :—“Is it any difficulty to a believer in the essential divinity of our dear Lord, to conceive that his wonderful person was of more value than all the church he came to redeem? That the temporary sufferings of one who is infinite are equal, in the eye of justice, to the eternal sufferings of many who are only finite? I trow not.”

I beg leave now to add a few observations in explanation and defence of the “objection” which I took to the doctrine of Lex. The objection is, in effect, that the doctrine in question involved an impossibility. To shew this I laid down this postulate :—“That no measure of sufferings *which have an end*, however intense the degree of

them, can equal in *amount* those sufferings *which have no end.*"

This postulate has been roughly handled. R. H. says, that this, which I deem a self-evident truth, is "nothing more or less than absolute falsehood:" and, that the difficulty is only an "imaginary" one. These things are more easily asserted than proved. In respect of the *truth* of the postulate, I am willing to submit it to the judgment of any one who is capable of understanding a mathematical demonstration: the *applicability* of it to the doctrine in dispute is another thing; and that we will consider anon.

Whether the method of solving the difficulty, proposed by R. H. namely, by taking it out of the province of reason, and handing it over to "faith," is satisfactory to your readers or not, they alone must decide. If he uses the term "faith" to express that divine principle, which, being imparted by the Holy Ghost, constitutes a man a believer, in the evangelical sense, it may be objected; that it is not the office of faith, so understood, either to fix and determine, with exactitude of language, the dogmatic forms in which our conceptions of gospel facts shall be presented to the mind, or to judge of them when so presented. Its office is to feed upon Christ by means of the simple and plain declarations and promises of God's word. If he uses the term in its strict sense, viz. belief, then it may be objected, that to believe implies the exercise of the reasoning faculties; and that, although we are called upon to believe in the existence of facts which reason can neither discover nor comprehend, yet we ought not to believe without evidence, or *contrary to reason*. I had thought that the whole of this discussion was addressed to the reason of your readers, in order that they might compare, weigh, and judge. If so, to hand over the difficulty to faith, is not to solve but to evade it.

I fully agree with R. H. when he

says, that "Christianity is a religion of facts which faith is to receive, not so much because she can fully understand them, as that they are *plainly revealed.*" But if the doctrine, that Christ endured the *precise amount* of punishment due to his people, be plainly revealed, why not produce that plain revelation? why begin to construct an argument? surely a plain revelation does not require a laboured argument to evolve it. And how, especially, is it that in a case of plain revelation, two or more persons, professing to build up one and the same doctrine, should find it necessary to found their arguments upon two or more different and *contradictory* premises?

Your correspondent, Frater in Fide, seems almost as much dissatisfied with Lex as with myself; only he thinks the former more difficult to deal with than the latter. Be this as it may, I confess to finding some difficulty in dealing with *him*. In that part of his article (March number, page 57,) which is written in order to shew the fallacy of my objection, I find such strange forms of speech, such subtle and irrelevant questions, such manifest contradictions in terms, and such an off-hand style of dealing with some of the most abstruse questions, as startle me not a little. My difficulty lies in catching his meaning.

Frater in Fide says, "Christ was and is God; and his suffering was a work, and I choose to call it an infinite work, and I am compelled to do so according to my creed; because I assert that he bore an infinite weight of punishment." "Suffering was a work!" This is a manifest solecism. A "work" is something *done*; but a "suffering" is something *borne*. They are not interchangeable terms. Christ could not be both active and passive in one and the same *nature*, at one and the same *time*, and in reference to one and the same *thing*. The question here is—not, what did Christ *do*? but,

what did Christ *endure*? Although the *person* of Christ is *complex*, yet the two *natures* of which that complexity is formed are not *blended*; they are *united*. It is impossible that the divine nature should lose any of its attributes, or acquire any new ones, by being united with the human. The divine nature cannot suffer. I assert that a *person*, who is divine, suffered; but I deny that a *nature* which is divine suffered. The human nature in Christ is *finite*. Frater in Fide says, "A finite being could not perform an infinite work in a definite period." I add, neither can a finite nature bear an infinity of suffering in a definite period.

Frater in Fide tells us, that "Mathematicians deal cautiously with infinites." I venture to suggest, it will be wise in us to imitate them. I do not think he has done so. If the statement be admitted, that Christ paid an "infinite debt," or "sustained an infinite infliction of a penal sentence," it will not only set aside the doctrine of "precise amount," but also prove more than Frater in Fide, if I mistake not, will choose to receive. For, "precise amount" is neither less nor *more* than the sum demanded. The debt of the elect is but a part and parcel of the debt which all mankind owes to justice. The debt of all mankind cannot be *more than infinite*; a part of that debt must be less than infinite. If then, Christ paid an infinite debt, he paid more than was demanded; in fact, he paid the debt of all mankind. If this were true it would not only confirm the Arminian doctrine of universal redemption, but also, on the principles of commercial equity advocated in your pages, would secure universal salvation. In truth, the only element of the punishment due to sin that is infinite is *duration*.

An objection brought by Frater in Fide against Lex's doctrine is equally fatal to his own. It is this :—

"If a person were condemned to die, and if a representative suffered death instead, it might by possibility be an equivalent, because it would be death for death; and as both punishments must have a termination in death, there would be thus also an equivalency in termination. But if the judicial sentence upon the one is to remain in force to eternity, and the sentence upon the other is to lose its effect at a certain period of time, then the equivalency does not seem to me to exist."

Now, I ask, do not the terms of this objection literally express the facts of the case? Is it not true that the judicial sentence upon the sinner, as such, remains in force to eternity? and, that the sentence upon Christ lost its force at a certain period of time? We are compelled, then, to say, with "Frater in Fide,"—"Christ received a cessation of suffering at the hands of mercy (or of justice,) and the condemned do not; for their suffering is eternal. Then the equivalency does not rest here."

In truth, the equivalency is found, not in *quantity*, but in *quality*; not in *amount*, but in *worth*. And I verily believe this to be the meaning of both Frater in Fide and R. H. as it is of Mr. Owen; the tenor of their remarks, and their constant use of the term "equivalent," confirm this impression. However, whether it be so or not, since both admit that the penal sentence against sin comprises positive sufferings of endless duration, and, that the sufferings of Christ were temporary, it is perfectly clear that my objection is properly *applicable* to their statements of the precise amount theory. Whether it be so to the same theory, as propounded and explained by "Lex," remains to be discussed.

There is a manifest difference between the conceptions of Lex and those of Frater in Fide and R. H. in regard to the meaning and implications of the doctrine in question. The views

of the latter are such as I, at first, attributed to the former; but as Lex disclaims them, I am bound to acknowledge my mistake. Let us, then, commence afresh our endeavour to find the precise meaning of the term, "precise amount of punishment," as it is used by Lex. To accomplish this we will make a few quotations from such portions of his correspondence as are given for the express purpose of explaining his views.

Quotation 1.—"That satisfaction for sin, essentially consisted in the endurance, by the substitute, of the precise *legal amount* of punishment, which must otherwise have been laid upon the elect." (Feb. p. 41.)

Quotation 2.—"Its amount is, that I plead for 'the *precise legal suffering*,' not the 'precise amount of natural *physical suffering* absolutely endured.'" (*Ibid.*)

Quotation 3.—"Construed strictly the legal sentence is, 'cut him off from the fellowship of the good,' this is the full amount of the sentence, and justice exacts it." (*Ibid.* 44.)

Quotation 4.—"No sooner had the victims of his (satan's) diabolical malice acted upon his suggestion, and violated the law of their rightful sovereign, then the sentence of that law took effect, though the full execution was delayed. They died, for they were cut off from communion with God, never again to be restored but through a mediator. Though not yet locked up in the place of final and fearful perdition, the sentence reserves in the chain of its power to the general judgment, those unredeemed from its curse, when the mandate 'depart ye cursed' will remain the broad seal of their doom. This is the legal operation of the law against sin—the commencement—the consummation." (April, 80.)

Quotation 5.—"I do not assert that the legal is not a *positive infliction of suffering and pain*." (*Ibid.* 85.)

Quotation 6.—"The sentence of

justice in taking full execution cannot be reversed. It therefore annexes itself to the existence of man, under all its conditions. If, then, he is immortal, that becomes an adjunct to his immortality, and seals him up to sufferings which have no end." (*Ibid.* 84.)

Quotation 7.—Now as it was the legal sentence against sin which the Redeemer suffered on behalf of his people, we arrive at the conclusion, that he endured just that which otherwise, legally, they must have suffered; not the natural punishment, but the legal sentence. He was cut off as they must have been—his Father hid his face from him—and therefore he was cut off for his people. This was all there was in the sentence for them, and this he endured in their stead." (Feb. 43.)

Quotation 8.—"An Almighty Redeemer, by the energy of his own omnipotent power, raised himself from the dead, and returned from the land of his banishment. 'It was not possible for him to be holden of death.' His holiness and omnipotence is the key to his return, resurrection, exaltation and glory. These glorious issues furnish incontestible proof that it was *justice that he expiated*, by enduring, as a surety, its sentence. Death was the penalty; death was endured; he 'died the just for the unjust.'" (April, 86.)

Having once before mistaken Lex's meaning, I shall risk incurring the charge of obtuseness by admitting that, even with the copious explanations before me, I find a great difficulty in deciding what the idea is, which he labours to unfold. I am somewhat perplexed at the outset by observing that, while quotation No. 2 is designed to explain No. 1, the *terms* are so far varied as to admit of a very different interpretation. If Lex intended, by leaving out the word "*amount*" in No. 2, to disclaim the idea, and to substitute instead thereof the idea of *kind*, it would, in my opinion, so far alter the

question, that I should consider the controversy to be at an end so far as it concerns myself. But in the absence of such a disclaimer, I am warranted in concluding that the idea of *amount*, as well as of *kind*, is involved in all Lex's statements.

I will venture to form three suppositions; one or other of which, must, I think, if language has any definite meaning, evolve Lex's statement. If he disclaim them, of course I shall at once believe him; and admit that I have misunderstood him a second time.

Supposition 1.—That the "*precise legal suffering*" is *temporal death*,—the separation of the soul from the body, and the resulting decay and decomposition of the latter; and that this is the whole of the legal infliction; all beyond being natural consequence.

Supposition 2.—That the "*precise legal suffering*" consists in being "*cut off from the fellowship of the good*;" the "*cutting off*" consisting in one, indivisible, final act; itself alone completely exhausting the legal sentence; all beyond being natural consequence.

Supposition 3.—That the "*precise legal suffering*" consists, *primarily*, in being "*cut off from the fellowship of the good*;" the "*cutting off*" being, in fact, the first of a series of *judicial acts*; each successive act being the farther development of the *one sentence of the law*; which sentence does not exhaust its force until it has sealed up its unredeemed victim to sufferings which have no end.

The concluding portion of our 8th quotation appears to favour our 1st supposition; but a portion of the 4th is against it. In the latter, Lex explains *dying* by being cut off from communion with God. The portion last referred to, with quotations Nos. 3 and 7, seem to confirm the 2nd supposition; nevertheless, the statements, taken comprehensively, militate against the limited view. But if, which

is barely possible, either or both of these suppositions embody the idea of which we are in search, the doctrine of *precise amount* will be found laden with insuperable difficulties and objections. For, as by the supposition, the *death* or the *cutting off*, is one, indivisible, and final act, completely exhausting the legal sentence; as the sufferings of our blessed Lord were to satisfy justice; as justice cannot take more than its due; and, as, in point of fact, the elect themselves, notwithstanding the sufferings of Christ, have already borne the *legal* infliction, according to the 2nd supposition, for "*in Adam all die*;" or have *personally* to bear it, according to the first; it will necessarily follow:—First, that the sufferings of Christ were *ineffectual*; they have not exempted his people from the legal infliction. Secondly, that the sufferings of Christ were *unnecessary*; justice being *satisfied* antecedent to them, or independent of them. And thirdly, That the sufferings of Christ were not, in any proper sense, *substitutional*; for, if so, the debt will have been twice paid.

Whether or not our third supposition evolves Lex's sentiment, I will not attempt to determine; but two things appear perfectly plain to me: first, that the doctrine of it is clearly deducible from his own statements; secondly, and what is of more importance, that it perfectly accords with the facts of the case. I conceive that the statements of Lex supply a clear and striking epitome of those solemn facts. As soon as our first parents broke the law of God "*the sentence of that law took effect.*" Nevertheless, the *sentence* was not then exhausted, "*the full execution of it was delayed.*" Man is "*immortal.*" "*The sentence of justice*" which, "*in taking full execution cannot be reversed,*" "*becomes an adjunct to*" man's immortality, and seals him up to sufferings which have no end." This witness is true; but

how can it be made to accord with the theory, that our blessed Lord endured "the precise *legal amount* of punishment which must otherwise have been laid upon the elect?" There is but one point here, out of several which present themselves, that I will insist upon. It is this:—*If in any case the sentence of law be REVERSED, in that same case the precise legal amount of punishment cannot have been borne.* In the case of our blessed Lord the sentence of law was reversed; (see quotation No. 8.) therefore the precise amount of punishment due to his elect was not borne by him.

Since the statements of Lex affirm or admit that the legal punishment is a positive infliction of suffering and pain—that the sentence of justice in taking full execution cannot be reversed; and that the sentence clings to a sinner, as such, during the whole period of his unending existence; I conceive that my "objection" is perfectly applicable to his doctrine also.

Perhaps it may be alleged that I have completely ignored the passages of sacred scripture which Lex adduces in support of his views. (see April, 81.) It is not so. I am familiar with them. To me scriptures of that class speak of a sacrifice of incalculable worth; of an atonement definite and efficacious; of a redemption, real, glorious and complete, by a price unspeakably precious; of a salvation full, free, certain and eternal for an elect world; but of a precise *amount* of punishment, not a whisper. There is not one of them that is *intended* to define the exact *nature* or *extent* of the Saviour's sufferings, but to proclaim the *results* of them. Let us reverence the silence of scripture: there is a meaning in it. There is a mystery hanging over the *modus operandi* of redemption, which, in our present imperfect condition, we cannot penetrate. Truth itself, if pushed to its extreme limits, borders upon error.

Let us not be too anxious to reach the barrier, lest we should unwittingly step over it. God has been pleased to put a limit to his revelations and our knowledge. Why should we wish to tread the domain which infinite wisdom is pleased to occupy by itself alone? And why should we wish to introduce into a "poor christian's" creed, as a test of his orthodoxy, a doctrine, which, even if it be true, requires the finest metaphysical genius to evolve or to understand it; and which is far more likely to puff him up with fancied attainments in knowledge, then to feed his faith with the sincere milk of the word, that he may grow thereby.

I am your's sincerely,

Ringstead

WM. KITCHEN.

LETTER TO A FRIEND.

"In the morning will I direct my prayer unto thee, and will look up,"
Psalm v. 3.

MY DEAR BROTHER,

I fully embrace the sentiment expressed in your communication, "There is no safety without prayer, no happiness apart from Jesus;" and sure I am that soul must be in a very low and wretched condition, who, whilst sinking under the influence of sin's deceptive power, vainly supposes he is rich, and increased in goods, and stands in need of nothing; and yet, alas! many such cases are to be found; indeed, many I have known, with whom I have gone up to the house of God, and upon whose soul was evidently impressed the finger of God, turning them from darkness unto light, and from the power of sin and satan, to serve the living and the true God; these for a season did run well, and by their attachment to the great and distinguishing truths of the everlasting gospel, and their zeal, and activity in the work of faith and labour of love, seemed to warrant us to conclude they would prove to be burning and shining lights, holding

forth the word of life in the midst of a crooked and gainsaying generation ; but, alas ! experience has proved the melancholy fact, how easy it is to go backward in the divine life, to forget our resting place, and prefer for a season cisterns, broken cisterns, which can hold no water. And here I would observe, this unhappy state is not confined to those who have just set out in the divine life, but among them also who have occupied a long standing in the church of the living God, and to whom our youths should be looking to be taught the way of the Lord more perfectly ; but, alas ! how painful to every follower of the Lamb who is longing and crying for the Lord to arise, and to have mercy upon Zion, and cause her desolated places to rejoice, and blossom as the rose ; to witness the withering influence of sin upon the soul of the righteous, whereby his conversation is as unsavoury as the white of an egg. During my own profitless profession of the name of Christ, O how often I have felt, as well as witnessed in others, the baneful effects of a backsliding spirit. I fear not of being charged by you, of legalizing the gospel of the blessed God, when I say, it is no difficulty to discover the moving cause of our coldness, want of spirituality, and devotedness in the cause of Christ ; surely it is as plain as the noon-day sun, when shining forth in all its beauty and glory : the spirit of the world has consumed our energies ; the deceitfulness of sin has carried us down to the land of Egypt, and to the house of bondage ; and ere we have been aware, we have resembled the man that went down from Jerusalem to Jericho, who fell among thieves, that stript, wounded him, and left him half dead. Again I would say, it is no difficulty to ascertain the moving cause of such a spiritual disease, for thus it is written : " O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity."

Return, ye wandering souls return,
And seek his tender breast ;
Call back the memory of the days
When there you found your rest.

" Behold, O Lord, we fly to thee,
Though blushes veil our face ;
Constrained our last retreat to seek,
In thy much injured grace."

My brother, I will not consume more of your time by dwelling upon a disease, which, alas ! is too common among all ; will leave you in your meditation to complete the picture, whilst I would more particularly invite your attention to a close consideration to one of your own sentiments, namely :—" There is no safety without prayer ; no happiness apart from Jesus ;" and here I would observe, spiritual and acceptable prayer is nothing less than the power of God, breathing out of the soul of the sinner, an heart-felt confession of its ignorance, its manifold necessities, its burdens and conflicts, and entire dependence upon sovereign and unmerited mercy, for every blessing for the life which now is as well as for the glory which is yet to be revealed at the coming of the Lord Jesus, with all his saints ; hence, mark the unlimitedness of the promise, " Whatsoever ye shall ask the Father in my name, I will do it." I am aware when the answer of prayer is long delayed, unbelief frequently grows strong, and creates in the mind of the tried saint a feeling of despondency ; so that it appears the blessing sought for, and so much needed, will surely never be his ; but herein is the mercy, the spirit, the holy wrestling and the answer of prayer, is the Lord's, and not the production of creature effort ; hence follows that sweet promise, " I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon him whom they have pierced, and shall mourn, and be in bitterness as one for their firstborn." Surely it is for our own comfort, as well as for the glory of God, ever to keep

in view the source from whence flows all our blessings in this vale of tears, believing there is not a gift his hand bestows, "but cost his heart a groan;" if this sentiment is inwrought in the soul, and carried out in holy communion with our best beloved, it will enable us in all our pleadings, to argue out the case before the throne, being assured, our "God is not a man that he should lie, or the son of man that he should repent. Hath he said it and will he not do it? hath he spoken and shall it not come to pass?" Every thing connected with the purposes of our minds is wavering and uncertain; whilst, blessed be God for the fact, every thing in the government of our heavenly Father is like himself, immutable, eternal, the same yesterday, to-day, and for ever; therefore it is because his compassion fail not, we, the sons of Jacob, are not consumed. Whence then, I would ask, is the cause, that we, who are the children of the Prince of the kings of the earth, go lean from day to day? alas! the cause is plain, we are looking within our own barren hearts for those supplies which can only be found in the personal fulness of the Lord Jesus Christ, who hath said, "Hitherto ye have asked nothing in my name; ask and ye shall receive, and your joy shall be full." O how prone we are to look off the great magazine of covenant mercy, and that in the face of the sweetest promises of the everlasting gospel. Indeed, there is not a want a child of God can groan under, not a trouble that can afflict his body or soul, not a temptation can distress his spirit, not what there is strength, uncreated strength to be found in our precious Jesus, to sustain the saint under every conflict, and to make him more than a conqueror through the blood of the Lamb, and the word of his testimony. Well might the psalmist say, "Whoso is wise and will observe these things, even they shall

understand the loving-kindness of the Lord." My brother, have you not at times been sorely perplexed, when the movement of the Lord's hand in his providence seemed to threaten to swallow up your every comfort and to bring you to an extreme point of destitution? and have you not in such a season of distress said, in the feelings of your mind, "Why is light given to a man whose way is hid and whose judgment is passed over from his God? and have you not in after days been brought to acknowledge, that whilst passing through the ordained path of tribulation, and the many changes which marked your chequered experience, the gracious design of your heavenly Father was to do you good in your latter end, by making you happy in his love, and joyful in his great salvation?"

"Happy the man, whose bliss supreme
Flows from a source on high;
And flows in one perpetual stream,
When earthly springs are dry.

If providence their comforts ahroud,
And dark distresses lower;
Hope points its rainbow on the cloud,
And grace shines through the shower."

My brother, these remarks are made with a view to impress my own, as well as your mind with the fact, that whilst salvation, with all its eternal blessedness, is the effect of God's everlasting love, brought about and completed by the doing and dying of the Lord Jesus Christ, and made manifest in a way of enjoyment by the indwelling of the Holy Spirit in the heart; yet, nevertheless, much of our spiritual comfort and usefulness in the church of God, arises out of nearness of access to a throne of grace, and by walking very closely through the wilderness with our best beloved; hence, that most blessed promise, "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon;" and can it be

otherwise? seeing our heavenly Father delights to see his children happy in his embrace, and will never cease to view them, as objects of his eternal regard; hence the gracious invitation, "Let me hear thy voice, let me see thy countenance, for sweet is thy voice, and thy countenance is comely." But if walking wilfully contrary to his preceptive will, what else can we expect to follow but the loss of the enjoyment of the light of his countenance, and to experience, sooner or later, the bitterness of a backsliding spirit? You will recollect when Peter followed his beloved Master at a distance, denied him with oaths and curses. Thomas, likewise, by his absence from his companions in the faith, lost an interesting interview with the dear Redeemer, after his resurrection from the dead; and sure I am, the like effects must follow, when the soul of the believer is living after the flesh, and not in the spirit; for so it is written, "To be carnally minded is death, but to be spiritually minded is life and peace."

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

My brother, most cordially do I embrace your sentiment,—"No safety without prayer; no happiness apart from Jesus." O what a mercy to have all the powers of the mind sweetly engaged in holy converse with our God and Father, and the personal glories and finished work of the Lord Jesus Christ, the one great subject of our daily meditation and thanksgiving; in this exercise we shall be associated not only with our brethren bearing the heat and burden of the day in the wilderness below, but with those also who have finished their course with

joy, and who are unceasingly employed in singing, "Salvation, and dominion, and glory be unto him which sitteth upon the throne, and to the Lamb for ever. Amen." Yes, I do believe in the communion of saints; and although the happy spirits that surround his throne behold, with a steady and immortal vision, the glories of the Lamb in the midst of the throne, and who unceasingly celebrate his victories over sin, death, and hell; still, even in this distant land, the object of our attachment is the same as theirs, and the source of our sweetest and most abiding joy. Yes, faith is a precious gift,—

"Wide it unveils celestial worlds,
Where deathless pleasures reign;
And bids me seek my portion there,
Nor bids me seek in vain.

"There, there unshaken would I rest
Till this vile body dies,
And there on faith's triumphant wings
At once to glory rise."

Your's affectionately,
Chatham. J. M.

LETTER TO A FRIEND.

My Dear Sister in the Lord Jesus,

I have to thank you for your very kind letter, and also your dear husband for the kind remembrance which he has desired you therein to express, and can assure you that it is only for want of proper time and opportunity that I have delayed till now writing you an answer; and even now it is so late that I feel but ill prepared to hold any lengthened correspondence with you.

Passing over other things, I shall endeavour to come to the subject of your request—"the hope of the christian in death." The remarks I made were entirely extempore, without any previous arrangement, which compels me to draw upon my memory as I may be enabled, to which I shall add what may appear at the present moment adapted to the subject.

First—I would remark, it is indeed one of the most important subjects we can have our minds directed to; inasmuch as there is no discharge in this warfare, and that every one of us, to an individual, must sooner or later be subject to its universal dominion.

Secondly—that this hope in death is peculiar to the christian; that neither nature, nor reason, nor philosophy could ever have suggested it; and that we owe the knowledge of it entirely to divine revelation.

Thirdly—that the ground and foundation of it does not arise from any moral virtue or discipline, of which we may be the subject; but entirely and exclusively upon the person, sufferings, death and resurrection of the Lord Jesus Christ, who hath destroyed death, overturned his dominion, wrested the sceptre from his hands, and taken away his sting, that he no longer can hurt any of God's dear children; but, like a conquered enemy, is made to subservient to the interest of the saint. Death is the penalty of sin; for there had been no death had there been no sin; it forms no constituent part of human nature, but is something beside nature, just as sin is; neither the one or the other renders human nature more or less human. We are often told death is a debt of nature; *the word of God declares*, it is the wages of sin; nevertheless, our wonder-working God has made both sin and death subservient to his highest glory, in the method he has taken to deliver the people of his love and choice therefrom. Jesus is the only name in which and by which we can be saved; and he is the only one in whom it hath pleased the Father all fulness should dwell—of life, grace, truth, goodness, mercy, love, and every good, to enrich his church; and all fulness of power, merit, dominion, authority and wisdom, by which to cope with his enemies and ours. So that while on the one hand he enriches by his worth and goodness,

on the other he rises to take the prey, as the lion of Judah's tribe; to destroy his enemies, and smite them in their very teeth (cheek-bone.) *

Fourthly—that it is the special work of the Holy Spirit to root up all false hopes, to convince of sin, and to lead the poor convinced sinner to the Lord Jesus Christ, and by his holy inspiration to generate this "precious hope," which always hangs upon the person and perfect work of the dear Redeemer. Again, we observe, it occupies the middle place between *faith* and *love*, and that it is inseparably connected with both: faith is as the eye which perceives the promised good; love is the soul earnestly desiring to possess it; and hope is the waiting and expecting grace, which holds the believer to it, as a ship is held by the anchor in a storm. The apostle knew in whom he believed, and therefore when death approached he was not ashamed, nor shall the weakest believer who may have been led by divine goodness to build upon this foundation. Our sense of interest may sometimes be overwhelmed by the waves of soul sorrow, but if our hope has entered within the veil, where Christ our forerunner has already entered, it will outride every storm, nor shall we weigh our anchor until we are called to enter the haven of eternal rest, where hope will be swallowed up in perfect fruition, and all will be smooth, and calm, and serene; where, upon the broad waters of eternal life, our once frail bark, and the more precious freight (the immortal soul) shall abide in uncorruptible purity and happiness; so that all we have desired, and longed for, and waited for here, shall be more than realized there. God is the author of this hope; Christ the foundation of it; the scriptures the warrant; the Holy Spirit the efficient cause; the believer the subject of it; heaven the end; and the beatific vision of the Lamb, the never-failing spring of endless joy to be

realized. A hope like this will elevate the mind above the world, will reconcile us to the troubles of the way, will purify our hearts, and constrain us to every thing that is lovely. It will generate a noble philanthropy : he that entertains a good hope, through grace, of going to heaven, will be desirous of others going also ; so that selfishness is destroyed by it. It gladdened the suffering apostle, that crowns were laid up for others beside himself : "Not for me only, but for all those who love his appearing."

May this good hope be yours and mine through life, in death, and then all shall be well. To the God of hope I commend you, and pray he may cause you to abound in hope, by the power of the Holy Ghost, and remain your very affectionate

Friend and brother,

Stanhope.

R.

LETTER TO A FRIEND.

My Dear Brother in the relation of grace,

There is a peculiar glory in that grace which "reigns through righteousness unto eternal life." The majesty with which it reigns and secures its triumphs in the actual rescue of the blood-ransomed, sweetly arrests the attentions of the heaven-born, and challenges their songs of loudest praise. Every accession made to God's Zion by the gathering home of wanderers is a fresh manifestation of the exceeding riches of saving grace, and also an augmentation of the sacred joys of those who love the prosperity of their adorable Redeemer's kingdom. The sheep of Christ indulged to live on the rich pastures of love revealed, redemption applied, and grace realized, are prepared to hail accessions to their numbers from "the world's wild and barren wastes." To all such they exultingly exclaim, "Come in, ye blessed of the Lord, why stand ye without?" There is no fear, in this case, that numbers will or can make the abounding provision less than what it is ; for the provision is like the provider, the same yesterday, to day,

and for ever. The more companions, therefore, the better. Hence, how cheering the fact, that the good shepherd is gathering in and taking home ; gathering some into his church below, and taking others home to his church above. In both respects how rich the love displayed by our Beloved !

You and I, dear brother, are still this side heaven's pearly gates ; but with a hope, O blessed be God, that they will soon receive a commission to give us entrance into the immediate presence of the blissful Jesus whom we love. Our young friend, and dear sister in Christ, Ann Wells, has the advantage of us ; for her loved Ransomer took her a short time since from us to live with himself for ever in the fruition of his flourishing beauties and delights. Her removal was a loss to us, but a great gain to herself ; and where she now is, she is to be for ever ; she is now present with the Lord, and there she is to be and sing eternally.

As a few particulars respecting our departed sister may be interesting to you, dear brother, I attempt to supply just a few, and may God accompany the same with his blessing.

I need not tell you that our young friend by nature was a depraved sinner, or that while she continued under the dominion of her native propensities that she remained an ignorant sinner ; yet, I may remind you that such was really the case ; and but for the efficacy of sovereign grace, she would unquestionably "have lived and died too in sin." But Jehovah had thoughts of love respecting her, and developed them in her effectual vocation. Previously to which, though profoundly ignorant of the real nature of sin, yet she had natural convictions, which she said, "she felt more or less of from her earliest recollection." Her youthful religious training she received in the Sabbath school connected with the parochial church at ——. Here she was taught to read the word of God—thus far well and good ; but was moreover taught the apostolic character of the church in which she was educated, together with the variety of other apostolic things incorporated in the liturgy, catechism, confirmation, and the like, which she was given to understand were scarcely a wit inferior in their authority to the inspiration of the bible. Her mind at this time being more suscep-

tible of error than truth, very freely received these said to be apostolic things, which were palmed upon her for divine realities. The consequence was, the prayer book was preferred to the bible, the *keepersakes* of Rome in the one, to the precious *jewels* of truth in the other; supplying, my dear brother, another instance of glaring demonstration that *Episcopal* religion, as taught the young in connection with the established church, is more effective in deceiving than in benefiting—in perverting than in illustrating the bible—in favouring than opposing the abominations of antichrist.

The deceptive tendencies inseparable from the character of that education adverted to, had more than a little influence upon the mind of Ann Wells, and enlisted all her prejudices in favour of apostolic successors, the surplice, the catechism, and of the established church, of which the preceding, with some other things of a like kind, form the pompous, therefore imposing appendages. No marvel then that she was warmly attached to the Church of England. Her attachment however was one of ignorance, not of intelligence—the legitimate effect of her religious education, not the consequence of heavenly illumination; therefore her character was that of one emphatically deceived about her own real character as a sinner, and God's way of salvation by grace through Christ alone. With being thus deceived, she was delighted till God graciously undeceived her by the effective operations of the Spirit. About twelve months before God's grace wrought effectually upon her she felt her *natural* convictions to be more pungent than formerly, but she said she knew that they were no more than *natural* convictions, because she then loved sin as much as ever. What distress she then felt appears to have been distress arising from a conviction that she could not sin with impunity. The Lord, however, be praised, that she afterwards knew experimentally about convictions of a higher order, and which issued in her coming to Jesus the Mediator, and to the blood of sprinkling. Under her first *spiritual* awakenings she experienced deep soul distress, and fearing, lest she should be suspected in relating her feelings, of affecting much misery when she felt none, she resolved to keep

a secret what she realized of wretchedness within. In this state she continued for some time, and after going hither and thither, but still in soul trouble, God, in his providence, directed her steps to the Baptist Chapel, Glemsford. She found in my ministry, she said, what precisely described her felt, lost state, but still she could not relish the sovereignty of grace in salvation as set forth by me, and therefore, came to the conclusion not to attend on my ministry. Notwithstanding this resolution, she was, as she affirmed, constrained to come again and again to hear me, till the Lord graciously opened to her view his own method of saving poor sinners, and which she felt at times to be precious and relieving to her own soul. After attending with us for some time, she was baptized, and received into church communion with us. *She was no great talker, but a good walker.* Her conflicts were trying, her tribulations many, her path rough, her spiritual perplexities numerous, but, her life was ornamental, and her death triumphant. Her death illness, which lasted about four months, was, especially the latter part, exceedingly trying; during which period she was chiefly in a dark and perplexed state of soul; would frequently say to me, "I hope I have felt his name precious. I hope I do love him. I can't but think but what he will appear again." To another friend she said, "He (Jesus) has not wholly left me." But the choicest things were reserved for the agonizing moments of dissolution. Her last evening on earth was one of great physical suffering, yet it was the time when her Lord Jesus appeared to her gloriously, and made her triumph amidst all and over all. A few hours before she died, she called her dear mother, and said to her, "Mother, I feel so very bad, my time is very short." Her mother, who is a real lover of Jesus, answered, your time, dear, is short, very short; can you now say, "Come Lord Jesus, come quickly?" "No," was dying Ann's reply; but she had not long replied in the negative to her dear mother's enquiry, and Jesus was so powerfully and manifestatively with her soul, that she exultingly exclaimed, "I can say now, dear mother, 'Come, Lord Jesus, come quickly.'" Her agony of frame was now exceeded by

the joys of her soul, and these filled her with such energy, as surprised all who beheld her. She expressed great love to her christian friends, mentioning me by name, said, she should like to see me once more, for my labours had been blessed to her soul—that *they* had.

She now realized the blessedness of the truth which she had formerly, under much darkness, given utterance to, viz. "that she could not believe that she took up religion herself, for of herself she hated all spiritual religion." The last hour or two her bodily sufferings, were such as to surpass expression; yet so blessed did she feel in her soul, that she exulted in the assurance all would soon, very soon issue in the cloudless vision of the Lamb enthroned in highest glory. The distinguishing truths which she had been brought to believe, to feel and exemplify in life, filled her in death "with joy unspeakable and full of glory." It may indeed be said respecting her death, that it was a death clothed with the encircling forms of life from her risen Lord. To a Mrs. C. she said, "the sufferings of my poor body make it hard work, but all will soon be over—will soon be over." The affectionate solicitude which she evinced for her parents, the tender and appropriate advice which she gave to her brothers and sisters, when taking her final leave of them, afforded evidence impressive that she was dying under the mighty influences of grace, and dying to live for ever with Jesus in heaven, then and there to enjoy the consummation of those desires which throbbed in her heart when once she anxiously enquired,—

"Whither, ah! whither shall I go?
A wretched wanderer from the Lord."

This wanderer, as she had felt and confessed herself to be, was now dying—now going to heaven! Indeed, death was upon her—the ministering angels were come—the chariot was being waiting—the commission was given—and our dear young friend stepped into the waiting chariot, and rode triumphantly to heaven, on December 19th, 1848, aged twenty-five years. Hallelujah!

Such, my dear brother, was the death of Ann Wells, of Cavendish; and sure I am that your soul will send up a great hallelujah to Zion's God on her behalf. While she was in the wilderness she valued your prayers, and you do not want to be afraid of offending her by your loudest songs of praises to her Beloved, for taking her out of the wilderness, and calling her to her rich inheritance of love, life, glory, purity, blessedness and song. O how wonderfully is she now *shining*—how blessedly is she now *feeling*—how transportingly is she now *adoring*—how melodiously is she now *singing*; her songs, like her joys, "will run an eternal round!"

Perhaps when our eternal lover take us to those wonderful climes, he will present us with harps having some additional strings, that we may therewith answerably acknowledge our immense debtorship.

I am, dear brother,

Your sincere pastor,

ROBERT BARNES.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

It is safer for a man to go on doubting and fearing all the way to heaven, than proceed presumptuously in an assurance which God has never given.

JAMES WELLS.

nothing. The Father is made a *would be* Father, Christ a *would be* Christ, and the Holy Spirit a *would be* Holy Spirit. The sin of this is terrible.

IBID.

Deny God's sovereign, eternal election, and what is the Trinity? Just

Our turning away from transgression is the sure consequence of the Lord's

turning away transgression from us ;
and by turning away our sins from us,
he enables us to turn from our sins.

JAMES WELLS.

Qualification for heaven consists in
our mind being one with God's mind ;
for if we differ from him we are not
fit to live with him.

IBID.

God never leaves his people to shift
for themselves ; were he to do so, we,
who know anything of ourselves, are
sure that we should soon make an end
of our hopes, and never see his face
with joy in a better world.

LEWIS.

The faithfulness of God is secured
by the covenant of God, and as the cove-
nant of God cannot be violated or
broken, so the faithfulness of God can
never fail.

IBID.

If salvation depended on creature
faithfulness, as well give it all up at
once in despair ; but when we see that
our standing is alone in Christ, and
that he supports us by his almighty
energy, we have hope.

IBID.

Real religion consists in communi-
cations from the throne of grace to the
soul, and from the soul to the throne
of grace. We have just as much reli-
gion as we have of these communica-
tions, and no more.

JOS. IRONS.

A conditional salvation is the laugh-
ing-stock of devils ; if but one condi-
tion in salvation, there would be no
ground of hope for a poor sinner.

IBID.

Nothing is known, felt or enjoyed in
the vital matters of spiritual religion,
apart from the direct operation of God
the Spirit upon the soul.

IBID.

The sweetest seasons this side heaven,
are, when the soul sinks as into no-
thing, before the face of God, and is
absorbed in the sight of Christ, and
the love of the Spirit : when we feel
the presence of Deity, and silently
wait on him, at the foot of the cross,
with weeping eyes, melting affections
and bleeding hearts.

TOPLADY.

The first and grand blessing which
a gracious God bestows upon a humbled
rebel, is pardon of sin. Pardon, not of
small sins only, but of the most aggra-
vated, the most horrid, the most
enormous. Be they flaming as scarlet ;
be they foul as the dunghill ; be they
black as hell itself ; yet, they shall be
as the spotless snow—they shall be as
though they had never been. Pardon,
not of a few, but of all sins. Be they
numerous as the stars of heaven ;
numerous as the hairs of our head ;
numerous as the sands upon the sea
shore ; the blood of Jesus Christ
cleanseth from them all.

HERVEY.

A state of sin, and a state of faith,
are directly opposite. Where sin reigns,
unbelief is at the root : and where
sin's dominion is broken, Christ dwells
in the heart by faith : nevertheless,
sin may reign where there is a very fine
outside ; and grace may reign where
there is much corruption ; yea, many
out-breakings of it.

SIR RICHARD HILL.

Faith and a good conscience, are our
best helps and friends ; because faith
carries us unto Christ, who is our best
help. Faith pitches upon Christ ; and
a good conscience feasts us in the favor
of God. Faith alone is an help, but
faith is our help because it is *not alone*.
Grace left alone would be our strength,
but little more than nature is, and our
spirit little more than the flesh ; and
therefore, our comforts are not to be
resolved in this, that we have grace in
our hearts, but into this, that *we* and
our *graces* are in the *hands of Christ*.
Faith can live nowhere but upon
Christ. We are helped by the grace
within us, but the grace within us is
not our help.

CARY

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

SUPPLEMENT, 1849.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay.

INHERENT INNOCENCE & IMPUTED RIGHTEOUSNESS
CONTRASTED AND COMPARED.

During that period in the early history of mankind, when the primeval condition of our first parents was untouched by the effects of the curse which ensued upon their apostacy from God, there was exhibited to view, in a selected spot, the remarkable spectacle of perfect natural beauty and spotless innocence of character combined in one individual, in the person of Eve, the mother of us all. She was surrounded by scenes and objects formed to minister delight to all her senses, and to fill her with adoring gratitude towards her Maker, while in her own person she reflected his power, his wisdom, his goodness, and his love. But while she drank in the sights and sounds of the "garden of the Lord," she did not place her highest happiness in *them*, but in him, whose goodness they commended and illustrated. She *viewed* every object as a token of divine beneficence, and *felt* every object as an incentive to grateful adoration and affectionate obedience. In addition to these material manifestations of the divine goodness, she doubtless enjoyed immediate intercourse with God, in the person of him who "walked in the garden," and held fellowship with the Supreme, through that anciently appointed medium which had even then been set up. Nor is it unreasonable to suppose that had she continued in her original rectitude and purity, she would have beheld continually fresh displays of the divine perfections in external manifestations, and would have increased in the knowledge and love of God.

Proceeding downwards in the stream of time, passing by the many

generations of her descendants which have successively occupied the earth, we come, after the lapse of upwards of four thousand years, to a scene which took place at a certain spot, in connection with an individual whose character and condition exhibited in all respects a surprising contrast to those which we have just delineated. It was during that period, when the Lord of life and glory was made flesh tabernacled among us, and not far from the scene of his subsequent sufferings, that a "woman, who was a sinner," came to him, and exhibited by her actions such depth of penitence, tenderness, and affection, as to occasion the declaration of the Saviour, that her name and conduct should never cease to be mentioned wherever his own name and character should be proclaimed. It was the honour of Eve not to need a Saviour ; but it was *her* privilege to have found one ; and in all those oriental modes by which veneration, gratitude, and affection are shown, she evinced her sense of his preciousness and worth. With her tears she washed his feet, with her hair she wiped them, and then with costly ointment anointed them ; and all because, having been forgiven much, she loved much. She had been a notorious sinner, she was now a believing saint ; she had been a shameless profligate, she was now a weeping penitent ; she had been a guilty and depraved transgressor, she was now a pardoned and sanctified believer.

Now the object we have in view, in thus bringing the character and situation of these two individuals into contrast, is to exhibit the superiority of the position of the one over the other ; and to deduce therefrom a few arguments to shew the higher blessings connected with a standing in the second Adam, which the penitent believer in Christ possesses, above those which would have resulted from a standing in the first Adam, had he never sinned. The chief points of contrast and superiority appear to be the following.

1st. *Our standing in Adam was conditional and mutable ; that in Christ is unconditional and sure.* The constitution of the covenant of works, under which Adam was placed, was such, that its blessings might or might not be enjoyed, being suspended simply and solely upon his obedience to its requirements ; and he being necessarily mutable and defectible, even at his best estate, the *conditionality* of the covenant rendered him liable to forfeit his interest in its promised good. The blessings it promised were not uncertain because it was a conditional covenant, but because he was a mutable being ; for the covenant of *grace* was conditional to Christ, but as he was not mutable, its blessings are sure to him and all his seed. It is the privilege of the people of God, to possess an interest in a

covenant which is unconditional, immutable, and everlasting. Its "sure mercies" are theirs without condition, without diminution and without end, which could never be said of the blessings possessed by our first parent.

2nd. Adam was *defectible*, and continually liable to fall, and to involve his posterity in ruin; but in Christ we are *secured* from possibility of perdition, and shall at last be secured from possibility of sinning. We are safer even in our present imperfect state, than Adam was in all his innocence. He was put in possession of natural ability to stand, but with no promise of supernatural aid to keep him from falling. The reverse is our case: we have no natural power, but have the promise of supernatural help, which can never fail or deceive us. We stand by grace, Rom. v. 2, and "are kept by the power of God, through faith, unto a final and complete salvation," 1 Pet. i. 5. Thus, though our state is not at present so fair and happy as Adam's, it is more permanent, and will be far more blessed, by so much the more as the "Lord from heaven" excels the lord of Eden, in greatness of dignity, and superiority of possessions.

3rd. Adam's life was *hid in himself*, and he had neither a stock of grace to prevent his losing it, nor a promise that he should keep it. But "*our life is hid with Christ in God*," Col. iii. 3. It is in him secured, while it is to us derived, and by us enjoyed. Adam's stock was given out to him at once, and retained in his own person; but it is our high privilege to receive from the fulness of Christ grace upon grace, as our exigencies require; and the fountain is not diminished, though the streams are perpetually flowing.

4th. Adam was blessed with *earthly blessings* in earthly places, and had this world for his portion; believers in Christ are blessed with spiritual blessings in heavenly places in him, and have God himself for a portion, and the glory and bliss of the heavenly world for their inheritance. Not but that they enjoy many good things in this present evil world; but these they inherit by permission, not by right; by providence, not by promise. Their joint heirship with Christ relates to higher privileges, nobler advantages, and superior enjoyments than this world can afford, and therefore it is that they must leave this world, to be put in possession of them.

5th. Adam worshipped God as his creator and benefactor, through Christ as his medium; it is our privilege to worship God as our reconciled father, through Christ as our reconciling mediator. We have more complete and glorious news of God, though fallen creatures, than were opened to Adam when he was our unfallen head. Sin, which was the cause of our misery, was the occasion of

God's mercy. We owe nothing of our superior condition to sin, but to that combined wisdom, love and power, by which that accursed thing is made the occasion of displaying the glories of the grace of God, in delivering us from its guilt and power. As sinners we have cause for shame and sorrow ; as saved sinners we have cause for wonder, love, and praise.

6th. Various other advantages might be added, such as our new and increased obligation to love, gratitude and obedience, above those which were laid upon Eden's sinless inhabitants, and the deep and impressive conviction given of our entire frailty and dependance as creatures, and the wonderful and striking display given of the power of God, in taking up his broken law and making it honourable, after Adam had dishonoured it by his disobedience. But the above remarks will perhaps suffice to suggest further ideas to the reader, to his edification and comfort.

London.

G. P.

Exposition.

**"HE TASTED DEATH FOR
EVERY MAN,"** Heb. ii. 9.

Death is at all times a solemn visitor. He is represented with a scythe, indicative of his separating influence. How he cuts asunder, how he severs friendships, relationships, and ties of every kind. He tears off, very often, with a very rude hand, the robe with which the soul is clothed: the body returns to the dust, and the spirit to God who gave it. It is said that Plato (who was distinguished with the appellation of the Athenian Bee, in consequence of the sweetness of his expressions) represented the body as the garment or covering of the soul. So Paul, who always improves upon every thing upon which he dwells, likens death to being unclothed, see 2 Cor. v. 1—4, where the subject is treated

with great beauty. Death strikes down the tent, removes the pins, stakes and cords, and bids the christian to go forward ; to travel upward, homeward, and to God. But not so the ungodly ; with them, death is the king of terrors ; so called by his sway ; they have no pleasure in his coming—we delight in anticipating that when the earthly career is ended a heavenly one is to begin ; the dissolution of the tabernacle with them is the destruction of all hopes.

Death does often make men serious for a time, and often makes men bend the knee of the outward man, as in the late calamity ; but how many have bowed the heart before a rein-trying Jehovah, when desolation walketh abroad—when destruction wasteth at noonday—when pestilence walketh in darkness. When death follows death from morn to eve,

it becomes men, in such an awful visitation, in such a day of sore adversity, to consider. Death has lately swept off not its few, but its thousands; not an isolated one, two, or three, but its tens of thousands, with an energy not to be controlled; and that we, reader and writer, are spared, can only be attributed to God's sovereign mercy. While then such sovereignty is evinced, and we are still spared to see God's goodness in the land of the living, our hearts ought to unceasingly ascend to him in thanksgiving; to him who hath delivered us from destruction: it is seemly that man should praise, and more especially so, that God's saints should sacrifice the sacrifice of thanksgiving.

To taste death, means to die, and the expression occurs in Matt. xvi. 28. Death is represented as an angel, with a cup of poison, which he gives to men; and it is supposed that the expression to taste death has arisen from this representation. Our Lord drank of a bitter cup; he drank the poison which would have fallen to us, but he did not taste death for every son and daughter of Adam. The bible denies, and experience denies it. God's arm of sovereignty precedes the sacrifice of the Redeemer, and where the one is not, there the virtues of the other will not be found. The cup in scripture is often used for what it contains, as our Lord prayed in the sorrowful garden of Gethsemane, "Let this cup pass from me;" meaning, if consistent with the divine arrangements, let the sufferings pass; but it was not consistent, and we hear our blessed Lord afterwards say to Peter, "Put up thy sword into the

sheath, the cup which my Father hath given me, shall I not drink it?" John xviii. 11. An all-important question, and one evincing that there was design in all that was done. Sovereignty marks God's footsteps in every thing; God shews it in all his dealings to every man, personally, individually, and to us as a nation. He does as he pleases among the inhabitants of earth and armies of heaven.

Christ tasted death for every man in whose heart the irresistible energy of the Holy Spirit works. He works not in vain; for who can resist God? As God breathed the breath of human life in Adam, and the lifeless clay burst into action and thought, so, when God the Spirit breathes into the soul, the breath of spiritual life is seen at once, in its exercises, trials, life, action and thought, John xx. 22. God the Holy Ghost is spoken of as *falling* upon man, and as being *poured* out, Acts x. 44, 45; his influence is *power* from on high, Luke xxiv. 49; his power is irresistible, it rules where it rests, and where it rests it reigns; it is likened in holy writ to the uncontrollable impetuosity of wind; it bears along as a ship before the wind is borne along, 2 Pet. 21; Acts xxvii. 15, 17. How, then, if such be the positive declarations of holy writ, can any, by their opposition, thwart God's power? The passion and propitiation are only known by the power of the Holy Spirit; and if the former include the whole of Adam's race, the latter will reveal the same by an influence not to be resisted, and with a sweetness not to be rejected.

To take the scriptures always literally as they are expressed is

to wrest them from their true meaning. In common parlance we often say, "every one says so;" we do not thereby mean every living being. "I have refrained my feet from *every* evil way, that I might keep thy word," Psalm cxix. 101. Did the Psalmist do so? So in Luke iv. 37, the fame of our adorable Lord is said to have gone out into *every* place of the country round about: this, no doubt, was not so literally. No doubt the fame of Jesus at that time was not so extensive as at a later period, or at the subsequent period of the crucifixion. So Paul says, "For this cause have I sent you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach *everywhere* in *every* church," 1 Cor. iv. 17. Did he preach everywhere? Again, he says, "Salute *every* saint in Christ Jesus," Phil. iv. 21. Were all God's saints in Philippi? Again, "Submit yourselves to *every* ordinance of man," &c. 1 Peter ii. 13. Is it meant that every ordinance, however unjust, is to be yielded to? Were our rulers to direct that every volume of God's word should be burnt, would it be right to do so? There is also one very important portion where the word *every* occurs, shewing clearly that the extensive sense often contended for is not consistent with the whole scope and context, Matt. xxvi 22,

our Lord said, "Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began *every* one of them to say unto the Lord, is it I?" Was Judas exceeding sorrowful at that time? Did he then ask the Lord, "Is it I?" certainly not, for in verse 25 he put the question and received that answer, after which, satan entered Judas's heart with full power. John xiii. 27.

There are some people who see all that is in favour of their own peculiar ideas, and will not see anything against, and if gently reminded of portions militating against their view, they affect a retreat, by stating they are not bound to reconcile the scriptures as one beautiful whole; and he who searches it prayerfully, will be the last to make it even appear to be inconsistent; his object will be to make things agree, knowing that though the penmen were many, the master mind directing the whole is one Spirit; the finger that wrote the ten commandments is the same that inspired the seraphic Isaiah; the Spirit who infused so much devotional fervour in David, is the same that fired Paul the apostle. There is but one faith, being but one Spirit; and there should be but one desire of all to explain the one revelation. Amen.

Camden Town.

E. W. L.

Correspondence.

AN ORIGINAL LETTER

By the late Mr. John Stevens.

August 20th, 1844.

My Ransomed Sister,

Your times are in the Lord's hand,

nor will he forget to proportion your strength to your heavy trials. He has helped hitherto without at all diminishing his ability, or exhausting the treasury of his grace. The wells of salvation have an infinite spring at

their bottom; they can never be drawn empty. The sun shines as brightly *now*, after having given light to our system for thousands of years, as it did when first formed. If this be true of the creatures of God's power, how much more shall it be true of their Creator? and true of the Lord Jesus as the head of the new creation. To illustrate his undiminishable excellencies, the permanent displays of his works are pointed out to our serious attention, still—

"Nature to make his beauties known,
Must mingle colours not her own."

The account you give of your infirmity, and the measures you adopt for your assistance under it, are very satisfactory. Your wish to use the Lord's bounties with prudence, redounds to your credit, and I trust you will find reason to affirm, that the Lord is faithful to his word, and merciful to his afflicted.

Your hope is extensive when you say, "I hope for grace to honour him by a patient endurance of his will in all things." This hope can never prove vain, nor unsuccessful; and we count them happy who endure, James v. 11. This cannot mean merely to undergo or suffer afflictive dispensations, for the wicked are called to endure many calamities, who yet are so far from being blessed that they are under the curse of the law. It must, therefore, refer to the object and manner of their suffering; they must suffer as christians in faith, hope, love and patience, and all according to the will of God, 1 Peter iv., 9.

To endure, includes a patient waiting for promised blessings, Heb. vi. 15. All believers are to act as promise holders; and to present God's bills to be cashed. The Lord has given you the root of the matter, and your long trial has not moved you from the altar of God. Sanctified sorrows are instrumental Saviours. The true saint is inseparable from Christ, Rom. viii. 35

—39. The christian's cross renders his crown the more desired. What constitutes a happy or blessed man, and what accompanies him, as such, are different things. The *right* endurance of trials is what marks a man as blessed, James i. 2—4, 12. It is the proof and development of real character; is the improvement of the sufferer, and the instruction of others.

Suffering saints may yet be happy saints. Let us rather be afraid of crimes than of crosses. The way to heaven lies through much tribulation. The best of men have often met with the worst of treatment. The strongest saints are called to carry the heaviest burdens. The more honest towards God they are, the more irksome to men too frequently they are apt to prove.

I am glad you find our Father's oracles, and his mercy seat, mediums of help and comfort. Try them to the end, they will never fail.

I remain as I have been for some time; feeling often great weakness, but am kept at my serious post at present. I have lost another of my old and faithful friends, in the death of Mr. Clarke, of Peckham; but he has gained, so that I must be silent, and hope to follow in the same joyful hope in which he was favoured to end his course.

Accept the love of your affectionate pastor,
JOHN STEVENS.
To Miss Cotton.

AN ENCOURAGING EPISTLE.
To the Editors of the Gospel Herald.
DEAR SIRS,

Is not the present the proper season for an appeal to the churches, for a renewed effort to extend your circulation? It so appears to me, and further that such an appeal would not be in vain. Then why not appeal?

There are many monthlies, many which the professing world feel sufficient interest in to support by every possible

means. But the *Gospel Herald* has few attractions for the worldling—too little bowing to the *spirit of the age* to suit such “lovers of pleasure more than lovers of God.” To the christian it is always acceptable: a basket of bread from the Master’s store, to the scattered labourers of Zion; a pot of honey for sweetness; a posey from the garden of scripture truth; a stream from the river of life, to cheer and refresh the parched soul; so it has been to me, and, I doubt not, to thousands beside.

Then, surely, dear sirs, you have earnest friends among the gospel churches, anxious for the spread and maintenance of truth. If but one or two in each church where that truth is held would be earnest in the matter, it would be done. Other magazines, useful in many respects, but giving uncertain sounds, are taking the place of our own. Is it not so? Then appeal to the churches, that they receive no other doctrine; it might clearly be proved to deserve our united and earnest support.

Is it not an able advocate of the doctrines of grace? each distinctly, and the whole centring in Christ, who is **THE TRUTH**, and the Head of all things to the church? The doctrine of a trinity in unity, engaged for the salvation of the election of grace, by the mediation, perfect righteousness, and complete atonement of the Son of God, through the operation of God the Holy Ghost, in renewing, sanctifying grace, to be presented to Christ a glorious church, without spot or wrinkle, or any such thing; and this to the utter exclusion of human merit, and to the proclamation of salvation suitable to the lost estate of man, under the curse of a broken law. Oh, glorious SALVATION! Oh, honoured *Herald*! Go forth yet again, and loud proclaim the *love, blood and power* of Jehovah of hosts. Again, the Herald is the organ of no party. There should be no party voices in the church of God. Let the truth be stated from a conscientious belief of it, and those who love it would adhere, those who hate it will fall away.

Christ and his cross be all our theme. You have not, dear sirs, set up a standard of gospel experience, but of gospel truth; that must triumph when half that is called christian experience shall die with the creature.

Your Herald has a commission wide

as the world; it has a message to the ends of the earth, and the faithful intelligence of Zion. As it is but *the voice*, may the great Prophet speak words of life and spirit to editors, contributors, and readers, and that the latter may be increased ten-fold is the earnest prayer of,

Your’s in Christ,
Blackmore. **WILLIAM.**

LETTER TO A FRIEND.

My Dear Brother,

I hinted in my last that at some future time I should trouble you with a few more remarks on some things contained in yours, I now take up my pen to fulfil my promise. The subject of the present letter must be christian experience; the reason for my taking that up is, because you appear to me to have very mistaken ideas upon it. You appear to think that those dark, vile matters of which such loud complaints are made, form a part of christian experience, and it would appear a principal part; for you speak of Mr..... in no very measured terms of contempt, because, as you say, his ministrations are destitute of savour; and to illustrate this, you add, I never heard him dive into those dismal deeps where the Lord’s dear family are often thrown by sin and satan, and lie mourning under bondage, guilt, and corruption; for such he brings no cordial, and, indeed, I doubt whether he be himself acquainted with deep christian experience. Now, perhaps my brother will feel his doubts quite as strong about me; be it so, I shall, notwithstanding, speak my mind fearlessly, though affectionately: I believe, then, that these things are not christian experience at all, and that not only do they form no part of christian experience, but they are just the things that oppose, injure, and hinder it; and to me it appears that both reason and scripture will bear me out in my belief. Nay, say you, that cannot be; for none but God’s family know these things feelingly, and all his family do, more or less, feel them,—does not that prove them to be christian experience? Does not common sense tell us that what a christian feels, and none but christians feel, must be so? Ah! my brother, common sense might

speak correctly enough for ought I know, if not veiled by ignorance, or swayed by a perverted judgment; but pause one moment, and turn aside with me:—Here are two men, one lies there a lifeless corpse, he is stretched out cold and motionless, a malignant disease hath prostrated him, death now hath full dominion over him; yet he is quite unconscious of his condition; disease hath slain him, corruption, loathsome corruption, covers him. We turn from the spectacle with horror, exclaiming, what an awful disease! Let us visit yonder apartment; there, stretched on his couch, lies another man, the same malady hath attacked him, violent was the shock, for a time reason was dethroned, his friends gave him up for lost, they wept over him as dead, he lay alike unconscious of his position and of his complaint; a kind physician steps in—feels his pulse—administers a cordial—and by his skilful and timely aid, animation is restored, and consciousness returns; but violent pains prevent his repose, and ulcers break out over his frame, proving offensive as well as painful to the sufferer; the physician assures him that if his prescriptions are faithfully adhered to, he may yet enjoy long life, though the effects of the disease may be felt through it. Now, what should you think of the man who should step in and say to the sufferer, “You should not think of ease—you should not seek to heal these ulcers.” Why not? because they are the signs of life, you cannot prove that you live unless you feel pain, and carry about with you some loathsome test for your sensibility; your neighbour neither feels his pain nor loaths his disease, he is dead; and what would you be better than a dead man, but for these pains and sores? would not even common sense dictate the immediate expulsion of such a visitor? would she not at once tell you that such council only tended to render life miserable? And what is christian experience but christian life? To be a christian is to be new born; why, then, should we confound the corrupt workings of satan with the new creation of Jehovah, as if the Holy Spirit and the infernal spirit were in league? I know that God’s family have many and sore evils to contend with, but that very consideration should make us more careful not to confound things that dif-

fer. Christian experience is christian principle in act and exercise; or, in other words, it is the production of the sacred Spirit’s work upon the heart and understanding, whatsoever springs from his influence and teaching is christian experience. We may feel much from time to time opposed to all this; but as such feelings are produced by a different agent, we cannot consistently call them by the same name; and if we do so, they will ever be different in their nature; whatsoever comes from satan is no more a part of christian experience than sin is a part of human nature. Such is our lapsed state here, that sin runs through all our veins, mingles with every drop of our blood, and spreads its poison through all the powers of the soul, so that no human sagacity nor human might can separate it from our nature; nevertheless, sin is not a constituent of human nature, but what, for want of a better word, I call an accident. God made man innocent; satan made him a sinner. To admit that Jehovah created man sinful is to make him the author of his crime, as well as his being, and this is to undeify him; no, man, when from the forming hand of Jehovah he dropped, had his nature perfect without stain, and brightly reflected his Maker’s glory. Now, the christian is God’s workmanship, his work here, as in the other point, bears his impress; and to suppose our vileness, unbelief, or slavish fear are christian experience, is, in fact, to charge them on him. “We,” says the apostle, “are created in righteousness and true holiness.” Can this call into existence or exercise unholy principles or sordid lusts? I know you do not think so, but your beloved system involves this. Christ, you will remember, was a perfect human being, though God over all; he took on him human nature fully and perfectly as it existed before the fall; it is true, indeed, that he condescended to feel all the frailties and weakness of our fallen state, as well as to bear the crime and curse of his people; yet no sin ever had place in his heart, no guile ever sat on his lips, he was from first to last without fault, holy, harmless, undefiled, and separate from sinners. Satan, indeed, grieved him by what he presented to his eye, and whispered in his ear; but hell itself could find no avenue through which to convey evil to his heart.

Now, what is christianity? It is Christ formed in you. And can this be identified with these brats of satan? does not reason shrink from the suggestion? Yet if no identification be allowed, christian experience is one thing, and the working of our carnal passions is another, and a very different thing; but let us see what divine truth teaches us on the subject; for whatsoever may be our feelings, or whatsoever men may teach, this judge must end the strife. I have already said that christian experience is the sacred Spirit's production, the life of christianity living and acting within, and truth divine gives ample displays of what this is. The great apostle says, "If any man be in Christ he is a new creature. Old things are passed away, behold, all things are become new." Not that old tempers are annihilated, nor corrupt principles uprooted, but they are dethroned, and in some measure subjugated; the sacred Spirit has taken possession of the throne of the heart, drawing out the desires and affections after holiness, as well as happiness, and so far cementing the heart to Christ, his work, his word, and his ways, that henceforth nothing else can satisfy; new objects now stock the attention, new charms fire the affections, a new world opens to view, and a new impulse is given to the soul, under which it disclaims all other authority, and with cheerfulness surrenders up heart and life to Jesus; the old tyrannizing powers may offer much opposition, and satan, by working upon old principles, may sorely gall him; but old powers are dethroned, a new sovereign is exalted, and in spite of all opposing powers, the soul flies for shelter to its refuge, finds help ready at hand; and if not full of joy, it proves the verity of the assurance, "As thy day, so shall thy strength be." In all this we see christian experience.

Again, Paul, when writing to the Galatians, teaches them how to judge of God's work in opposition to the works of the flesh; having enumerated the latter, he says, "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Here is christian experience, and christian practice too; nothing, however, of either gloom or filth here seems to have a place; and so

far was the apostle from supposing that gloom and bondage belonged to religion, that he exhorted earnestly to cheerfulness under all circumstances: "Rejoice in the Lord always, and again I say rejoice." We might gather much from Paul on this point, but the limits of a letter forbid enlargement; besides I want to direct your attention for one moment to a few expressions from the lips of Paul's Master. When Jesus was about to ascend to his mediatorial throne, he promised to send down the Holy Ghost to be with and to guide them home; what name did he give him? According to some he might have sent a tormenter, but he promised him as a Comforter; moreover, he informs them how he should do it; "he shall take of the things that are mine, and shall reveal them unto you;" but if the Spirit be a Comforter, if it be his province to glorify Christ by revealing his person and fulness, christian experience must differ widely from that gloomy, confused and corrupt thing, which you call by that name, and real christian experience must be sadly hindered by indulging such low notions about it.

My limits forbid enlargement. Let me entreat my brother to peruse carefully and prayerfully the sacred scriptures, and not allow himself to be carried away by feeling. We may have, and must have to contend with the power of sin and satan; nevertheless, religion so far from causing gloom and doubt, is the only thing that can raise us above it. You will remember that I am not attempting to deny the struggles of sin and grace in the believer; no, every child of God must feel them; but I do deny that opposition to grace is christianity; and if not, it is no part of christian experience, however painfully it may be felt, it is satan working in opposition to our best interest; sure, then, it is our privilege and duty to look up, and dependant on the promised aid of the Spirit divine, to try to set our affections on things above; do not be startled at these last expressions, I hope, if spared, to address one more short epistle to you, to prove, if not to your satisfaction, that they are consistent with divine truth, and with divine teaching. In the mean time, I remain, as ever, your affectionate well wisher and brother in Christ,

J. NORRIS.

MEDITATIONS BY THE SEA SIDE.

South Cliff, Scarborough.

MY DEAR FRIEND.

Having a leisure hour I have walked out this afternoon to enjoy the surrounding objects, and my own meditations thereon.

I have set me down to rest upon a high cliff; at my feet is a lovely green carpet, cool and refreshing; the sands are beautifully smooth and even—numbers of persons passing and repassing upon them. The castle on my left hand is a most commanding object, built upon a high cliff which juts out into the sea; it stands in majestic grandeur, yet it is but a ruin; what must have been its noble appearance in days gone by? It is now going to decay, it will soon share the fate of all earthly things, and the place where it stands shall know it again no more.

Since I sat down I have been reading the 14th chap. of John, and found pleasure in the thought that it is not the language of man, but of the mighty God who made heaven and earth, the sea and the dry land. The chapter begins with, "Let not your heart be troubled," and ends with, "My peace I leave with you." What a comprehensive word is that—my peace! and where shall we find it? not in pursuing the pleasures of this life, we find trouble there, but in him who is the light and life of his church we enjoy the peace which passeth understanding.

As I sit I hear the distant murmurs of the sea washing the shore, which gives a turn to my meditations. 'Tis but a murmur, yet it is not at peace! Fit emblem this of the state of the unconverted sinner. "The wicked are like the troubled sea, never at rest." "There is no peace, saith my God, to the wicked." But on this I forbear; surrounded with every thing to please the eye and charm the mind, I will turn from them, and for a few moments consider the happy state of those "whose peace shall flow as a river," who, although called to pass through seas of tribulation, shall come off at last "more than conquerors through him that loved them." They have a portion of peace in this life, for "they which believe do enter into rest;" they are encouraged to cast their every care

upon the omnipotent Jehovah, for he careth for them, and in all their distresses he is Jehovah-Jireh, to provide for them, to supply all their need out of his fulness. There is no lack to them that fear him; so they have every thing to inspire hope, to increase love; in fact, they have *all things* and abound.

The apostle seemed lost in the contemplation, and could only say they have "*all things*:"—"For all things are yours" For will not God, who freely gave us Christ, with him also freely give us all things? yes dear friend, he will. The children of God are not a forsaken—not a forgotten people. He will remember his covenant which is an everlasting covenant, ordered in all things and sure; and after the storms and tempests which must beat upon them, (for it is a rough voyage) they shall land safely, and enter with joy into their long desired haven. Then will the afflictions of the way which have seemed long appear but "*as a moment*;" every energy of the soul will be employed, the tongue set at liberty to sing, and the never ending theme will be—"Unto him that hath loved us and washed us from our sins in his own blood, be glory for ever and ever. Amen."

"Oh that I could now adore him,

Like the heavenly host above;

Who for ever bow before him,

And unceasing sing his love.

Happy songsters!

When shall I your chorus join?"

I trust it will be yours, my dear friend, after the fleeting moments of your life are spent, and mine also, to cross the river of death without fear or distress; feeling as Hopeful did "*The bottom is good*," the foundation firm, may we bid farewell to earth without a wish to linger, desiring to depart and be with Christ which is far better.

"And strong in faith, in hope and love,
Plunge through the stream, to rise above."

But I must return, having yet to do with earth and its varied concerns; I may not again wander beside this waste of waters: may the presence of the Lord return with me, and rest with you, prays yours in our one Lord,

C. M.

A CASE OF PERPLEXITY.

To the Editor of the Gospel Herald.

DEAR SIR,

I am at a loss to conceive how your correspondent, W. Kitchen, can make his interpretation of the phrase, "re-

conciled God," agree with the following and several other portions of the word of God:—Matt. iii. 6; James i. 17; Heb. xiii. 8; Jer. xxxi. 3.

Desirous of being established in the truth as it is in Jesus, I am yours truly,

A RECONCILED SINNER.

Obituary.

MR. WILLIAM PULSFORD

Was born at Parlock Weir, a small village in Somersetshire, of respectable parents, and was bereft of his father (who was drowned) when he was only eleven months old. His mother lost her property by the sinking of a ship, worth about £1500, within a year afterwards. Being left with two sons, our friend had not those advantages, which many possess, to help him forward in life. At about twelve years of age he was an apprentice to a carpenter at Alcombe, in the same county, where he conducted himself very well, and was much respected. Some time after, the good providence of God led him to London: though a stranger there, he got work almost immediately, and by some means was induced to attend the Lock Chapel, Grosvenor Place, under Mr. Fry; the Lord was pleased to bless the word to his conviction of sin; some allusion was made to the pride of man; his being vain of a blue coat and bright buttons, young Pulsford returned home, and though he cut off the buttons of his blue coat, he could not root out the principle of pride in his heart.

Mr. De Coetlogon, Scott of Sandford Merton, and Madan, were the men of God he was favoured to hear in that place; he also knew the venerable Ambrose Serle, the talented author of *Horæ Solitariae*, (*Solitary Hours*) and other useful works.

After this he became a member of the Episcopal Chapel, West Street, Long Acre, under Mr. John Shepherd, a godly minister, who, I believe, is still living, and now preaches at Blackheath. Here he became a useful member of a benevolent society held in that place. From a diary, bearing date 1812, we find him lamenting the hardness of his heart, yet encouraged

by some good hope of the favour of God; he appears a man of holy desires, and blessed with a tender conscience; "Who hath despised the day of small things." About this time, some jealously arose in the mind of Mr. Gurney, St. Clement Danes, to whom West Street Chapel belonged, in consequence of Mr. Shepherd becoming popular, which ended in the latter gentleman leaving. This disturbed our brother Pulsford; about this time Mr. Stevens came to Grafton Street, where crowds gathered to hear him. Mr. Pulsford, with several others, were attracted to hear him; his preaching excited their surprise; by degrees their attendance was less constant than formerly, at West Street; this gave offence to Mr. Gurney; he objected to Mr. Pulsford, and others, as being tainted with dissent; broke up the benevolent society before alluded to, which occasioned Mr. Pulsford and about seventeen persons to leave; and the benevolent society was removed to 12, St. Martin's Street, Mr. Pulsford's house. He now constantly attended Mr. Stevens's ministry at Grafton Street, by whom he was baptized, (Mr. Stevens's text was, "One baptism") and set down at the Lord's table, with four other persons, the first Lord's day in January, 1813, that being the day Mr. Stevens and the church at Grafton Street had removed to York Street, St. James's Square. Here his friends were greatly increased in number; and in 1816, he was married to Mary Ann Pugh, a member of the church; she proving to him, by happy experience, that "A good wife is of the Lord." By this time his uniform and consistent conduct had obtained the approbation and confidence of the church, and with Messrs. Smith, Franklin, Gully and Brently, we find brother Pulsford chosen deacon in 1820; on the removal

of Mr. Stevens and the church to Salem chapel; he had been a member about nine years.

During the twenty-seven years he held the office of deacon, he sustained the character of a truly benevolent and useful man, always the friend of the poor and the pastor, living in much harmony with the members of the church, and much esteemed by his brethren in office. We cannot say he was a *perfect* man, but he fully merited the character given to Barnabas, "He was a good man," strictly just in all his dealings, and upright in all his transactions.

For many years he was troubled in winter by a distressing cough, attended by shortness of breath; this increased with age, and from last February, his health had been in a declining state. In the month of June he visited his native place for about five weeks, without benefiting by the change, as had been fondly hoped both by his family and the church. He appeared better on ordinance day, September 9th; Mr. Murrell was at the table, when our friend read the 272nd hymn in Mr. Stevens's Selection, "Jesus is precious saith the word," the whole of which he read with great emphasis, as will ever be remembered by many. The last time he was at Salem, was on Thursday evening, September 20th; Mr. Murrell preached, and our friend greatly enjoyed the discourse; he was very ill on his return, and had some difficulty to reach his home. His beloved wife and family were most assiduous in their attentions, and on Lord's day he endeavoured to recount the goodness of God to himself and his family. His sufferings were great, and he constantly prayed for patience; not a murmur escaped his lips; four of his brethren, the deacons, were with him on the Monday before he died; he conversed with them, although very weak and faint, after which he con-

tinued in ejaculatory prayer the greater part of the night. On the Tuesday he appeared somewhat better, and was led out in prayer most ardently for the cause of Christ, and the poor of Salem, two subjects which lay very near his heart. A brother in the church calling to see him, he said, "It is all right; I am on the rock; I am not *ashamed* to live, nor *afraid* to die." To a sister in the Lord, he said, "How good has the Lord been to me; sixty-five years next Wednesday, I was left a poor fatherless boy; what has he done for me and mine! wonderful!" Sometimes he exclaimed, "Precious Jesus! precious Jesus!" His pain increasing, he leaned forward in his chair, (not being able to lay in bed) and while receiving the attentions of his third daughter and an intimate friend, he raised himself suddenly, declined backwards, lifted up his eyes to heaven, gave two gentle sighs, and fell asleep in Jesus, on Wednesday morning, the 3rd of October, 1849. His remains were buried at Kensal Green Cemetery, on the following Wednesday: he had purchased a private grave, many years since, for himself and family; he being the first to occupy it. By the request of the family and other friends, Mr. Murrell, of St. Neots, officiated, and a great many persons, both members of Salem and others, attended, showing their respect to his memory. On the following Lord's day evening, Mr. Murrell preached the funeral sermon, from Acts 11th chapter, first clause of the 24th verse, "He was a good man." The days of his mourning are all ended, but his joys shall never end. He was beloved by all the ministers in our connection, to whom he was well known as a lover of hospitality. Salem has lost a liberal-hearted member, and his family, one who set them the good example, "That they should walk in his steps."

Poetry.

MEDITATIONS IN AFFLICTION.

When tribulation's fiery scourge
Receives communion from above;
Our minds from foul desires to purge,
It manifests a Father's love.

If poverty, with all its train
Of gnawing griefs, thy portion prove;
How'er it racks the soul with pain,
It manifests a Father's love.

If fierce temptations haunt the soul,
As ravenous eagles chase the dove,
This doctrine shall my fears control,
They manifest a Father's love.

If sickness bow my trembling frame,
And all its wonted skill remove;
My hope is in that precious name,
It manifests a Father's love.

If losses weigh my spirit down,
With burdens I can ne'er remove;
I'll bear them all, except thy frown,
They manifest a Father's love.

If friends prove cold, all turn away,
And lonely in this world I move;
Let this not fill me with dismay,
It manifests a father's love.

All pains, all crosses, doubts and fears,
Would soon destroy, if thou remove;
But Zion, through eternal years,
Shall glory in a Father's love.

JOHN TROTMAN.

GOD THE REFUGE OF HIS PEOPLE.

God is our refuge when the thunders roar,
And furious waves dash on the rock-bound shore;

When lightnings flash, and dark'ning clouds
o'erspread
A gloomy mantle o'er my helpless head.

God is our refuge when the pestilence
Walks forth in darkness, bearing thousands
hence;
Though thousands fall, thy God will cover thee
Under his wings; then trust, thy shield he'll be.

God is our refuge, when by sin oppressed,
With sorrow fill'd, we seek, but find no rest;
Distress'd with doubts, and dark bewild'ring
fear,
Hope almost gone, yet then our God is near.

God is our refuge, when the subtle foe
Seeks, by his wiles, our hopes to overthrow,
And like a mighty, overwhelming flood,
Comes to destroy and drive us from our God.

God is our refuge when the holy law
Unfolds its leaves, and fills my soul with awe;
Condemn'd, undone, to Christ for help I flee,
His righteousness and blood my only plea.

God is our refuge when the race is run,
Life's battle fought, the victory almost won;
Clasp'd in the arms of love, I'd yield my
breath;
God is our refuge in the hour of death.

RICHARD NEVILLE.

Intelligence.

BEULAH CHAPEL, SOMERS TOWN.

"I was brought low and he helped me."

Amidst all the failure of man, what blessed assurance has the believer from the fact that the word of God fails not. "Heaven and earth shall pass away, but my word shall not pass." This it is that sustains the church in her pilgrimage state, and cheers the mourning traveller, bound for Zion's holy hill. And we of Beulah have abundant reason to bless the Lord, and to say, "He is faithful who hath promised."

As a church we have been recently placed in trying, (and humanly speaking) discouraging circumstances, but we believe it to have been his ordering who doeth all things well; and already have we had cause to praise our heavenly Father for his merciful care, compassionate guidance, sustaining grace, and evident manifestation in the perplexing hour. Also, we would express our grateful thanks to those of

his sent servants, who, when most needed, have given wise counsel, and assisted us by their ministrations. As the result of the former we were led (hearing that he was open to a call) to invite, as a supply, Mr. Robert Alldis, of Willingham, Cambridgeshire, who first preached for us on the 9th of September last. His arrangement was to have remained with us two Lord's days, but, at our earnest request, and by kind consent of the deacons of the church at Willingham, we had the privilege of his ministry for six; in which period the congregation considerably increased; love, which had waxed old, was rekindled, peace was enjoyed, vital godliness revived, and above all, Christ evidently set forth; not only as crucified, but risen again and entered into heaven for us. At the expiration of the above time, our beloved brother had to return home; but his leaving was much felt by us, for the Lord had made him an instrument of blessing to our souls, our hearts were drawn out towards him,

and as a token of our esteem he was invited to a tea meeting with the family and friends, which being with but short notice announced, on Monday evening, October 15th, we had a numerous assembly. At the table were the venerable Mr. Jones, of Jireh, and Mr. Felton, of Deptford. After the social repast, we adjourned to the chapel, and in addition to a numerous congregation, were joined by Messrs. Pepper, Slade and Flack, who assisted in the services of the evening, which will be long remembered.

On the Thursday, Mr. John Foreman occupied the pulpit; the Lord was with him, and his people were encouraged. And the following Lord's day, Messrs Newborn, James Wells, of Surry Tabernacle, and Mr. Hanks, of Cambridge, preached in behalf of the cause. [We should here state that for the efficient and acceptable services of our brother Hanks for two sabbaths, we are indebted to our highly esteemed brother Wells.]

The minds of the brethren being much exercised with respect to some permanent supply, we laid the matter solemnly before the Lord, entreating him to send one who might go in and out amongst us, and if it appeared in accordance with the divine will, ultimately be appointed to the oversight.

The subject being brought before the church, its decision was—that our brother Alldis should be invited to supply for three months, with a view to the pastorate. May the Lord bless the conclusion come to, and cause his holy name to be glorified therein.

We have extreme pleasure in announcing, that the church's invitation has been accepted by our brother, and that he is now preaching the gospel of the sovereign, rich, free and unmerited grace of God, in our midst. The Lord's name be praised.

Signed,

E. AUSTING,

J. PORTER,

J. TOOLEY,

J. CHESHIRE,

W. PALMER,

} Deacons.

Beulah Chapel, Chapel Street, Somers Town.—Services on the Lord's day, as usual; and preaching on Thursday evening, at seven o'clock.

JIREH, LONDON,

To the Editors of the Gospel Herald.

MESSENGERS, EDITORS,

In common with almost all the congregations in the metropolis, we had a most solemn assembly on Thursday last, at "*Jireh Meeting*;" having abundant cause for thanksgiving, as the Lord had entirely preserved us, both as a church and congregation, from the late pestilence.

We met, a goodly number, in the afternoon, for prayer and praise; after which about one hundred and twenty persons partook of tea. In the evening our place of worship was crowded; and, after a brother had engaged in solemn prayer, I addressed the assembly from 2 Sam. xxiv. 14, "*I am in a great strait: let us now fall into the hand of the Lord, for his mercies are great.*" It will be a season long to be remembered. *The Lord was there.* The following hymn, written by one of my deacons, was sung on the occasion. I send it you for insertion, accompanied with another, by the same person, penned when the cholera was at its height.

Jireh, London.

J. A. JONES.

Nov. 20th, 1849.

A THANKSGIVING HYMN.

Written for the occasion, and sung at Jireh Meeting, on Thursday, Nov. 15, 1849.

Great God of providence and grace,
We humbly fall before thy face,
Thy goodness to adore:
O! put our souls in thankful tune,
Thy sparing mercy now to own,
And praise thee evermore.

Our eyes have seen thine awful hand,
Uplifted o'er our guilty land,
By pestilence and death:
While thousands have been swept away,
We're spared to meet to praise and pray,
With our preserved breath.

Though shafts have fallen thickly round,
And levell'd numbers to the ground,
Not one has fallen here!
And, as a church, we meet to raise
Our Ebenezers to thy praise,
For thy most gracious care.

'Tis all of mercy we confess,
For we've deserved nothing less
Than thousands now cut down:
As debtors to preserving care,
We humbly now an altar rear,
To sovereign grace alone.

We bless our God, he has appear'd,
And Zion's supplications heard,
Throughout our native land;
And may our rulers bear the rod,
And not provoke a holy God,
Again to lift his hand.

Now, dearest Lord, accept our praise,
And may the remnant of our days
Be more completely thine:
May God appear for Zion still,
And, if it be his blessed will,
On Britain deign to shine.

W. B.

HYMN,

*Written while the Cholera was raging in
London, September, 1849.*

SAFETY IN GOD.

While dire calamities around,
On ev'ry hand I hear abound,
And solemn, sudden death appears,
Tis this subdues my rising fears,
There's safety in the Lord!

While on the right, and on the left,
Poor mortals are of life bereft,
I know *my* breath is in his hand;
And O! how sweet to understand
There's safety in the Lord!

While some are running here and there,
And fain would run from God for fear;
My soul, allur'd by Jesus' love,
Would run to him, and sweetly prove
There's safety in the Lord!

My Jesus holds the keys of death,
My Jesus keeps my every breath,
My Jesus guides me with his eye;
And, though the shafts around me fly,
There's safety in the Lord!

My Jesus is the Only Wise,
And nothing takes him by surprise;
Disease and death he does control,
And this supports my feeble soul,
There's safety in the Lord!

But, why, my dearest Lord, O! why,
Am I a sinner passed by?
Tis even so—thy sovereign will,
Thy gracious purpose to fulfil:
All glory to the Lord!

W. B.

BAPTIST CHAPEL, MILL
STREET, BEDFORD.

On Lord's day evening, Sept 23rd, a very interesting scene was witnessed in this chapel: Mr. Killen preached a solemn and an impressive sermon, to a large and orderly congregation, on the Baptism of our God, Matt. iii. 15; after which he baptized two disciples, one of whom was an aged brother, of sixty one years of age; he had stood a member of an Independent Church for some years, but the providence of God brought him to Bedford; twelve months ago he came to our chapel, and heard Mr. K preach on the subject of baptism, he was convinced it was his duty and privilege to submit to that ordinance, and follow in the footsteps of the flock. He was divinely supported during the day, and at the close of the service, confessed, with tears in his eyes, he never enjoyed such a happy day in his life. He had the answer of a good conscience toward God, and felt the sweetness of those words,—“In the keeping of his commandments there is great reward.” The other person was a young woman of nineteen years of age; she came to our chapel twelve months ago, full of prejudice against the sentiments which are held here, especially against the subject of baptism by immersion? however, the Lord, who hath power over all flesh, and the hearts of all men in his hand, softened her heart, slew the enmity, and made her willing in the day of his power. I believe the feelings which the Eunuch enjoyed was experienced in not a small degree by many on the delightful occasion.

Fragments.

FAITH IS THE MOTHER GRACE.

How is your faith in God's promises, in trials, troubles and tribulations? Any body can pilot the ship in a calm; but the sailor and the pilot are proved in a storm; the soldier in the fight; the physician in the time of sickness, and the believer in the time of trouble.

W. ROMAINE.

There is not a promise in the bible to the church as a body, that has no reference to the fears and troubles of every individual member forming a part of that body.

FOREMAN

The world is like a book that is all title-page; no contents.

JOHN RYLAND.

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THE
GOSPEL HERALD;

OR

POOR CHRISTIAN'S MAGAZINE.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

"Holding the mystery of the faith in a pure conscience," 1 Tim. iii. 9.

VOL. XVIII.

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1850.

P R E F A C E.

IN closing another volume of our journal, we are induced, upon a review of the past year, gratefully to erect our Ebenezer, and to inscribe thereon, "hitherto the Lord hath helped us."

In the present day of disunion among the watchmen of Zion, and declension in the churches of the saints, we have not expected the "Gospel Herald" would continue its course without having to contend with discouraging circumstances, opposing influences, and insidious as well as open foes. While, therefore, prosecuting our labours, disappointment on that score has not fallen to our lot. Yet of our difficulties we would not complain; our *encouragements* have very much more than counterbalanced them. Numerous testimonies we have been favoured to receive, of the usefulness of our little messenger, and of the blessing of the Lord having attended its perusal, by many of those for whom it is expressly designed. For this we are especially thankful, and shall take courage to exhibit and defend the truth as it is in Jesus, regardless of every unkind censure that may be levelled against us.

Strengthened in the confidence that the principles of our work are in harmony with the revealed will of the King of Zion, we are resolved to maintain the ground we have long occupied, contending for the "faith once delivered to the saints."

The signs of the times require vigilance on the part of our friends and supporters, as well as ourselves. Throughout the length and breadth of the land the paróchial priests and titled dignitaries of the Established Church have been long indoctrinating the minds of the people with the **ESSENTIAL** principles of Popery, by inculcating the figment of *baptismal regeneration* and the divine efficacy of sacramental rites. Against these evils we have occasionally lifted our voice, and shall be glad if our correspondents will wage a perpetual war; nor would we have them unobservant of the *cant* and *hypocrisy* of those blind leaders of the blind, in their present outcry against the recent alleged assumptions and aggressions of the papal authority. That the established clergy have prepared the way for the pretensions of the papal hierarchy who can doubt? That their doctrines--many of them at least--are *essentially* Popish, is equally demonstrable; and that they should now resent and declaim against the recent proceedings of the Pope, in attempting to establish an hierarchy in this country, betrays their hollowness and hypocrisy. Thereby they are aiming a deadly blow at the religious liberty of others, and are themselves asserting and defend-

ing *their own authority* to perpetuate one system of accursed priestcraft, while they deny the Papists the right to institute another. The doctrines and authority of the Church of Rome we repudiate in the most unqualified terms; but we equally deny the authority of the English hierarchy, and the right of the British Sovereign to ecclesiastical supremacy, or to enforce, by law, the pretended claims of any state religion whatever. We, as Nonconformists, are deeply interested in this matter, and rather than by coalescing with a state-paid hierarchy to declaim against Papal aggressions, and thereby to rivet ecclesiastical fetters on ourselves and our posterity, it behoves us to ply the axe at the root of the tree of all state-religion, and use our influence to abolish a system that has proved a greater barrier than all things else to the advancement of social and religious improvement.

In our editorial labours we have been aided and encouraged by the kindness of some friends, whose contributions are evidently designed to guard the disciples of Jesus against the tenets of semi-Arminianism on the one hand, and the loose, pernicious principles of a dogmatizing system on the other, which substitutes fleshly corruption for the experience of the heaven-born soul, and goes far towards the abandonment of christian obligation altogether. Our aim has been to exhibit the freeness and fulness of divine grace, as in harmony with the legislative authority of Zion's great law-giver, and to unite the precept with the promise, in the genuine experience of such as are taught of God.

We are conscious of imperfections attaching to our little periodical, but with the promised and expected aid of kind brethren and friends, we hope to render it more interesting and useful to our readers.

To our correspondents generally we tender our cordial thanks, and desire to bespeak their patience, and candid construction of our conduct in disposing of the contributions forwarded to us.

The publication of intelligence relating to the cause of Christ, and our Baptist Churches in particular, is a department we earnestly desire to render more complete. Let brethren respond to our request, and help us in this matter, and it will be easily accomplished.

And now, may God, even our own God, pour out more abundantly of his Spirit on the conductors, correspondents, and readers of the "*Herald*," that the cause of the Redeemer, by its instrumentality, may be greatly promoted, and God, Father, Son, and Spirit, be abundantly glorified. Amen.

November the 26th, 1850.

THE EDITORS.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

JANUARY, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

THE EDITOR'S ADDRESS ON THE BEGINNING OF
THE NEW YEAR.

TO OUR FRIENDS AND READERS.

Saints, ever beloved of God, all hail!

May the rich and exhaustless blessings of covenant favour and eternal love be your precious and realized portion upon entering on a new year, in your lowland conflict and wilderness pilgrimage. It is due to you as supporters of our little periodical, that a statement should be made by us in reference to our position and prospects. At the close of the year which is just ended, we felt it right and honest to say that our circulation was too small to justify our expectation and intention of continuance. Many of our friends have responded to our appeal for counsel and aid in a way which is as kind and honourable in them as it is cheering and gratifying to ourselves. It is not in our power to afford room for the insertion of more than one letter, which is a fair specimen of the whole. We refer to that which bears the signature of our brother Levermore. In one or two instances, however, we have received letters from professed friends who belong to that too numerous class of persons who kindly come just after you are ruined, (as they think,) and tell you that your ruin is just what "they have for some time expected." If these good people had advised and helped us *beforehand*, we should have felt bound to feel more thankful. Had the ravens who fed the prophet merely *croaked* and brought no flesh, humanly speaking, Elijah might have died of starvation. Others, again, who formerly

used their pens for the benefit of our readers, have scolded us for inserting such articles as we have inserted; and enquired our reason for not furnishing more "of the fat things full of marrow." We will answer our interrogators in one sentence—*Because, brethren, YOU HAVE NOT SENT SUCH ARTICLES.* Had you been as ready to fill our columns with more valuable matter as you are to complain of what is furnished for publication, we should have been pleased, our readers would have been profited, and *your conduct would have been more consistent.*

We trust that our friends who love the truth of God in its entirety and completeness, will take our hint most kindly given, and not be found in future complaining of a lack which *their own inactivity has occasioned.* For the faithful but kind remonstrances of many friends as to the too controversial character of many of our articles, we feel grateful. Considering that the letters of "Lex," "Frater," and others, on the precise amount of punishment suffered *by our atoning Lord*, may have spun the matter in dispute to an inconvenient length, we feel it to be our duty to interpose our Editorial veto, and, as far as we may be able, to state our view of the matter in a few concluding words.

The scriptures plainly teach that Jesus Christ "purchased the church with his own blood." That he came as the "messenger of the covenant" to redeem his people from under the curse of the law, "being made a curse for them." That he came as the surety and head of his indebted body the church, and fully and fairly liquidated by blood and righteousness all the claims of eternal justice upon the elect. That Jesus suffered in a concentrated form, as only he could suffer, that holy wrath and vengeance which would else have been suffered by his chosen in eternal misery. *How* this could be "the Lord knoweth;" but *that it was so* God's word declareth. Finite logic cannot fathom divine mysteries. Faith is satisfied with "thus saith the Lord," and adores where she cannot understand. Mr. Kitchen's subtleties are not equal to the Holy Spirit's teachings, and are but perishable materials, at best, being made of little else *than Fuller's earth.* The righteous Lord paid precisely what his people owed, or he paid less or more; if less, justice is defrauded; if more, justice ceases to exist. Blessed be his name! he settled the great account with exactness and accuracy, and was justified by the Eternal Spirit, as a satisfactory surety, when an officer from the high and heavenly court was sent to open the imprisoning tomb, and liberate the Redeemer, who had suffered "the just for the unjust" to bring them "to God." He is now in

glory exhibiting the memorials of his sufferings on behalf of them for whom he suffered. His mediatorial enthronement is God the Father's witness and seal to the exactness and equity of the "price" with which the church is bought. If this fundamental doctrine be disturbed, religion has no fixity, and the believer no righteous hope. May the Sacred Spirit enable us to hold fast and hold on in the simple and full exhibition of the "glorious gospel of the blessed God," in doctrinal consistency, in experimental savour, and practical consequence, for his love and truth sake; and to a triune God shall be ascribed all the praise. *Amen.*

THE SHULAMITE.

A Sermon preached at Bethel Chapel, near Leighton Buzzard, on Lord's Day Morning, July 29th, 1849.

BY THOMAS CORBY.

"Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies."—*Solomon's Song*, vi. 13.

The object of *Solomon's Song* is to set forth the excellencies of Christ and his church, and to celebrate their love toward each other. It represents the church as being the dearest object of the Saviour's love; and Christ, in return, is acknowledged by the church to be the chiefest among ten thousand, and altogether lovely. The inextinguishable affection that Christ invariably manifests for his church in all the vicissitudes incident to her wilderness career, irradiates the whole volume of inspiration, but is no where more beautifully unfolded than in the words of our text, in which we have,

I. A description of the church's character in the words, *O Shulamite*.

II. An exhortation to her to return to the Lord.

III. The reason assigned for this.

IV. A question asked—*What will ye see in the Shulamite?*

V. The question answered.

I. We have a description of the church's character in the words, *O Shulamite*.

This is the name by which Christ calls her, when he invites her to return unto himself. A Shulamite is a Salemite, or a peaceable

one. And this name is fully expressive of the character of the blood-bought bride of the Prince of Peace ; as she lives peaceably with all men as much as in her lies, and hath peace with God through our Lord Jesus Christ. Then again she is overtaken and rescued out of the enemy's grasp by the powers of the world to come, and is brought back with weeping and supplications to Immanuel's feet. As she draws near, her victorious Lord, in admiration of her person, says, "How beautiful are thy feet with shoes, O prince's daughter." "But," says his contrite one, "if I be so, why am I thus ! To will is present with me, but how to perform that which is good I find not. For when I would do good evil is present with me. With my mind I serve the law of God, but with my flesh the law of sin." "Yea," saith Jesus, "the spirit truly is willing, but the flesh is weak. O thou afflicted, tossed with tempests and not comforted, fear not, for thou shalt not be ashamed ; neither be thou confounded, for thou shalt not be put to shame ; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband, the Lord of Hosts is his name ; and the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me ; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor the covenant of my peace be removed, saith the Lord that hath mercy on thee," Is. liv. 4—11.

Thus matters are satisfactorily explained, and the covenant is renewed ; while the immutability of Christ's love, and the indissoluble union subsisting between him and his church are indisputably confirmed. And notwithstanding her inherent weakness, and the innumerable evils which compass her about, she is eternally secure under the protection of the Captain of Salvation, who has promised to supply all her needs out of the fullness of his everlasting covenant, and has engaged to fight all her battles, and guide her in his strength to his holy habitation.

II. An exhortation to return to the Lord—*Return. return, that we may look upon thee.*

There is naturally a distance between Christ and his beloved, which is owing, not to his estrangement from his church, but to her alienation from him. For though the church was presented by the Father as a chaste virgin to Christ, and made his by covenant engagements, yet has she played the harlot with many lovers, and wandered far from God, till her loving Lord finds her dead in trespasses and sins. Had he been as we, he would have cut her in pieces, as the enraged Levite did his unfortunate wife, and have scattered her dishonoured members indignantly into every quarter. But he is God, and not man; in all her affliction he was afflicted; in his love, and in his pity, he redeemed her, and the angel of his presence saved her. "For Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, and present it unto himself a glorious church, not having spot or wrinkle, or any such thing." And having completed the work of redemption by his blood, and become the head over all things unto the church, he applies the saving benefits of his grace by the agency of his Spirit through the gospel, to revive and raise her up, that she may live in his sight. And such is the amazing love of the Lord of Life, that when he saw his heart's desire "cast out to the loathing of her person," ruined and helpless, he not only espoused her cause by redeeming her from the hand of the enemy, but associated himself with her in her miserable condition as a life-giving spirit, and raising her up under the Appletree out of her fallen state, manifests himself as the only begotten of the Father, saying, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house, so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him." With what wonder and amazement does the awakened sinner stand and consider the past, the present, and the future, while Immanuel takes her by the hand, and, in heart-melting strains, brings "life and immortality to light," by saying, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgments; and in loving-kindness, and in mercies; I will ever betroth thee unto me in faithfulness, and thou shalt know the Lord." And with what wonder and astonishment does the ransomed soul "behold the Lamb of God," while she views the glories of his person, and "hears the gracious words that proceed out of his mouth." He becomes enshrined in the affections, while the adoring spouse says, with a heart overflowing with gratitude, "How great is his goodness; and how great is his beauty." "This is my beloved, and this is my friend." And so, being clothed with the garments of sal-

vation, and decked with the robe of righteousness, as well as enriched and beautified with the adornment of spiritual graces, she leaves the dunghill for the throne of glory, and "comes up out of the wilderness leaning upon her beloved."

(To be concluded in our next Number.)

THE RIGHTEOUS MAN.

"The righteous hath hope in his death." *Prov. xiii. 32.*

There are three things necessary to constitute such a character, viz., *Imputation* of righteousness; *Implantation* of holiness; and *Manifestation* of character.

The first is an act of distinguishing grace, by which we are reckoned just in God's sight, on account of the meritorious deeds of our Divine Redeemer.

The second is a work of omnipotent power, wrought within us, by which we are made meet for the inheritance of the saints in light, and consists in a newness of nature and gracious habits of mind.

The third is an outward evidence of what God has inwardly done; by which his work is made to appear in a reformation of life and manners.

The first is our *title to eternal life*. See Rom. v. 18. The second is our *meetness* for it; and the third is, the *evidence* borne to the truth of it, 1 John iii. 9.

1st. The righteous are made so by imputation.

Imputation of righteousness is the very essence of *justification* and *glory of the gospel*, 2 Cor. iii. 8, 9; it is called *the righteousness of faith*, in distinction from the righteousness of the *law*; the one is *reckoned to us of pure grace*, and is personally realized in believing; the other would be our just due for working, did we fulfil the precept; "but that no man is justified by the law in the sight of God is evident, *for the just shall live by faith*, Gal. iii. 2.

Neither faith, nor the law, can be the *matter* of our justification, but they are the determining principles by which we are declared righteous or not.

The law urges its claims, sanction, and penalty—the soul that sinneth it shall die; or its reward, this do and live.

Faith claims and determines upon the ground of the perfect work, death and resurrection of the Lord Jesus, Acts xiii. 38, 39. The law could not have condemned unless the creature had been in fault, neither can faith justify without righteousness; both, the law

and *faith*, have respect to the same object, that is, God ; and to the same end, *that is, righteousness* ; but accomplish it by different means. Read attentively Rom. iii. 20, 21, 22, 23, 24, 25, 26 verses.

All *works* in order to justify are referred to the law, and must be perfect ; and it is to the honour of the law, that it cannot justify an imperfect creature, Rom. viii. 2. *Faith* has respect to the promise, and to the Saviour ; “ to him that worketh not, but believeth on him that justifieth the ungodly ; his faith is counted for righteousness.” It does not set aside the righteousness which the law claims, but brings forward one wrought out by another ; a complete and everlasting one ; which renders every one just to whom it is imputed.

It is in this way we may consider the believer to be *legally righteous ; just according to law*. There is nothing to be laid to his account ; he is justified by God, Rom. viii. 33. The Lord does not impute iniquity unto him ; he hath in love and wisdom provided that he may do so, according to law and justice, Ps. xxxii. 1, 2. It is not an act of *mere sovereignty*, as though he would acquit without regard to truth and equity ; but he does so in the most perfect harmony with the righteousness of his law, Rom. iii. 26.

The man *whom God accounteth righteous, is really so ; is constituted so in law ; and shall be declared to be so*, in the face of angels and men ; nor does God hereby do any wrong to any of his creatures, who are left without an interest in this stupendous favour. What if he kindly pay my debts ! What if he freely remit my sins, and blot out my offences ! Could any claim such a favour ! *It is as sovereignly free as it is strictly just*. Had it never been my happy lot, I could not have charged my maker with injustice. So far from this, none had ever desired, and earnestly sought an interest in it, had not the Lord first put them upon seeking after it ; and such is the encouragement he gives us, that we are assured, none shall ever seek in vain. Mat. v. 6.

2nd. The righteous are so by *implantation of holiness*. They have holiness *seminally* wrought in them, by the special work of the *Holy Spirit* ; they are made the subjects of the incorruptible seed, born of God, made new creatures in Christ Jesus, and made partakers of the divine nature. Sin is no longer their element ; born for heaven and eternity, they long and desire after that likeness to which they are predestinated to be conformed, and to be present with the Lord, which will complete their happiness in the world of glory.

The very instinct of the new born soul is holiness and happiness,

1 Pet. i. 23 ; 1 John iii. 9. Such are made the *temple of the Holy Ghost* ; God dwelleth in them, and so they are made glorious within, Psalm xlv. 13. The inhabitation of the Holy Spirit constitutes their sanctity, their spiritual life, their fruitfulness, their joy, and continuance in the good way to the end, Rom. viii. 2 ; 1 Cor. vi. 19. New created spiritual faculties work together with God ; he does not work with the old materials of fallen nature, but having made all things new, he worketh in them, and with them, to will and to do of his own good pleasure, 2 Cor. v. 5 ; Phil. ii. 12, 13. Hereby they are made meet to be partakers of the inheritance of the saints in light, Col. i. 12. Without this implanted holiness, this new nature, these gracious habits, this spiritual mindedness, they could not be fit for, or happy in heaven, or ever enter there ; for there shall nothing enter therein that defileth, or worketh abomination, or maketh a lie, Rev. xxi. 17 ; but they which are written in the Lamb's book of life.

The righteousness of our Lord Jesus is our title to life ; this is for ever complete ; it cannot be added to, nor can any thing be taken from it, and so it is an everlasting righteousness, Dan. ix. 24.

The sanctification of the Spirit is not our title to life, but our meetness for it ; according to the order and nature of that new state into which grace has introduced us, either as it respects the church on earth or in heaven.

In all this we discover a "righteous one," constituted so by an act of divine favour, according to law ; they become radically holy by the renewing of the Holy Ghost, they thirst for heaven and holiness ; nor shall they be disappointed in their hope ; for it is said, "*the desire of the righteous shall be granted*," Prov. x. 24. They live by faith upon the Son of God, and have washed their robes, and made them white in the blood of the Lamb, Rev. vii. 14.

3rdly. They are manifested righteous by their works. I need not enlarge upon this part of the subject, it is one of those self-evident truths which carries conviction with it.

James says, "*By works faith is made perfect*," James ii. 22 ; by which we understand, they are the accompaniment of real living faith, just as motion and feeling are of natural life ; and therefore, whatever might be said to the contrary, "faith without works is dead, being alone ;" for had it been of the right sort, it would have shown itself according to its nature and end, "working by love" to the brethren, and doing good to all men, especially to those who are of the household of faith ; not merely avoiding evil, but by following that which is good. It will be evidenced in the various relations of life in which the believer stands. We do not insist upon perfection

in any, while in this world; but we must expect to see the fruit of divine grace wherever it exists; and not to hide from the profane, the mere moralist, or the carnal professor, that works of faith and labours of love will always accompany that hope of which God is the author. Hereby we are manifested as righteous before men, and the character thus attained by divine goodness, shall follow the saint into the heavenly world; the humble testimonial of the sincerity of his faith in, and profession of, the name of the Lord Jesus, Rev. xiv. 13.

R. LEVERMORE.

Evening Meetings.

No. II.—FRIENDLY MEETING.

In this vale of cares and tears the meeting of christian friends on the social hearth is often a means of promoting their spiritual welfare; of reviving the joys and hopes peculiar to the heaven-bound pilgrims. Christ, the prince of pilgrims, was eminently a social character, and his followers more or less will drink into this spirit. His love is the life and bond of christian friendship, the great power of all that is spiritually social; for when hearts are knit together in affection, are tender in sympathy, or expand in benevolence, it is but the love of Christ constraining them. Happy is it when his love gives life to thought, savour to words, and energy to action; the mind under such influence drinks in the stream of love, and brings forth its fruits.

The social and the retired spirit exist in one heart. The christian should love the closet as well as the social room. He that does not often commune with God in secret, will not long fill his place in the social circle to the edifying of his friends. All the springs of our social joys are in him who is our Father, and whose name is Love; and it is in the closet that we bring the heart with its emptiness to be filled at the fountain of divine love. Such a christian is blessed in secret with his God, and shall prove a blessing amongst his friends.

There is a worldly social spirit, and a christian social spirit; the former we must watch against, for the friendship of the world will make the cup bitter, and prove a grievous snare.

“Is this vile world a friend to grace,
To help me on to God?”

No, a great hinderer; the water that damps the fire, the pricking thorns that wound the christian, the mire that spots his garment, the

gin that entraps his feet. Separateness from the world, and fellowship with the Lord's people, are amongst the peculiar evidences of regeneration.

One evening in the early part of the present year, four or five christian friends promiscuously met together, and were favoured with a truly happy evening, it proved a season of refreshing from their Father's presence. The Bible supplied them with a variety of interesting and useful subjects, into which the Spirit of God had enlightened their minds, and enriched their experience, so that the tongue gave utterance to the truths felt in the heart, and a holy unction from on high caused the exercises of the evening to abound with a peculiar savour.

Amongst other subjects, they conversed on the unity and diversity of christian experience; the ways in which God meets with, and leads his people; the different exercises, painful and pleasant, mournful and joyous, bright and gloomy, by which they are tried. Of the world's stupifying calm, of the tempter's evil power; that the former was to be feared more than the latter, because in the first we were prone to restrain prayer and watchfulness; but in the latter there would be vigilance, and faith and prayer leaning upon the arm able both to support and deliver.

The exercises of prayer, reading, and meditation; that the prayerful meditative way of reading the Bible is the profitable; thus we shall dig up treasures, gather sweets, feed on the bread of life, and so increase in light, love, and power. That Jesus and Paul were eminent for prayer; the former spending whole nights in this exercise, the latter making request with joy for all the churches. From Paul's letters we cannot but observe that he must have spent much time in prayer, and this was a great means of his usefulness; the churches loved him because he prayed for them as well as preached to them: a devotional spirit, and ministerial success, ever go together. "A ministry of power must be a ministry of prayer."—BRIDGES. "The minister of the gospel should indeed be as the angels of God, going betwixt him and his people; not only bringing down useful instructions from God to them, but putting up earnest supplications to God for them. And without this there can be little answer or success in the other; little springing up of this seed though ministers sow it plentifully in preaching, unless they secretly water it with their prayers and tears."—LEIGHTON.

Touching the unity of christian experience, which was one subject at our friendly meeting, we will here quote an illustrative circumstance, which in substance was mentioned at the time. Dr. Living-

ston says, "While a student at the university of Utrecht, a number of religious persons from the town and from among the students, were accustomed to meet for free conversation on experimental religion, and for prayer and praise, in a social capacity. On one of these occasions when the similarity of the exercises of Christians, in all countries and ages, was the subject of conversation, it was remarked by one of the company, that there was then present a representative from each of the four quarters of the world. There was Dr. Livingston from America, a young man from the Cape of Good Hope, in Africa, another student from one of the Dutch possessions in the East Indies, and many natives of Europe, of course. It was therefore proposed, that at the next meeting, the three young gentlemen first referred to, together with an eminently religious young nobleman of Holland, should each give a particular narrative of the rise and progress of the work of grace in his own soul. The proposal was universally acceptable; and, accordingly, a narrative was heard from a native of each of the four quarters of the globe—of their views and feelings, of their trials and temptations. The result was highly gratifying to all present, and the party said they had never before witnessed so interesting a scene."

The friends united in singing a hymn on "drawing love," sweetly expressive of gratitude for past drawing, and of fervent desire to be drawn from all around—to be drawn on to glory. "Draw us, and we will run after thee." "Whom have we in heaven but thee, and there is none on earth we desire beside thee." Part of the first chapter of the first of Peter was read, accompanied with some experimental remarks, and at the close, with prayer and praise. They rose to part—they spoke of the heavenly meeting—no more parting—ever with each other—ever with the Lord. One said, "Shall we know each other in heaven!" "Strange indeed if the children of the same family do not know each other," was replied.

"Then shall I see, and hear, and know
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy."

W. ABBOTT.

Gather out the Stones.

Isaiah lxii. 10.

Messrs. Editors,

Your correspondent, "A follower of the Plough," by questioning my exposition upon Matthew xi. 11, has reminded me of my duty

to send you a few more remarks upon different scriptures according to a former promise. I, therefore, first beg your indulgence by inserting a few more remarks upon Matt. xi. 11, which I trust will prove satisfactory to your correspondent.

Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he."

I do not believe that the "kingdom of heaven," mentioned in this scripture, has any allusion to the reign of grace in the heart, or can bear the same signification as that in Luke xvii. 21, "The kingdom of God is within you," for in no sense can Christ be considered the least in the hearts of his family; but I believe that Christ intended by the "kingdom of heaven," in the scripture under consideration, the *then* visible church on earth, which was himself and his disciples. In all things he made himself least amongst his disciples. He made himself of no reputation. He became the servant of his disciples. He thought it no degradation to wash their feet, John xiii. 4. And if your correspondent will read Luke xxii. 24, 27, he will find in the argument of our Lord that he shewed his disciples that although he was the greatest, yet he made himself the least, because he was with them as one that serveth. In all things he humbled himself; became obedient unto death; the foxes had holes, and the birds of the air nests, but the Son of Man had not where to lay his head. Christ called himself a worm, and no man. He was despised and rejected, counted as nothing, and all this in the midst of his "*kingdom*" below, in the face of his disciples. None was ever made so low, or thought so little of, as Christ in his humiliation. Therefore we can only do justice to the scripture in believing that when Christ asserted there had not been a greater born of women than John the Baptist, and nevertheless he that was least in the kingdom of heaven was greater than he—that he meant himself. If not, I would ask what other disciple there ever was born who was greater than John? Christ said there was not one. That Christ often spoke of himself in this manner, when the intended subject was himself, is evident. In Matt. xvi. 18, he says, "Thou art Peter, and upon this rock I will build my church." It might be asked, if Christ alluded to himself whether he would not have said, "upon this rock (myself) will I build my church." Again Christ says, John ii. 19, "Destroy this temple, and in three days I will raise it up." Here again it might be asked, if Christ meant himself whether he would not have said, "Destroy this temple (*my body*) and in three days I will raise it up." The scripture recorded in Matt.

xii. 41, 42, seems to me to run parallel with the one in Matt. xi. 11, for Christ made use of all three to show his own greatness. In the one case he says, "He that is least in the kingdom of heaven is greater than he." In the other scriptures, "a greater than Jonas," and "a greater than Solomon is here." In reading through the sayings of our Christ, your correspondent will find that he was wont to speak in this form to those who were without, and that when he made use of the scripture now under discussion, he was speaking to the multitude. I hope these remarks will prove satisfactory to "A Follower of the Plough," for I should be grieved in gathering out the stones to throw a mill-stone in the way.

I now pass on to another scripture recorded in 2 Cor. vi. 1,

"Receive not the grace of God in vain." It may be asked,—Is it possible to receive the grace of God in vain. I answer,—No; not that grace that means life—the favour of God. This once imparted, remains for ever. But it is evident by the apostle's zealous charge to the Corinthians, that there is a sense in which the grace of God can be received in vain, for he beseeches them, with much earnestness, that they receive not the grace of God in vain. I apprehend that this grace is received in vain by many of the loved family; for when there is any departure from the truth, any falling from the doctrines of grace—the doctrines that grace teaches, the grace of God is received in vain. When there is any moving in the mind from this foundation, the substitution of any thing else for Christ, whom God the Father hath made sin for us, we may be said to have received the grace of God in vain.

When the unbelief of our hearts leads us from resting wholly upon the glorious declaration testified in the gospel—its freeness questioned—its sovereignty contemned—its fulness considered inadequate—its suitableness not prized, then we may be said to have received that grace in vain. But it may be asked,—Is this ever done by the family of heaven? I reply,—When faith lays not hold of Christ, and trusts not God, in the absence of every thing, for all that they need, both in this life and in the life to come, the grace of faith is received in vain. Again, when impatient under affliction, bereavements, losses, &c. the grace of patience is received in vain. But when do we thus act? At all times when we do not see an infinite and an inexhaustible source in Christ to satisfy us at all times. Question this, and what has the grace of God done?

But practically when not bowing to God's sovereignty—when not acquiescing in his wise disposal—not referring all things to his infinite wisdom—then grace is received in vain. For as we have received Christ Jesus we are commanded to walk in him.

I proceed to notice Psalm xci. 7. My mind was led to search into the meaning of this Psalm, because I once met with a dear saint who was much tried because the Lord had taken away four of her children by the cholera. She could not believe that she belonged to the family of God, because the Lord had said, "*A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.*" But here we are at no loss to prove that the promise was made to Christ; for in the eleventh verse of the same Psalm are recorded the very words which satan made use of in his temptations of Christ in the wilderness.

SOROR.

Obituary.

MISS PENTELOW, OF RAUNDS.

In January, 1848, Miss Pentelow, of Raunds, in the county of Northampton, the subject of this memoir, was in tolerable good health, but this did not continue long; neither was she then entirely free from that dire and painful disease which has now ended her earthly existence; the worm was then at the root, and very soon began to manifest itself. Medical aid was sought, but medical skill was baffled; She now began to perceive and fear that it would end in her removal by death. About this period I became more intimately acquainted with her, and more frequently visited her, greatly desiring to hear something from her concerning her immortal soul, for I knew that her continuance upon earth would not be long. I had not long to wait. I shall never forget my feelings when she first opened her mind to me. She looked anxiously at me and said, "If this affliction is to end in death, what will become of my poor soul?" She said also that for sometime she had been at times much exercised in her mind, but had said nothing to any one before—had frequently wished there might be something to make a lasting impression, and perhaps it was to be this affliction. She lamented her ignorance of divine things, and asked me whether I thought it possible to sin away the day of grace? I conversed with her to the best of my ability, and she proceeded—

remembered three or four years ago being at the house of God, and feeling very uncomfortable—looked around upon the congregation, and thought none were like her—gazed upon, and listened to the minister, but could hear nothing suited to her case—went home, and immediately retired to her chamber—took up the bible, hoping to derive some comfort therefrom, opened upon the following words, "Hitherto ye have asked nothing in my name; ask, and ye shall receive." Upon this she burst into tears, concluding she knew not how either to ask or pray. But these exercises of mind after a time wore off, and earthly things again had the ascendancy. But blessed truth, that of the poet's,—

"Grace will complete what grace begins,
To save from sorrows and from sins;
The work that wisdom undertakes
Eternal mercy ne'er forsakes."

At a subsequent period, being from home, she attended, on a new year's morning, an early prayer meeting; the following lines in the hymn read much affected her:—

"Here's my heart, Lord, take and seal it,
Seal it with thy precious blood!"

She then thought that would the Lord but take her heart *and do thus with it*, she could

"Tread the world beneath her feet,
And all that earth call'd good or great."
But this again wore off. At another time she was attending a prayer meeting in the vestry; when entering, the

following lines were read, which were very sweet to her,—

"It shan't be said that praying breath
Was ever spent in vain."

Said she had shed many tears in that place, but was afraid of being noticed, fearing there was nothing of real religion in her.

The death of a young relative appeared to have an abiding effect upon her. She said, never should she forget his happy death—felt as though she could willingly exchange places with him; but with tears exclaimed—"feared that would never be her case"—should not murmur at her affliction did she but know the Lord was her portion. Soon after this, and while in this state of mind, she was greatly encouraged by the application of the following portion,—*"The Lord is my shepherd, I shall not want."*

Up to this time she had not been fully given to understand the hopeless nature of her disorder, though she rather judged it must terminate fatally. Soon after this, she, with great earnestness, yet with great composure, desired her medical attendant to speak plainly to her, and to inform her whether he thought her ever likely to recover; she begged of him to be faithful, as whatever he said would not alarm her; he accordingly told her it must end in her dissolution. This intelligence she received with the utmost tranquillity, and very soon after had her friends around her, and in the most calm and quiet manner arranged and distributed all her little worldly matters, apparel, &c. seeming much less disturbed than those around her; this was not done with presumptuous confidence, but with a steady reliance upon that friend who had once resigned his life for her. Upon one occasion she was much distressed, fearing she knew not what real prayer was, and desired that a spirit of prayer might be granted. At that time two friends prayed by her to the same effect; that very night she was favoured to have her request; for, said she, never before did I experience such liberty in pleading with the Lord, and telling him what a sinner I felt myself to be. He graciously heard and answered her, by powerfully applying the following precious words,—*"The blood of Jesus Christ cleanseth*

us from all sin." She lost her burden at the right place, even in the sea of Christ's blood, and never again felt such bondage of soul, though she was not always rejoicing. Denham's hymns were very much blessed to her, particularly the 257th,—

"Jesus is all I wish or want,"

Every word of which she said she could feelingly adopt. Her affliction was of the most painful and melancholy kind, such an one that is impossible to describe; suffice it to say, it was an internal cancer, one of the most malignant nature; but excruciating as her sufferings were, so blessedly was she supported, that not one murmur was ever heard to escape her lips, and thankful for the least act of kindness shown her. So far was she from repining, she would exclaim very frequently, when in great pain,—

"Sweet affliction! sweet affliction!
That brings Jesus to my soul."

She once said to me, "The finger-ache when I was well, was worse to me than my present affliction." At another time, under great suffering, broke out sweetly, as follows:—"He says I shall soon be with him in glory; so I will bear it; yes, I will bear it." At another time, when in similar circumstances, added, "He is the chief among ten thousand; yea, he is altogether lovely."

She never seemed to wish to be restored, she was indeed highly favoured—to God be all the glory ascribed. The good Lord often cheered her by the application of some of his precious promises: "The Lord will provide;" "My God shall supply all your need;" "Hope thou in God," with many others, were a great comfort to her.

About a fortnight or rather more before her death, she was unusually happy and elated; she seemed to be blessed with a foretaste of glory. I was not present, but was told by one who was. She requested to be moved, and have her bed made. While this was being attended to, her eyes sparkled, and her countenance brightened, while she exclaimed to her relative, "O! Aunt, won't my dear friends in heaven welcome me in?" And looking upon some of her friends present, said, "Should I be so favoured as to see you enter those blissful mansions, won't I say unto you, come in! come in!"

evidently referring to one of her favourite hymns, 1011, Denham's,—

"O how the thought that I shall know," &c.

In the morning when asked the state of her mind, answered, "Not as yesterday, but have not lost my hope." Upon another occasion said, "I have felt to night as I never felt before; this promise has been wonderfully sweet unto me,—'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me;' " adding, "I believe they will in death," the truth of which the sequel will prove.

Once when with her alone, she said, "I have asked Mr. Atkinson when I am gone to speak from the 1st verse of the 23rd Psalm, and I hope he will be solemn;" and with raised and tearful eyes, she, in a petitionary way, said, "O that they may be all sent home broken hearted." Upon another occasion she said, "I try to take my pains as sent in love, to do my poor soul good; as medicine to the body, unpleasant to the palate, but profitable afterward."

Once, after a night of unusual suffering, appearing almost worn out, she with great emphasis repeated the following verse:—

"Weary of earth, myself, and sin,
Dear Jesus set me free;
And to thy glory take me in,
For there I long to be."

She oftentimes feared she should get impatient, but was mercifully kept from any thing of the kind. She would sometimes say, "'Oh, that I had wings like a dove, then would I flee away and be at rest!' but faith and patience a little longer."

For several weeks before her death she was unable to take food of any kind, was entirely supported by toast and water. Her nurse once said to me in her hearing, "It is such a thing, she can eat nothing." She with a smile answered, "I have meat to eat the world knows nothing of." For some time previous to her death she was not particularly elevated, neither was she much cast down, though she had her doubting moments; but upon the whole appeared in a waiting position. The following lines were very sweet to her at times:—

"Soon the joyful news will come—
Child, your Father calls you home."

"Transporting thought! Awake, my soul,
And bid the lagging moments roll,
That keep thee from the skies!
Soon thou shalt bid this world adieu,
Its sorrows, sins and sufferings too,
Lift up with joy thine eyes."

Being for the last several weeks of her life kept almost continually under the influence of opium, the latter part of her life was spent in sleep in great measure; } but never was she in the least delirious. She had violent and frequent retchings, pains and faintings; but patient under all.

On the Friday night before her death I remained with her. She said with great solemnity, "O Mrs. A. if I should be deceived at last!" I endeavoured to comfort her, feeling persuaded that such would not be the case. Saturday evening saw her again, appeared to be drawing near the river's brink, but during the night revived. Lord's day morning visited her again; at her request read to her the 40th chapter of Isaiah, she remarking it was a beautiful chapter. I left, promising to be with her in the evening; accordingly went, and she then appeared about the same, and slept comfortably about an hour.

I should ere now have stated, that sometime before she had been particularly desired if she was happy in her last moments, but unable to speak, she would let it be known by raising her hand. About a quarter after seven in the evening there was a manifest change, and it soon became evident that the last change was fast approaching. She was now supported on the bed by her father, and her relatives, with myself, were all around her, (one sister at a distance from home excepted.) She said to me, "Do you think I am going now?" I said, my dear girl, we cannot tell exactly. She answered, "I think I am." Her father upon hearing this, said, How do you feel in your mind, my dear! She answered with a smile, and in quick tone, "*Comfortable! beautiful!*" This greatly rejoiced us, and we expected no more, but the beat was still in reserve. All now were fully aware that she was dying; a breathless silence pervaded the room; the parched lips were gently moistened, and all eyes were fixed upon this dying saint.

For the space of thirty minutes she never spoke, and we concluded that consciousness did hardly remain; but, all in a moment her eyes opened, yea, sparkled with heavenly brightness; I can only describe it by saying, it was as though heaven descended into her very countenance. She smiled and looked upon us all, at the same time endeavoured to raise her arm, (that arm which had scarcely been employed in any way during her affliction,) she made three attempts, at length she succeeded, and extended it upwards at its full length, waving it round many times in the most triumphant manner, exclaiming at the same time, as well as she could, "He is come," or "They are come," which we could not distinguish; this continued about five minutes. The effect produced upon all present beggars description, we were almost paralyzed with joy. One exclaimed, "Bless the Lord;" another, "O it is wonderful! Who would not long to die!" She appeared concerned to know whether we understood that she was happy. I perceiving this, (as soon as I was able,) said, "My dear, we understand what you mean,—you are happy." At this she appeared sa-

tisfied, and, continuing her heavenly smile, said, "Tell Sarah," meaning her absent sister; this was promised—her hand dropped—her eyes gradually closed—her breath in like manner shortened—her convoy was waiting to escort her ransomed spirit home—and, with a smile upon her face,

"She pass'd the important hour of death."

On Lord's day evening, ten o'clock, December 31st, 1848, in the 23rd year of her age.

Let me die the death of the righteous, and let my last end be like *her's*. Surely our departed friend was privileged with a vision akin to the martyr Stephen's, Acts vii. 55, 56.

Her interment took place on the Thursday following, and in the evening Mr. A. preached from the words by her requested, Psalm xxiii. 1. Hymns 257, 1012, 990, Denham's.

That this solemn yet delightful providence of an allwise God may be extensively sanctified to the relatives and friends of the deceased, and others who may peruse this account, is the sincere desire of the unworthy writer.

Raunds.

S. A.

Correspondence.

To the Editors of the Gospel Herald.

MY DEAR BRETHREN IN OUR COMMON LORD,

I have read with regret your account of the great discouragement you meet with in prosecuting your labour of love, and would cheerfully lend my feeble voice to induce you still to persevere. *It is the cause of God and truth* in which you are engaged; nor should you be surprised if great attempts are made to put an end to your testimony. The sound of the *Herald* has been heard by many of the Lord's poor, and it has administered consolation to many a lonely traveller; let me intreat you not to think of striking your flag until you have not a foot of ground to stand

upon. "The battle is the Lord's," and amidst the many excellent publications of the kind, is the only one (so far as I know) *which advocates THE WHOLE TRUTH*; and can it be possible that the lovers of *the truth* will suffer it to be beaten out of the field? I think not. Perhaps we have been too easy about the matter, and concluded too favourably of our position; hence the enemy has taken advantage of our mistake, and claims victory; but let Zion arise and take to herself the whole armour of God, and in the strength of faith begin afresh. You are authorized to say with the apostle, "I can do all things through Christ who strengtheneth me;" and in such confidence the weakest shall be as David.

The Herald must be wider circulated, and for this end every means consistent with a good conscience must be used.

To the brethren who contribute to your pages I would say—*relax not in your efforts; think and pray; write with earnestness*; and let your aim be, *to strike down error, and to build up truth*. The enemy is busy sowing his seed, and what the result will be, it is fearful to think upon, unless the Lord appear for us; but he has promised to do so, for our salvation.

To the readers I would not only say continue to read, *but endeavour to circulate*; put it into the hands of all you can; endeavour to induce those who can afford it, to pay, and where this is not the case, let the more wealthy distribute gratis, as they may have opportunity. *A trifle* spent in this way upon so excellent a work, would be a great boon to many a poor saint; and who can tell what good might be effected by its agency upon others, who might be induced to read it.

No! no! my dear brethren; you occupy a post that must not be given up; and I trust you will find, by the extended circulation of the *Herald* this year, that it shall not be given up. "Be not discouraged; in due time you shall reap, if you faint not."

Earnestly wishing you still many years of increasing prosperity, I subscribe myself,

Your brother and fellow-labourer,
RICHD. LEVERMORE.

*Stanhope Street, Hampstead Road,
London.*

Dec. 7th, 1849.

To the Editors of the Gospel Herald.

DEAR SIRS,

I trust you will not despise the present little contribution, it may serve as a model to some of your correspondents upon similar occasions.

FRATER.

A LETTER TO A LITTLE GIRL TEN YEARS OF AGE,

On her birth-day.

FROM A BAPTIST MINISTER.

May 11th, 1849.

My dear L....

I congratulate you on the return of your natal day. May you witness many of them; and may you, while the Lord is merciful towards you, and mindful of you, ever have a mind disposed to acknowledge his goodness. Every returning year, yea, month, or week, or day, should excite our hearts with lively gratitude; for, as he first gave us being, so he alone maintains it; "For in him we live, and move, and have our being."

Life is to be valued by us, because God is the author of it—it is a boon from him—a loan I might rather say—no less his because we are in possession of it. He has a claim upon it, and whenever he pleases he has a just right to demand it. And when we consider how many young, how many old, and in the middle stages of life, are called hence daily; and, that yet we have a little longer continuance allotted us, we surely ought to be grateful, while he is so gracious towards us.

May I ask the cause why others are removed and we are left? it must be resolved into his own good pleasure. Even so, O God, because it seemeth good unto thee. Oh that the lives spared may be devoted to his glory! Amen.

But in addition to life, there is health, another blessing to be thankful for—the next blessing to life. Alas! how prodigal we often are of it; its real value only known in the loss of it. How brutish and insensible for the favour, instead of hearts teeming with thankfulness and gratitude. May the good Lord grant us another mind, then shall we utter forth the memory of his goodness. In short, our every comfort attendant upon health and

life, (undeserved, unmerited, unasked, in many instances,) should fill our hearts with gratitude, and tongues with praise.

But, alas! how insensible—how ungracious—how unkind—to our merciful Benefactor, who is so kind, so gracious, so benign towards us. May you, my dear L. . . forget not all his benefits of a temporal character. They are mercies invaluable; worthy of our best thoughts. Oh that you may witness his hand daily; and acknowledge the same with daily thanksgiving!

But should you be new-born—that is, made a partaker of a spiritual birth—a new creature in Christ Jesus—born from above—what then? oh, you will then love him—praise him—adore him—and not only for a natural, but for a spiritual being—a being which will ensure an eternal being in the vision and fruition of God—Father, Son, and Holy Ghost, for ever and ever. To be born again, (see John 3) is to be interested in new-creature mercies; which will appear by light being imparted, to see your own darkness—ears open to hear the joyful sound—a heart to love, prize and adore the Lord Jesus Christ for his precious blood—for saving from wrath to come—for laying down his life for his sheep—his lambs—little sinners as well as great ones. Oh what love has been displayed by the atoning Saviour, in suffering, bleeding, agonizing, dying. Oh what pangs, throes, untold sorrows, he endured. Oh, what dolorous cries were wrung from his troubled soul, when he sweat great drops of blood—“Father, if it be possible let this cup pass from me!” “My God, my God, why hast thou forsaken me?”

Do you ask why such a mass of suffering was endured by the holy, harmless, undefiled One? It was, that we might not suffer; he was made a curse that we might not, who believe in him—who have fled unto him for

refuge; the hope, the one, the only hope set before us. Was ever love like this?

And it is a love of a surpassing nature; it is love of a most amazing description; love that eternity will fail to tell out, to unfold, to enjoy.

I have read of children who could talk about him, who desired to be with him. I have read of the loving object loved, who manifested his love to little ones, by rebuking those who would have kept little ones from him, by saying, “Suffer little children to come unto me, and forbid them not.” Oh, may you hear his inviting voice; be induced by his sweet inclinings to come to him; may he take you in his arms, embrace you, lay you in his bosom, near his heart, a soft place, a warm place, and bless you,

I must now close, satisfied in my own mind that what I have written will be acceptable to you. May the Lord smile upon you, in your infantile years, and when you advance in life, is the prayer of your's, in love. Adieu.

J. S.

LETTER TO A FRIEND ABOUT TO BE BAPTIZED.

Dear Brother,

Having heard that you are contemplating being baptized, and joining the church of Christ, I write to congratulate you; taking it for granted that you have weighed well the solemn responsibility you will have laid yourself under, to maintain that consistency of character the scriptures demand of all its professed friends: “Let every one that nameth the name of the Lord depart from *evil*,” is the scripture injunction.

As it is now some years since I saw you, but still remembering that you have before this professed to love the Lord Jesus Christ, whilst your private life has borne but too sorry an evidence

that it was profession only, will you allow me to give you my views, in a few plain statements, as to what I consider really necessary for every one to possess as an essential qualification for church membership? For remember, the King will be sure to come, sooner or later, to inspect the wedding guests, and if you and I should be found amongst them not having on the wedding dress, we had better never have ventured in, for we shall be found speechless, and shall be cast out into outer darkness, where there will be wailing and gnashing of teeth. But what is this qualification? Is it a clear *head*? No; for we may possess all knowledge, and yet be as a sounding brass or a tinkling cymbal, and have a heart as cold as a frosty starlight night in December. But will not a clear head, added to a consistent walk and talk, be sufficient? No; this is a *vehicle* in which I believe the devil has driven thousands to the pit of destruction, with a lie in their right hand. But to the point, and,

1st. This qualification is an internal one, it has its seat in the *heart*, and the first manifestations of it (to the person who is the subject of it) is that of feeling himself a guilty, condemned sinner before God. There must be a conviction of sin, else there will never be a *dependance* upon, and a *looking* to, and a *hoping* in Christ for salvation. It is the *sick* who apply to the physician, and not the healthy and vigorous, see Matt. ix. 12. Most men will acknowledge themselves to be sinners, but let me tell you, that we never have a true humbling sense of sin, till the *Holy Spirit* comes and gives us a view of it, for he alone convinceth the sinner of the wretched and forlorn state he is in; and this he does by giving the soul a view of sin, what it is in its awful nature, and how directly it is levelled at all the attributes of God. What an abuse of divine goodness. How he has poured contempt upon

his holy law, and what ingratitude all his conduct has carried in it. Now he begins to view in some faint measure, and admire the infinite patience and long-suffering of God, in continuing to allow such a wretch to live out of hell. Now he is all astonishment and humility, under the convicting power of the Spirit. He who was but a few days ago a *lion* is now turned into a *lamb*. The proud rebel who would submit to *no* control, is now humbled, and found lying at the *feet of Jesus*. And now, if one can get near enough to catch the accents of his voice, he will hear instead of oaths and curses, nothing but *mercy, mercy*. Lord, have mercy, will be his first cry in the morning, and his last at night.

But here let me observe, that the Lord has his different methods with sinners in conviction of sin; for whilst he arrests a Saul of Tarsus, with a voice which is likelightingning for light and vividness, and like thunder, or an earthquake, for alarm and terror, he openeth the heart of a Lydia, and she attends to the things which are spoken, without any particular alarm, or terror.

There is a great difference, likewise, as to the continuance, as well as the degree of legal conviction; some hardly know what legal terrors mean, they see themselves guilty, but not so as to give them great alarm. Their hearts are opened at once, and they see Jesus as a Saviour, and rely upon him, sweetly pleading his blood and righteousness, as the ground of all their hope. Others see and feel so much, that publican-like, they smite upon their unworthy breasts, crying, God be merciful to me a sinner; not daring so much as lift their eyes hopefully towards heaven. Some lie here under this awful distressing view of their sinnership for months, yea years. Others only a few weeks; and some only a few days, before they are cheer-

ed with the view of pardoning mercy.

But whether the time of alarm be long or short, or what ever may be the degrees of it, in each and every case, where there is the saving work of the Spirit, there is such a conviction of sin as to humble the soul. All see themselves lost and undone without a Saviour. All confess their guilt, fall down at the footstool of God's grace, and there acknowledge themselves to be the very chief of sinners; charging themselves with the greatest ingratitude; appear in their own apprehension deserving of the lowest hell, and often wonder they are not there. This, then, is something of the frame in which the sinner comes to Jesus.

2nd. The Spirit *convinceth* not only of sin, but also of righteousness. Now he begins to see the imperfection of all his *best* doings. He comes to Jesus filled with self-abhorrence, and renouncing all his poor services as being totally insufficient to justify him before God. He is brought by degrees to see himself an *entire dependant* upon *Jesus Christ*, not only for pardon, but also for justification. Hence he is led to see that his best deeds, *even his very righteousnesses* are as filthy rags, if looked upon for justifiable purposes before God. Thus, by the leadings and teachings of God the Holy Ghost, the poor sinner comes to the same con-

clusion as the apostle did, that is, that "in his flesh there *dwelleth no good thing.*" But he sees at the same time, that in Christ there is a fulness of all that he needs to make him everlastingly happy, and his constant desire is to know whether *he* is an interested party, and he often feels that if he possessed ten thousand worlds he could freely part with them all, for a satisfactory assurance that Christ was his salvation.

Now let me ask you, my dear brother, do you know any thing of these things? Do you know what it is to be humbled under the mighty hand of God, till you have been obliged to cry as for your *life*, "God be merciful to *me*, a sinner!" And have you been led to see that all you ever did do, or ever can do, to help yourself out of this horrible pit, *has*, and will still prove useless,—and that you are now looking to Christ alone, with the firm conviction that he alone can deliver? If this be the experience of your soul, although you may yet be very far from being satisfied for yourself, let me say, *you are a VESSEL OF MERCY*; and as good Toplady says,

"More happy, but not more secure,
Are the glorified spirits in heaven."

I remain, your's in love,
Camden Town. S. GREEN.

Intelligence.

INTELLIGENCE FROM THE WEST.

To the Editors of the Gospel Herald.

My dear brethren, I send you for the *Herald* some further intelligence concerning our churches and the profession of religion around them.

BATH.—Two friends were baptized in the river Avon which flows round the city, on Lord's day, November 4th, or the church in Providence Chapel,

by Mr. Beard, of Malmesbury. May this be an omen of an honorable prosperity.

This ancient and fashionable city has a great number of *evangelical* professors of the middle and higher classes as well as of the poor. By *evangelical* is meant, as it is usually used, earnest, zealous persons, professedly holding the Lord Jesus as the only Saviour of sinful man. Out of fourteen very spacious buildings be-

longing to the Episcopal denomination, thirteen, including the large cathedral-looking abbey, have preachers of this character, who are surrounded by ladies and gentlemen of noble birth, and of gentility in its various degrees. But for the most part they are a chatting, bigoted, though money-giving people; some exceptions no doubt they have. The Independent and Wesleyans have some "church-like" places of worship. The Baptists have five or six chapels; but so many are not called for by their numbers. Alas! they are erected as monuments of their divisions and sub-divisions, and consequently of their carnality.

There is the large chapel of *Somerset Street*. Old Mr. Porter laboured here many years. They are now of Fullerian views. The fallings out here have supplied the great Mr. Jay, the Independent, with some of his chief supporters, I am told; but you will regret to learn that this is not an unusual thing in this part of the country, baptised persons of temporal importance to forsake the church of their birth, if they were ever born, and the church of their profession and first love, if they ever loved, and fly to the Independents.

York Street Chapel is a "split" from Somerset Street, very general in doctrine and experience, and open in communion. They are but small.

Providence Chapel, as above, a neat building, not large. The people a "split" some twelve or fourteen years ago from Somerset Street. They are mixed now, some of their number fond of the Philpot school, others like the gospel theme in its full, blessed, glorious bearings.

Abbey Green. A "split" some ten years ago from Providence, of the Tiptaft class. Do not prosper yet.

Ebenezer Chapel. A large place of worship, recently taken by a "split" from "Providence" also. The minister being "set aside" from his pastorate and membership, these left with him. They are numerously attended at present we hear.

Besides all these there are others belonging to Moravians, New Jerusalemites, Huntingtonians, Roman Catholics, Universal Restorationists, Mormonites; and amongst them a beautiful place occupied by one, a man of God we trust, who being denied the

licence to preach as a churchman, became partially a dissenter, gradually laying aside the attire of the "harlot;" first the altar, then the reading-desk, prayer-book, white surplice, communion railings, &c. He is now not a Churchman, not a Wesleyan, not an Independent, not a Baptist! As his views are akin, so his expressions in preaching are similar to Dr. Crisp's, of whom he has been a close reader. Here, however, baptism is termed "shell," outside, &c.

Oh! how painful is it to witness Zion as in this city! Every shade of creed is quarrelled for; yes, by many it is feared, who live not for the truth. Yet there are grains of wheat here; may they be increased a thousand-fold.

BRADFORD, WILTS.—On Lord's day, November 18th, the pastor of the Old Baptist Church in this town, baptized seven friends, who the same day, with one other from another church, received the right hand of fellowship at the Lord's supper. This baptism was in the river, at nine o'clock. It was a beautiful morning for the time of year, and though a large concourse of people assembled on the banks which lie peculiarly commodious for the ordinance of our Lord in a beautiful vale adjacent, the utmost decorum was observed, and such was the power and solemnity of the services, and the interesting nature of the scene—old believers professed it was heaven begun below, and some, whose timidity had kept them back, declared regret that they were not then of the baptized. It was a good day they say, and the texts were, morning—"Let them measure the pattern." Evening—"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's."

In this old and decaying town the "Establishment" has two places of worship; the Independents one, Methodists two, Primitive and Wesleyan, Lady Huntingdon's connexion one, the Baptists three.

The Old Baptist is a nice chapel with three galleries, and is well attended, which is a marvel to its present minister; he says, considering the many whom they lose by their being

forced to seek abroad the bread that perisheth. Also the past violent opposition they have had to encounter from friends of general charity, and the unceasing efforts of "spearmen" from the other extreme of no charity at all for any out of the pale of their little bitter, but division-sowing party, it is a marvel indeed. Since Mr. Hawkins's pastorate they have received 116 members, 89 he has baptized, and 17 by dismission and restoration. They have good schools also. May they be blessed with peace and prosperity until the Lord comes.

Zion Chapel is occupied by some open communion baptists who separated from the old church at the commencement of Mr. H's pastorate. They have not succeeded as they expected.

Barefield Chapel is used by a people united from Zion and Lady Huntingdon's. The little chapel is well attended I hear at present, as parties rejected by others find a home here.

Here again are divisions, divisions. How humbling! what evil work is hereby encouraged, what quarrelling ungodly professors are thus gratified, what wrangling, what backbiting! Oh! our Lord, pardon thy churches in this, and deliver them from the debating, judging and condemning, the proud disputing and vain jangling everywhere, and endow all thy people with zeal and faithfulness, love and meekness, and all their sister graces to thy holy glory, their heavenly joy and the world's convictionment.

Beloved brethren of the crook and of the crosier, fare you well—a happy new year to you, and to all the brotherhood.

Your's fraternally in the Great Shepherd,

A SHEPHERD ON THE PLAINS.

LONDON.

Mount Zion Chapel, Hill Street, Dorset Square.—Lord's day, November 25th, brother Foreman administered the Lord's ordinance of believers' baptism to four persons, two males and two females, before a numerous and attentive audience. Our brother's text was, "I have a baptism to be baptized with, and how am I straitened

till it be accomplished." Alluding to the mode of baptism, and the use of these words by our Lord, as expressive of his sufferings, our brother asked, was Christ only *sprinkled* with suffering, or was he plunged and completely immersed in that which he endured for his people? and if this being plunged into a sea of suffering, as it were, be called a baptism, what sort of such a plunging is christian baptism? He also observed, that seven times as much is said in the New Testament about baptism, as there is about communion at the Lord's table; and yet because the former is a cross to take up, there is unceasing disputation about the one, but the other every professor is willing to observe. However, we will abide by New Testament practice, and our God will abide with us, as we have every reason to bless and adore him for having done so hitherto,

W. H.

ORDINATION, RISHANGLES, SUFFOLK.

On Wednesday, November 7th, 1849, Mr. George Harris was publicly recognized pastor of the newly formed church in the above village.

In the afternoon brother Cooper delivered an address upon the nature and constitution of a gospel church, and asked the questions usual on such occasions. The leadings of divine providence, which were of a very interesting character, were read by one of the deacons; brother Harris then gave an account of the dealings of God with him, and the work of God's Spirit on his heart, also his call to the ministry; and then stated the leading articles of his faith on which he intended to build his ministrations.

In the evening brother Collins delivered a solemn and impressive sermon to the minister, and a short address to the church. The services were found to be very interesting and profitable.

Brethren Galpine and Hill conducted the devotional service.

Brother Harris and 61 members were dismissed from Grundisburgh to form the church in the month of May last, and we are happy to state,

that not only has the Lord already accomplished very much good in this locality by the labours of our beloved brother, but that the prospects are of the most cheering character.

NEW ASSOCIATION OF PARTICULAR BAPTISTS

In London and its Vicinity.

The third quarterly meeting of this body was held at Woolwich, on Friday, October 26th, 1849. At the conference of the pastors, in the vestry of Enon Chapel, brother Box in the chair, attention was called to certain charges against brethren Milner and Curtis, contained in a pamphlet recently issued by Mr. James Nunn, late of Somers Town. It appeared that this publication has been widely circulated by friends of its author, and copies sent to several, if not all, of the associated pastors, *but not to the parties accused.* The character of the association being involved, the subject was discussed, and then the two brethren in question withdrew. In their absence it was *resolved unanimously*, "That judging by our personal knowledge, and by the enquiries we have made, we are fully persuaded that the said accusations are unjust, and unworthy of the notice of the brethren against whom they are brought."

In the evening, public service was conducted in Enon chapel. Brethren Milner, C. Smith and Bonner, led the devotional exercises, and brother Curtis founded upon 1 Cor. ii. 14, a solemn discourse, in proof of "The absolute necessity of the Holy Spirit's operations in order to the performance of spiritual acts."

The next meeting is to be held (D. V.) on Friday, January 20th, at Union Chapel, Cumberland Street, Shoreditch, when brother Milner is expected to preach upon "The proper style of addresses to the unconverted, and the inconsistency and evil effects of indiscriminate invitations."

SAXLINGHAM,
NEAR NORWICH.

Dear Sir,

We are desirous to inform you, that the Lord in his mercy hath again

manifested to us, his most *unworthy people*, his presence in going forth among us for good, for which we desire to give him all the praise and glory.

We rejoice to say, that by the instrumentality of a preached gospel, in its fulness and purity, which is delivered by our esteemed minister, Mr. John Nottage, whom we desire to prize for the truth's sake, since we were privileged to report to you of the good dealings of the Lord with us, the Lord is adding to his church daily such as shall be saved, for he hath been calling in the *young, aged, and lame* by his special command.

I shall just give you a small detail of two who walked in the ordinance of the Lord's house.

One of the aged candidates was a man upwards of 70 years of age, who has been an attendant at the house of God for upwards of 30 years, but was not brought to a saving knowledge of the truth until a few months past, when he was brought to see and to be led to walk in the commands of his Lord. The other was an aged female, who came through curiosity to visit the grave of her departed son, not intending to enter into the chapel, for she was a persecutor, and had been for very many years past, to one of our brothers in the church, (her own husband,) but this was the Lord's appointed time to meet with her, for by entreaty at last she consented and entered the place of worship. The Lord blest the word of his grace, and brought her under a powerful work by the Spirit, whereby she has been enabled to lay hold on one that is mighty to save to the utmost. This individual has been a complete cripple for many years, and not able to move only by the help of stilts. Thus, here is a proof that the Lord accepteth the lame, blind, halt and maimed.

On Lord's day morning, December 2nd, she was brought to pass through the ordinance of the Lord's house, which was effected by being brought in a chair, and conveyed in and out of the water by the aid of one of the deacons and minister, and truly we may assuredly say, the Lord was with her and supported her exceedingly, whereby she is, as one of old, going on her way rejoicing.

E. ALCOCK.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

FEBRUARY, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Sermons.

THE SHULAMITE.

*A Sermon preached at Bethel Chapel, near Leighton Buzzard,
on Lord's Day Morning, July 29th, 1849.*

BY THOMAS CORBY.

"Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies."—*Solomon's Song*, vi. 13.

(Continued from Page 10.)

III. We come now to the reason assigned for exhorting the church to return; that is, *that we may look upon thee*. These words are addressed by Christ to his church in the name of the three persons of the blessed Trinity, as an encouragement to her in her heaven-ward course. The church is oftentimes retarded in her progress by the intervention of worldly affairs, and is sometimes grievously discouraged with inward infirmities, and outward adversities. Besides, her pilgrimage lies through an enemy's land, where constant allurements, and repeated assaults render it necessary that she should often be reminded of her high destination, in order to accelerate her movements towards her Father's house. Therefore the Lord Jesus, as the most effectual means of prevailing with his beloved to prosecute her journey with alacrity and zeal, says, "Return, return, O Shulamite; return, return, that we may look upon thee." The whole Trinity of persons in the Godhead are alike interested in the welfare of Zion, and are equally gratified with looking upon her. Neither is it a mere scrutinizing speculation, but a look of love and complacency, in doing which they have such ineffable satisfaction as hath not entered into the heart of man to conceive. The Father regards his church as the object of his everlasting love, and as a prize worthy of presenting as a companion to his Son. The Son looks upon her with triumphant extacies as the purchase of his blood, and the partner of his throne; and the Holy Spirit looks upon her as a distinguished monument

of his invincible operations by which she obtains a complete victory over her enemies, and is magnificently arrayed in divine excellencies "as a bride adorned for her husband." Thus the church even in her militant state, is manifestly assured of the divine favour; and in all her conflicts, temptations and departures from the right way, is graciously invited to return to the path of duty, and to come with boldness to the throne of grace to obtain mercy, and find grace to help in time of need. But notwithstanding Zion's admirable appearance in the sight of the Lord, she is very worthless in her own eyes, as may be gathered from her reply.

IV. *What will ye see in the Shulamite?*

This question is very significantly expressed, and indicates great humility and self abasement, reaching even to despondency. This may seem inconsistent with the character of one so highly favoured of the Lord, but "every heart knoweth its own bitterness." For though "the King's daughter is all glorious within, and her clothing is of wrought gold;" yet as this is not always manifest to the conscience, the Shulamite sometimes loses sight of the comeliness she has by virtue of her union to Christ, and dwelling intently upon her own inherent depravity and worthlessness, droops, and says, "What will ye see in the Shulamite?" What is there in me that ye so much desire to look upon? Her mean accomplishments and condition appear unsuitable to her character as the companion of the Lord of glory, and make her ashamed to come before him. For on the first discoveries of his saving love, her heart was so captivated with his charms, that she ran with joy the way of his commandments. Moreover she had such lively apprehensions of his delivering mercy, and such an abiding sense of the superaboundings of his manifold grace, that, for a considerable length of time, she lived above herself, altogether enraptured with the lovely attractions of her adorable Lord. Satan was put to flight, sin was disarmed, and the world had lost its charms; her enemies were scattered, the evil propensities of her fallen nature were motionless, obstacles and difficulties were easily overcome and, in the strength of divine grace, she marched forward in the way of holiness, hoping to advance rapidly, and make continual improvement, till she finished her course with joy. But instead of this, the case is otherwise. She has passed through many changing scenes, and every change has exercised her in various ways, but not always producing the most favourable results. Her youthful ardour began to abate, and, descending into the valley of humiliation, the glorious realities of religion gradually disappeared from her view, and the bewitching allurements of a delusive world diverted her attention from her illustrious conductor, so that, before she was aware, she was hurried away into forbidden paths, where she was fiercely assailed with satan's temptations, and harassed with the trials of life, which so excited the evil affections of her depraved nature that she became horror-stricken at the sight of her own vileness, and, in the anguish of her spirit, gave up all for lost, saying, "The Lord hath forsaken me, and my God hath forgotten me." But the Lord is ever mindful

of his chosen, and carefully watches all the movements of the enemy. And making bare his holy arm for the recovery of his bride, he pursued, and triumphed gloriously in the overthrow of her enemies, and said, "Therefore, behold, I will allure her and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there as in the days of Achor for a door of hope: and as in the day when she came up out of the land of Egypt." And so, after the defeat and dispersion of her enemies, we find her in the valley of Achor holding an interview with her Sovereign Lord, ashamed, and overwhelmed with her manifest unworthiness of such marvellous displays of his unmerited grace, and in answer to his repeated invitations for her to return, says, *What will ye see in the Shulamite?*

V. *As it were the company of two armies.*

This is a comprehensive description of her real state.

For though she lives on peaceable terms with God and men, her own bosom is the seat of a continual warfare. The lusts of the flesh, together with the allied powers of earth and hell, rise up insurrectiously against the reign of grace, which is opposed by the whole artillery of divine truth, when such violent conflicts ensue on her account between the hostile armies, as often fill her with consternation and alarm, lest between one side and the other she should be brought to nothing. She observes the contest with trembling anxiety, doubting which side will obtain the final victory. Sometimes iniquities prevail against her; and then the enemy triumphs over his victim, and carries her away apparently destitute of life.

Then again she is overtaken and rescued out of the enemy's grasp by the powers of the world to come, and is brought back with weeping and supplications to Immanuel's feet. As she draws near, her victorious Lord, in admiration of her person, says, "How beautiful are thy feet with shoes, O Prince's daughter!" but, says his contrite one, if I be so, why am I thus? to will is present with me, but how to perform that which is good, I find not. For when I would do good, evil is present with me. With my mind I serve the law of God, but with my flesh the law of sin. "Yea, saith Jesus, the spirit truly is willing, but the flesh is weak. O thou afflicted, tossed with tempests and not comforted, fear not, for thou shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband, the Lord of Hosts is his name; and the God of the whole earth shall be called. For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth

with thee nor rebuke thee; for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor the covenant of my peace be removed saith the Lord that hath mercy on thee." Isaiah liv. 4—10.

Thus matters are satisfactorily explained, and the covenant is renewed; while the immutability of Christ's love, and the indissoluble union subsisting between him and his church are indisputably confirmed. And notwithstanding her inherent weakness, and the innumerable evils which compass her about, she is eternally secure under the protection of the Captain of Salvation, who has promised to supply all her needs out of the fulness of his everlasting covenant, and has engaged to fight all her battles, and guide her in his strength to his holy habitation.

A SERMON ON PSALM XXXVI. 8.

Two things are referred to in these words, the *house* of God, and the *river* of God. These are mentioned among many other important perfections of his nature, as the attentive reader will soon see. By the house, the Jewish tabernacle and temple may be more immediately meant, where fat beasts were sacrificed to God, and afterwards eaten by the priests who were satisfied with the same. But greater things of which these were typical are chiefly intended; and we are thus led to the spiritual house of which Jesus and his gospel is the fatness, and on which all his spiritual priests feed by faith, and are abundantly satisfied.

The gospel church, which is the spiritual house of God, (1 Tim. iii. 15, 1 Pet. ii. 5.) is built, beautified, and occupied by him and his spiritual worshippers. We remember how he said, "On this rock will I build my church." He will beautify the meek with salvation, and in so doing he beautifies his house which is made up of such materials. And these are looked out and selected from many others by the Lord, who best knew what would suit his own important purpose. Nor has he built or beautified his house at other people's expense, nor does he call on others to pay for it; for he has bought his church, his house, and all the beautiful furniture it contains, with the precious price of his own blood. The great work and labour of preparing every stone for the edifice, is performed by himself, his Spirit, word, and power. None but himself could make it to his mind. None else could build a house becoming the majesty of so great a God and King, which is for his own occupation, and his family are favoured to live with him in the same house. Here he is worshipped and they are the worshippers. The house would be poorly furnished without his presence; but he has said "Here will I dwell."

The fatness of his house designs the rich and plentiful provisions made for all that belong to it, for all his poor, hungry and thirsty people. Christ, the fatted calf, (Luke xv. 23.) whose flesh and blood

is meat and drink indeed, the bread of life from heaven, makes up the marriage dinner in Matt. xxii. 4. the great supper in Luke xiv. 16. and the feast of fat things in Isa. xxv. 6. Here is strong meat for men, and milk for babes; and thus fed, they that are planted in the house of the Lord become fat, fruitful, and flourishing. To speak more plainly, it is the ordinances of the gospel setting forth Christ, with all the blessings of grace as coming in and through him. Preaching, hearing, prayer, praise, baptism, and the Lord's supper, when attended with the promised blessing, (Psa. cxxxii. 15.) are satisfying food to healthy souls. Here is counsel to enquirers, comfort to mourners, courage to the fearful, clothing to the naked, cleansing for the filthy, strength for the weak, rest for the weary, riches for the poor, and peace for the pained. Indeed, here is a full sufficiency of every blessing for all that feel their need and heartily seek supplies from him. The friends of Christ are invited to eat and drink abundantly, are welcome to all without money and without price; to all whom he has made willing to receive he will freely give. But as no man can be satisfied with merely seeing a feast, so not the soul unless it receives the gospel by faith. You must trust and taste before you can tell how satisfying is the grace and goodness of the Lord. In preaching this sermon the writer was indeed abundantly satisfied, and this has induced him to hope others may be blessed in reading it.

But we proceed to the second part of the subject. It is the *river* of God, as stated in the text. It is said in Psa. lxxv. 9. to be full of water, the living water of the Spirit and grace of God, of which there is a large fulness in Christ. It is a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb, Rev. xxii. 1. This river takes its rise in the sovereign love of God, for it proceeds from his throne, runs in the channel of the Saviour's righteousness and death, and the several streams thereof are the saving benefits that make glad the city of God, Psa. xlv. 4. Hence it is here called the river of his pleasures. The fulness in Christ is the fountain head, the gifts and graces of the Spirit are the rivers that flow from them that believe in him, John vii. 38, 39. Like water, the abundant supplies of the Spirit quicken, cleanse, fertilize, refresh and comfort the people of God. This river of pleasures may refer to the happiness of heaven, where is fulness of joy, and pleasures for evermore, for the Lord is there, Psa. xvi. 11. They who trust in him here below, shall drink at the fountain head above. As far as we are favoured to drink now, it is by means of drawing by faith and prayer out of the wells of salvation, which is with joy according to the promise, Isa. xii. 3. Jesus said, "If any man thirst, (that is for living water) let him come to me and drink." "And whosoever will, let him take of the water of life freely." Dear Lord, as thou hast made me willing, and caused me to come, O let me drink thy sacred pleasures still. And may I never forget this river runs in connection with thy house, and blessed are they that dwell therein, Psa. lxxxiv. 4.

The House and River of God. L. M.

Far from the dangerous deeps below,
Up to thy house, my God, I'll go;
There is a rich provision made,
For all that seek thy sovereign aid.

There may I see my Saviour's face,
And feel the influence of his grace;
So, at a feast divinely fair,
I shall be fed, and flourish there.

There I behold a river roll,
Suited for every thirsty soul;
There let me drink a large supply,
And look for nobler joys on high.

There, if my suffering soul is sad,
The sacred streams can make me glad;
Till I arise from every pain,
To live where endless pleasures reign.

Little Gransden.

THOS. ROW.

Extracts from Sermons

PREACHED BY MR. JOHN STEVENS from 1843 to 1847.

Contributed by one of his Hearers.

God's word is said to be settled for ever in heaven, Psalm cxix. 89, in contrast with its state on earth. Here there are infidels and cavillers; but there it is fully believed, heartily embraced, and finally settled.

The first transcript of the mind of God is to be found in the person of Christ; hence he is called the word of God, the outward expression of his inward thoughts. He was set up and constituted the focus, centre, and medium of all the other displays of the divine mind and will.

In this world nothing is complete or certain; but there must be completeness and certainty somewhere, and that is in *heaven*; God's word is "for ever settled" *there*.

God first works *for* his people, secondly *in* them, and thirdly *by* them. These are the successive stages of that plan by which he makes them agents in his service, and instruments for his glory.

All trials and afflictions are intended to *beautify* the church, by bringing into view, and into exercise, the graces of the Spirit.

The world is preserved on account of the church; the scaffold is kept up till the building is finished; and the sinful family of mankind is protected for the sake of its believing vessels.

2 Cor. iv. 7: The treasure of the gospel is put into earthen vessels; but the vessels being earthen does not detract from the value of the treasure, nor does the treasure make the vessels anything but earthen.

We are saved by grace in believing what God says, when we could not be saved by merit in doing what he commands.

The christian graces are branches growing out from one stem. Faith, hope, humility and love, all spring from the one principle of divine life implanted in the soul. They are but different aspects of that life manifesting itself in different forms according to the object presented. Is the word of God revealed? *faith* comes into operation. Is heaven held out to view? *hope* arises. Does the evil of sin impress itself strongly? it engenders *humility*. Does Christ appear in all his beauty? love necessarily follows.

Men often borrow respectability from their dress, but Christ gave excellence and worth to *his* clothing: he shed a glory on the humanity he wore.

Satan is called the prince of darkness because ignorance is the chief support of his kingdom; his power is gone when light comes in, and therefore all the power of the father of lies is employed to shut out the light of divine truth from the mind.

God's love produces many changes, but never changes itself.

We are by nature "set on fire of hell;" but when the Spirit of God comes, he puts out this fire, and "sets us on fire" of heaven.

Heat pervades our bodies, and yet their substance is the same; so in regeneration, *new* influences pervade the *same* soul.

As we quench fire by withholding fuel, so we "quench the Spirit by withholding that by which he acts; i. e. by neglecting the means of grace, private prayer, reading, and meditation.

(To be continued.)

Exposition.

DAVID AND NATHAN.

And David said unto Nathan, I have sinned against the Lord, And Nathan said unto David, The Lord also hath put away thy sin, thou shalt not die. 2 Samuel xii. 13.

Notwithstanding the dreams of many concerning the *dignity of human nature*, and the equally visionary talk of others, about *sinless perfection* in the flesh, it is, after all, a solemn thought, calculated to humble us in the dust of self-abasement; that the

heart (*of every man*) is deceitful above all things, and desperately wicked; and that there is not a *just man* upon earth that sinneth not.

How forcibly doth the sin and repentance of David illustrate our Lord's declaration, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit," John iii. 6. If, then, *the man after God's own heart* may be so disgraced by Satan and his own heart's lust, surely it is high time, beloved, that we keep up a jealous watch over our own hearts,

lest we fall into the snare of the devil. God help us all to watch and pray, lest we enter into temptation. We have in the subject before us, David's acknowledgment, and Nathan's message.

FIRST, DAVID'S ACKNOWLEDGMENT. "I have sinned against the Lord." The sin of which he was guilty was the heinous crime of adultery, aggravated by cruelty, hypocrisy, and murder, see chapter the eleventh, and Nathan's parable in the chapter under consideration. It was not a sudden gust of temptation; that overtook him unexpectedly; as in the case of Joseph with his mistress. But it was a deliberate affair, he saw from the roof of his house, a woman washing herself, and seeing her very beautiful to look upon, he sent and enquired after her; it was told him who she was, and also that she was a married woman. Surely this was sufficient to cool him down when he is informed she was another man's wife. But no, he sends messengers to invite her to the palace, who took her by the force of persuasion, and when brought unto David, he lay with her; she perhaps being prevailed upon by a sense of his royal dignity, or considering him as a man of God, it might make the sin appear less in her view. However, it shews that the best of men, if left to themselves, will fall a prey to the lusts and passions of their depraved nature.

But the Lord sent Nathan unto him, whose pathetic and affecting parable concerning the poor man's lamb, so worked upon David's feelings, as to cause him to judge and pass sentence upon himself—"The man that has done this

thing (said David) shall surely die!" And Nathan said unto David, "Thou art the man," chap xii. 7. The arrow of conviction immediately fastened hold upon his conscience, when stung by remorse he falls self-loathed and self-condemned, before his reprover, with this acknowledgment, "*I have sinned against the Lord.*" So true is it, that sin, when it is finished, bringeth forth death! "When the commandment came (into the conscience) sin revived, (the offence abounded) and I died," said Paul; and every one of God's children will find that, "To be carnally minded (as well as carnally *acting*) is death." O! ye that make light of sin, that account it but a trifle, by affirming, *it can do the believer no harm!* look at *David's* broken bones, extreme misery, and darkness of mind, in that 51st Psalm. Hark! at *Jonah's* broken-hearted groans, from the "*belly of hell,*" as he calls his strange prison. Witness poor *Peter's* mental agonies, when he went out and wept bitterly; and then say if sin do not harm the believer. "Your sins have separated (in a way of comfort and enjoyment) between you and your God." May the Lord indulge his heavenly family, with much spirituality of mind, singleness of heart and tenderness of conscience; "Let sin have no dominion, Lord, But keep my conscience clear."

But we notice, SECONDLY, NATHAN'S MESSAGE. "And Nathan said unto David, the Lord also hath put away thy sin, thou shalt not die." Observe, it is the LORD against whom he had sinned, had put away his sin—David had put it away from himself, and abhorred himself in dust and ashes

on account of it. But how does the Lord put it away! *first, de-cretively*. In the covenant engagements of the Son of God, by undertaking, in the fulness of time, to stand in the sinner's law-place, room and stead; to pay all their debts, to suffer for all their sins and transgressions, and to die the just for the unjust to bring them to God. Therefore, Jehovah, in justice, hath cast all their sins behind his back; and declares, "Their sins and their iniquities I will remember no more."

Second, he hath also put them away sacrificially. By his own blood-shedding, as the Holy Ghost witnesseth by his servant Paul, Heb. ix. 26, "But now once in the end of the world (*the end of the old dispensation*) hath he appeared (*in the flesh*) to put away sin by the sacrifice of himself." It was impossible that the blood of bulls or of goats should take away sin; the law made nothing perfect, but it was the bringing in (the introduction) of a better hope. The ancient believers never relied on any intrinsic virtue in the animal sacrifices they were directed to offer up; they knew *these* could never take away sin. And therefore it was by faith in *him* to whom all the Hebrew offerings and Levitical sacrifices pointed, they hoped for pardon and acceptance. Even so, the saints of latter days trust not to the merit of their praises, prayers or thanksgivings, for the remission of sin; they gladly acknowledge that without shedding of blood there is no remission, and believingly look to Calvary; while gazing on a crucified Redeemer, they exclaim,—

"See! Christ, the heavenly Lamb,
Takes all our sins away."

Third, he hath put it away experimentally. O my soul, what didst thou know about these things some few years since, when dead in sin? All that time thou wast ignorant (and as indifferent) of the great truth that the *Father* of all mercies had purposed and *decreed* to put away thy sins, that the *Son* of God had put them away by the *sacrifice* of himself. But, amazing grace! "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, quickened us together with Christ," Eph. ii. 4. And then for the first time we felt the burden of sin, and under the pressure of it cried and groaned, being burdened, to him who said, "Come unto me, and I will give you rest."

"How precious did that grace appear
The hour we first believed."

Then it was the *Holy Ghost* took the blood of Christ, and cleansed the conscience, purging it from dead and legal works of the flesh, to serve henceforth the living God, in newness of life; who hath "blotted out thy sins as a cloud"—cast them behind his back—drowned them in the depth of the sea—and hath meritoriously, experimentally, and everlastingly put away thy sin. Join with me, dear brother, in exalting the name and fame of *Jesus*, who saves his people from their sins. "As far as the east is from the west (*two opposite points, which can never be brought together*) so far hath he removed our transgressions from us," Psalm ciii. 12. Poor, doubting, fearing soul! heed not the suggestions of the father of lies, nor the questionings

of unbelief, as to thine interest in these blessings; bear in mind, that *if you have put away sin from you*, (as to its desires, delights, and indulgence,) and turned your back upon it as a nuisance, you cannot have a surer evidence that *"the Lord also*

hath put away thy sin." Thou shalt not die in thy sins, nor suffer for thy sins hereafter: "For this is a FAITHFUL saying, and worthy of your highest acceptance, that Christ Jesus came into the world to *save sinners.*"

CORNELIUS SLIM.

Correspondence.

Launceston, Van Dieman's Land,
June 25th, 1849.

TO THE EDITORS OF THE GOSPEL
HERALD.

MY DEAR SIRs,

I have just received from my friend, E. Mote, London, the *Gospel Herald* from Nos. 1 to 13, vol. 15, and from Nos. 14 to 22, vol. 16, which is all I have known of your labours, and that of your "Home Mission" for many years. In that work I see many names of ministerial brethren, with whom I felt honoured to be connected when in England, nor are they less esteemed, or their labours less appreciated when known, though I am so far from Britain.

I felt the force of your appeal to the lovers of discriminating truths for the extension of the circulation of the *Herald* on its publication. I remember the plan I adopted at Colchester was this, to employ one of our members to sell sixty copies, by which the sale was extended, and being furnished direct from the printer's, no loss was sustained, the 25 per cent. being the remuneration for the trouble of selling. I could adopt the same plan here, if I had fifty copies monthly; I should so far

extend the magazine in its sale, and be the instrument of some good to the family of God in these parts. Quarterly packages would be best, and if sent to me as under, would in due time come to hand:—

H. Dowling,
Baptist Minister, Launceston, Van
Dieman's Land—per favour of
Messrs. Marshall and Edridge,
Fenchurch Street, London.

And as soon as £5 was due for those come to hand, a remittance could be made by a bill of exchange in London. It would be well to commence from January, 1849. In addition to the order thus given, of 50 copies monthly, I could take six sets bound of the *Herald* from the commencement. Those it would be necessary to pack in a box, sent to Messrs. Marshall and Edridge, to be shipped as I advised, at my cost. Perhaps your London House would do the needful in this case. I must leave it with you.

Our mutual friend Stevens is no more with the church upon earth; dear man of God; he is now in the fruition of glory, where sanctity is complete and uninterrupted. He was the only minister I consulted as to my remove

to this land, and many sweet seasons of personal communion was it my lot to have with him on travelling together in your county; at that time G. and S. Pearson's, of Bildeston, was a rallying point, a sort of gospel rendezvous. In that day you had not opened the same amount of doors for such wares as J. Stevens opened to view, as I judge is the case now. Our rest is in *purpose* and *power*, both as to ministers for the church, and the church to receive the testimony from their lips. The Head lives, and in the life of his person the vitality of the members is secured. Saving grace has exalted us above the curse, and keeping grace will doubtless land the heirs of glory in a heaven of security in eternal bliss. You have to record the baptism of many at one time; with us we have to take them by one's and two's. Since January, 1849, we have had one male, going to India, baptized at Launceston, and two males and 1 female at Hobart, and to-morrow, (God willing,) I hope to have Mr. Hewlett (formerly of Westminster) to preach on the solemn occasion, when I expect to descend into the emblematic waters with one male and one female. May the overshadowing of the Glorifier be enjoyed, and the season marked by holy fellowship with our Lord in his sufferings. True, it is a speaking ordinance. O for an ear to hear what the Spirit speaketh unto the churches, through it; a glass in which faith beholds all that is majestic in Jesus, and all that is of valued importance to the church—the perfection and the purity of his sacrificial death—the triumph of our sin-conquering Redeemer over the grave—the

steps of our divine Mediator from death to a life of office in the regions of eternal day.

I perceive my dear brother . . . is in the field of controversy with . . . in defence of the movement once made by your Association, in support of a foreign mission, which I believe was drawn forth by my appeals made to England, on account of our colonies.

I often blessed God for your sympathies, while you could not reach us by your co-operations; the Lord appeared, and by his providential conductings, ministers have reached these distant spots, and by the power of the Holy Ghost some gracious designs of mercy have been opened to some, to whom Jesus was not known. I have long seen that the followers of Huntington and Gadsby (names I revere) often seem to consider, that the blemishes of those learned men should be perpetuated, while that which was so truly worthy of consideration and example is thrown in the shade. To be always stirring up the filth of polluted nature, and exhibiting it, can have no elevating influence upon the redeemed mind, leading to joy and peace in believing; to exalt Christ, and lay the sinner in the dust, higher subjects than sin and sinners must fill out the matter of the ministry.

Your's affectionately in the Lord,

HENRY DOWLING, SEN.

CHRISTIAN DUTY.

My dear Brother,

In my last I pledged myself to write you one more short epistle; I now take my pen to redeem that pledge;

my aim in this will be to drop a hint or two on christian duty, or christian responsibility, terms against which you seem to entertain a strange antipathy. But what, my brother, have these terms done, that they should be loaded with contempt? one is used in the New Testament, frequently; and though the other does not occur in the sacred pages, it is quite in accordance with scripture; how is it then that these words are become so legal all at once? I am not aware that they are more injurious in their nature and tendency now than in olden time; nor can I see how a word used by our great Master, and left on record for the use of his family in that volume given by him as the sole rule of their faith and practice, can really be injurious: sure he who hath wrought out salvation for us, and who works salvation in us, is capable of giving us his laws without mingling poison with them; and certain I am that his affection for his people is too strong to permit him to do or say any thing that will injure them. But it has been said that a softer word than duty ought to be substituted, and that the original will bear it. I confess I am unable to dispute this point, being ignorant of the original; but one thing appears quite plain, viz. that wherever the word duty occurs in the New Testament, the connection proves that duty is intended, let men substitute what word they may; and although responsibility is not a scripture term, yet we may challenge the whole world to overturn responsibility where duty is established: the idea is scriptural, though the word be absent. But suppose the obnoxious terms expunged the one from the sacred oracles, and the other from the christian vocabulary, what follows? why, you overturn your own system at once; for if there is no christian duty, then no christian can possibly sin; for where duty ends, sin ceases; had no interdiction been

put on one tree in Eden's garden, it could have been no crime in our first parents to eat of that tree more than others, and consequently they would have been as sinless after that act as before it. To deny christian duty is to leave the christian lawless; and to leave him lawless, is to proclaim him sinless; for where there is no law there can be no transgression; why then do you complain of your daily and hourly guilt and sin? sin is but a bugbear; for if duty be removed, you do not, you cannot sin; your acts, your words, your thoughts are perfectly sinless. Joy, unceasing joy becomes the man, who can challenge heaven, earth and hell to prove him a sinner; and this the christian man may assuredly do if your system is right. Alas, to what may we not go, when feeling is allowed to displace the word of truth, and that, too, under a feigned zeal for the glory of God?

But this is not all; on the supposition that you are right, all relation between Christ and his church falls to the ground; for duty springs out of relationship, and the nature of the relationship fixes the nature and extent of duty. As creatures, men owe, without distinction, obedience to the Creator, and are responsible to him for their neglect of, or their faultiness in obedience. Man's power is indeed lost, but Jehovah's right is neither forfeited nor relinquished. This proves that ability is no standard for responsibility; though man be insolvent, the debt is just, and justice exacts it to the uttermost. But say you, we are under a different dispensation, we are delivered from law and justice by the perfected work of our great surety, and law terms with us have now nothing to do: very well, but must gospel terms be trodden under foot on that account? we do not, if believers in Jesus, owe unto law and justice a legal debt, our surety having discharged that; but what are we now, I mean evidentially? why, the sons of

God, by faith, in Jesus Christ ; and by virtue of union to him, has our high relation no responsibility attached to it, and growing out of it ? Is it not the duty of your son to love, obey and honour you ? perhaps you will say, it is his privilege ; no doubt of that ; but suppose he should think and act differently ; should he disbelieve, disobey, and defame you ; would he do wrong, and would you call him undutiful ? I know you would, and urge the relation in which he stands to you as binding upon him. In a word, you consider it is his duty to obey you, just because you are his father ; here then it is the relation that gives rise to the duty ; so it is in God's family ; our peevish hearts may sometimes fret and kick against the word or will of our heavenly Parent, and feel a wish to be exempt from exercises through which he calls us ; in such a state we deem it no privilege, and we feel little pleasure in following his requirements. But our relationship binds us to obedience ; and often in, though not for, obeying, we find a rich reward. If we view Christ as a Bridegroom, and the church as his spouse, the same fact holds good. There is a duty the wife owes to the husband that nothing can dispense with. Duty here springs out of, and is bounded by relationship ; and the responsibility of the wife extends as far as the limits of her duty. I freely own, and I joy in the thought, that in a law sense believers are not responsible, Christ having taken all their law work into his own hands, as the head and husband of the church ; but it is this which gives him the right to rule, and binds us in gratitude to obey. If we look at Christ as a master and his people as servants ; if we view him as a head and his redeemed as members of his body ; if we think of him as a sovereign and the church as subjects, or in whatsoever relation he and his purchased are contemplated, (and this relation is variously brought before us

in the sacred volume) in whatsoever the relation appears, the duties of the relation are evident ; and so far from being freed from duty by our relation to and interest in Christ, our duties rise out of that relationship interest. If you once prove that you are not responsible, that there is no such thing as christian duty, then may it be fairly proved that no real union exists between Christ and his church, where then is our hope ? of what use is our religion ? what benefit can we derive from all the word of truth tells us of an atoning sacrifice and of a justifying righteousness ? if union to Jesus be dissolved, these can never benefit us ; and if christian duty has no existence, no such union can be proved ; the two points must stand or fall together.

The piece you allude to I have heard read twice, though I have not read it myself ; the writer I know, and what is more, I love him as one who, I believe, loves my dear Lord. But you must not expect me on that account to judge of the piece as you do ; so far from thinking that he has thrown great light on the subject, I never saw or heard any thing more dark and confused ; it is neither law nor gospel ; but as it is not my intention to review or comment on what appears to me beneath notice, I shall only request your attention to one point which I perceive is very palatable to you, namely, that christian responsibility is the responsibility of Christ, and nothing else ; or words to the same effect. Now what is this, but to cut off the headship of Christ ? You will remember that the disciples were first called christians in Antioch, no doubt by way of reproach ; no matter, the name is most proper ; it indicates belief in, with union and likeness to Christ ; it bespeaks them his seed, as the Israelites supposed Jacob to be their father ; and the descendants of Gad were called Gadites ; the christian then is the off-

spring of Christ, not his progenitor; and if christian responsibility be maintained, it belongs to the christian, who is not the head but a private member of the body, Christ himself being the head; to make christian responsibility Christ's responsibility then, is to deny his headship. I know it will be said that Christ voluntarily became responsible for his people in every thing; yes, in a law sense, he did; there he could act for them as their head, and meet all demands, both of law and justice; this he nobly did that he might enjoy his spouse as his own; but having brought her by faith to his embrace, is he responsible for the grateful homage she owes to him her ransoming Lord? Suppose for one moment a man ardently attached to a female who is deeply involved in debt, he is made to understand that his union with her will render him liable for all her debts, and that for all her future wants he will be bound to provide; he sticks not at this, he pays off arrears, he provides for his spouse, he shews her every indulgence, and checks her not for making free use of his property; so far he is responsible, he is bound to this by the union formed; but he says, you are mine and must admit no other man to share your affections, you must seek henceforth my welfare and my honour by every means in your power, and not allow, knowingly, my household affairs to be neglected; here is the wife's responsibility; supposing the wife after this to neglect all household affairs, to allow others to rob her lord with impunity, to invite others to her embrace, to defame her lord through the neighbourhood, &c. could her husband be responsible for this? to whom can he be responsible? to himself? can we think of any thing more absurd? But to such a mean position is Immanuel reduced, if christian responsibility falls on him. But I forbear, I only drop this hint to put you on thinking for yourself; I

forbear turning you to scripture proofs as I am persuaded you are conversant with them; and if an unprejudiced mind be possessed, you will at once see their import; nevertheless, I am prepared to bring scripture testimony whenever required; but for the present must say, farewell; and remain, affectionately yours,

J. NORRIS.

A GOOD EXAMPLE.

Hailsham, Jan. 11th, 1850.

To the Editors of the Gospel Herald.

DEAR FRIENDS,

Having for some years read the Herald with pleasure and profit to my soul, and considered it as an important vehicle of instruction to the one body of our adorable and gracious Lord, I felt deeply on reading your special notice, and at once concluded to make an effort to assist in the preservation of a periodical which is the representative of my experience and the doctrines which are precious to my soul. The result of which is, that instead of having a single copy for myself, as a little cause we shall take this year 14 or 15 copies. I hope others may have been induced to do the same, so that you, dear friends, may be encouraged to go on in your work of faith and labour of love, and meet with that success that your onerous engagements call for from the church.

And my prayer is that the Herald may continue to be the instrument of communicating spiritual comfort, strength, and encouragement to the Lord's poor for many years to come.

Wishing you, dear friends, every blessing a covenant God can impart, I am, yours in the gospel of Christ,

THOS. WALL.

A REQUEST.

To the Editor of the Gospel Herald.

Dear Mr. Editor,

A reader of the Gospel Herald from its commencement, who has received much profit and pleasure from the perusal of its pages, would feel obliged by your thoughts, or the thoughts of some of your able and valuable correspondents, upon the remarkable account of Judah, recorded in the 38th chapter of Genesis;—why it should be so singularly introduced into the history of Joseph, being altogether irrelevant to it;—what was the design of its being recorded, as it seems not to be required as a link in history, and altogether such a strange account it seems hardly to belong to scripture.

Dear sir, wishing you every new covenant blessing, I am, yours,
Claydon.

J. S.

ANOTHER REQUEST.

To the Editors of the Gospel Herald.

MESSRS. EDITORS,

Permit me to ask (through your columns) your much esteemed correspondent, *John of Mary-le-bone*, to give his thoughts on the latter part of the 13th verse of the 8th chap. of Mark, and the 14th verse of the 5th chap. of James, and he will greatly oblige one who loves him sincerely for the truth's sake,

J. R.

Poetry.

THE DEATH OF JESUS.

The following stanzas are adapted from a beautiful ode celebrating the battle of Alexandria:—

On the plains of Egypt near the spot where Abercrombie fell, was anciently erected a statue of Memnon, holding in its hand a harp, the wires of which are said to have been so contrived as to hail with delightful music the rising sun, and to have mourned his departure in melancholy tones. I have thought that this legend might serve as a symbol to shadow the truth regarding the great Captain of *our salvation*. On the chords of his followers' hearts, sympathy with his sufferings and fellowship with his triumph, tunes the praise most grateful to his loving ear; and while they recal the memory of his sorrows, mourn the sins which laid upon his head, and rejoice in the acquittal of their surety, and his ascension as their forerunner into glory evermore.

Harp of Zion! sweetly strung
By a hand above the spheres,
While the Saviour's praise is sung,
Breathe thy triumph to our ears.

Psalm cv. 3, 4, 6.
Matt. xvi. 17.
Rev. xiv. 2, 3.
Rev. i. 5, 6.

(As the sun's descending beams,
Glancing o'er thy golden wire,
Kindle every chord that gleams,
With a ray of heavenly fire.)

Psalm lvii. 8.

Let thy numbers soft and slow
Thro' the world with darkness spread,
Soothe the living while they flow
To the memory of the dead.

Zech. xii. 10.
Luke xxiii. 44.
John xiv. 19.
Mark xvi. 1.

Rolling time fulfilled her flight,
As that morning left the main,
Frowning more than Egypt's night,
When her first-born sons were slain.

Gal. iv. 4.
Matt. xxvi. 45.
Matt. xxvii. 51, 52.
Exodus xii. 30.

(Lashed to madness by the wind,
When the angry surges roar,
Leave a gloomy gulf behind,
And devour the shrinking shore.)

Exodus xiv. 27, 28.

So with overwhelming pride
Hell and its malignant host,
In a deep and dreadful tide,
Rolled upon the Son of God.

Isaiah lix. 19.
Psalm xviii. 5.
Psalm lxix. 2.
Isaiah lxiii. 3.

Dauntless he his station held,
And rebuked the tempter's guile;
Satan's legions thrice repelled,
Thrice returned more fierce, more vile.

Matt. iv. 3—11.
Matt. xii. 14—28.
Matt. xvi. 1, &c.
John xiv. 30.

(Thus above the storms of time
Towering to the higher spheres,
Stand the pyramids sublime,
Rocks amid a flood of years.)

See! the Lord of life draws nigh,
Vict'ry mounting on his crest,
Vengeance flashing from his eye,
Mercy glowing in his breast.

Isaiah lxiii. 1.
Matt. xii. 20.
Isaiah lxiii. 4.
Heb. ii. 17.

On the whirlwind of the war,
High he rode in fury dire,
To his friends a leading star,
To his foes consuming fire.

Isaiah ix. 5.
Isaiah lxiii. 3.
Luke i. 79.
Heb. xii. 29.

Then the Mighty poured his breath,
Wailing filled the fruitful womb;
'Twas the carnival of death,
'Twas the vintage of the tomb.

Phil. ii. 8.
Luke xxiii. 28.
Isaiah xxxiv. 5.
Matt. xxviii. 52.

Charged with an atoning word,
Justice on its victim broke;
'Twas the angry Father's sword,
And the surety *felt* the stroke.

Isaiah liii. 10.
Gal. iii. 13.
Zech. xiii. 7.
Isaiah liii. 7.

Felt and raised his voice on high—
Power, that men and devils knew,
Darted from his awful eye,
And the force of hell o'erthrew.

Matt. xxvii. 50.
Matt. xxviii. 18.
Psalm ii. 4.
Psalm lxviii. 18.

(But the terror of that fight
Could our feeble language tell,
Oh! 'twould cleave the womb of night,
And the charm of sin dispel.)

Matt. xxvi. 38—44.

Gashed with love's redeeming scar,
He amidst the wicked lies;
Though he fell, 'twas as a star,
Streaming splendour through the skies.

John xix. 34.
Isaiah liii. 9.
John x. 18.
Rev. i. 18.

(Still shall christians mourn that day,
And with bleeding hearts tell how
Jesus gave his life away,
And for sinners stooped so low.)

Gently from the western deep,
Oh! ye evening breezes rise;
O'er the lyre of Zion sweep,
Wake her spirit with your sighs.

Ezek. xxxvii. 9.
Isaiah liv. 1.

None but solemn, tender tones Tremble from thy plaintive wires; Hark! the dying Saviour groans, Hush thy breathing, he expires.	Luke xxiii. 27. Matt. xxvii. 46. Matt. xxvii. 50.
Hush! while mourners wake and weep O'er his body cold and pale; Angels silent vigil keep, Heaven doth all its glories veil.	Matt. xxvii. 61. Luke xxiii. 55. Mark xvi. 1. Amos viii. 9.
Harp of Zion from afar, Ere the lark salute the sky, Watch the rising of the star That proclaims the morning nigh.	Psalms xxx. 5. Psalms cxxx. 5. Matt. xxviii. 1.
Soon the sun's ascending rays In a flood of hallowed fire, O'er thy kindling chords shall blaze, And thy joyful notes inspire.	Mal. iv. 2. Luke xxiv. 36.
Then thy tones triumphant pour, Let them pierce the vaulted sky; Thy redemption battle's o'er, Sin is vanquished, glory nigh.	Psalms xlvi. 1. Isaiah xlii. 11. Dan. ix. 24. Isaiah xl. 2.
From the dead thy Captain's hailed, Up he mounts while mortals sing; Grave of victory he spoiled Death in dying lost its sting.	Heb. i. 3. Psalms xlvii. 5. Isaiah xxv. 8. 1 Cor. xv. 55.

SAMUEL K. BLAND.

Obituary.

A BRIEF ACCOUNT OF THE LATE
MR. FRANCIS RIVETT,
Pastor of the Baptist Church, Coggeshall, Essex.

Among the many that were called out of time into eternity by the late epidemic, was Francis Rivett, a worthy man of God, and an humble, plain, faithful minister of Jesus Christ. He was born in the county of Suffolk, about the year 1794. He joined the baptized church of Christ at Grundisburgh, when young, and continued an honourable member for the space of eighteen years. Being at length called out by the church, to the work of the ministry, he was directed in the providence of God to Coggeshall, in rather a remarkable manner. A deacon of that church having occasion to go on

business to Woodbridge, in Suffolk, on his returning home through the parish of Culpho, he saw a man at work by the road side, and entering into conversation with him, found that he stood a member of Grundisburgh church; and knowing that the good Mr. John Thompson had recently gone to his rest, he enquired what ministers were then supplying them. The man named several, and among them, he said, "We have one of our *own* members that stands up, occasionally, to speak to us, and *he is a man of truth too.*" The deacon enquired his name and residence, which being near, he went at once to his dwelling, and his christian converse proving satisfactory, he invited him to come and preach at Coggeshall for one Lord's day. His ministry being acceptable, it was con-

tinued ; and the church, after some considerable time of probation, gave him a unanimous call to the pastoral office, which he accepted. The most honourable testimony was borne to his character by the Grundisburgh church : they stated,—“ He has been a member with us eighteen years ; his conduct during all that time, has been honourable and praiseworthy. We believe him to be a conscientious, upright, godly man ; and one who entertains correct and scriptural views of truth. He was sent out by us as a church, to preach the gospel, and we hope his future days in the vineyard may be attended with great advantage to the church of Christ.”

The above testimonial Mr. Rivett fully sustained during the whole course of his ministry at Coggeshall, which comprised a period of twenty-one years. His labours were blessed to many souls ; some of whom went home to glory before him, some were removed in providence to other parts of the country, and some remain in church fellowship to the present time. At length his mind became impressed that his labours were ended at Coggeshall ; so that in the month of April last, having exactly completed twenty-one years among them, he resigned his pastoral charge with honour. He nevertheless continued in full communion with them as a church-member, and was a regular, constant hearer of the word until the last week of his life. He worshipped with the people on Lord's day morning and afternoon of October 21st last, and expressed a pleasing anticipation in looking forward to the ensuing Sabbath, which was fixed for their anniversary ; and especially as Mr. J. A. Jones from London had engaged to preach the Anniversary Sermons ; a lapse of twenty years having taken place since his last visit to Coggeshall. But the Lord had determined otherwise. Mr. Rivett was taken ill while in the

meeting-house, with *diarrhœa*, which baffled all medical skill. He continued lingering and declining the early part of the week, but appeared to be very happy in his mind, peaceful, calm and resigned, he was overheard to repeat with some fervour those expressive lines of Dr. Watts—

“ There shall I bathe my weary soul,
In seas of heavenly rest ;
And not a wave of trouble roll,
Across my peaceful breast ”

He called upon his soul to “ Crown him Lord of all.” And the last words he was heard to utter, which was about three hours before his departure, were, “ Praise the Lord, call upon his name.”

He was called home to take possession of that mansion in glory which was prepared for him, on Thursday afternoon, October 25th, 1849, in the 55th year of his age. His sudden removal just before the anniversary, produced a solemnity which cannot easily be described. His mortal remains were interred on the following Monday afternoon, in the burial ground belonging to the Independent congregation in Coggeshall, when the Rev. Mr. Kay, the respected minister of the place, delivered a most solemn and affectionate address at the grave ; and, having with much brotherly kindness offered the use of his large chapel, for the evening of the day, more than a thousand persons assembled therein. Mr. Kay began the service with reading and prayer, and Mr. J. A. Jones preached the funeral sermon, from 1 Thess. iv. 14, “ *If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him.*” The holy services, both at the grave and in the evening, appeared to leave a deep impression on the minds of very many ; an impression not soon to be forgotten.

Mr. Francis Rivett was respected by all who knew him, as an upright, conscientious man of God ; his ministerial abilities were not considered

great, but, according to what God *had* given him, he *faithfully* dispensed the word; and, a sweet savour rests on his name in the town and neighbourhood. *He sleeps in Jesus.*

Notice of Books.

"*An Israelite Indeed*;" a Sermon on the Death of Mr. Job Hupton, of Claxton. BY MR. G. WRIGHT, of Beccles.

This is an excellent discourse. It is not valuable merely for its chaste and elegant diction, or what is of much greater consequence, its spiritual savour and solemnity; but it contains some very interesting particulars touching the life and ministerial career of the venerable and venerated servant of God, whose departure from this earth at the advanced age of eighty-eight was the affecting occasion of its delivery. We counsel the lovers of the "good old ways" to procure and peruse this admirable sermon.

"*A Series of Pastoral Letters*." BY G. WYARD.

No. 4. *On Election.*

No. 5. *On the Forgiveness of Sin.*

This series progresses acceptably and prosperously; nor is its success improper or ill-deserved. The tracts are just such as we should, personally, feel the highest pleasure in placing before an earnest and anxious enquirer, or even a captious and cavilling disputant. The high themes considered in Nos. 4 and 5, viz. Election and the Forgiveness of Sin, are treated concisely, plainly, and scripturally.

Tracts on the "Sure Word of God,"
2 Pet. i. 19.

No. 2. "*The Uncertainty of the Time when Christ will appear*." BY J. GALPINE, Horham.

A calm but serious treatise upon the second advent. Our brother, the writer, has wisely avoided the dogmatical tone which so sadly mars the writings of many who have entertained views similar to those held and exhibited by himself. He is evidently anxious that all appeal upon the important question he discusses should

begin and end with "the sure word of God." This is, to our mind, most agreeable and commendable. We regret that typographical errors should have so much marred the sense of the author.

"*Bunhill Memorials*," No. 16. BY J. A. JONES.

This number completes the work. It must have been a laborious task to compile and condense so much rich biographical matter as is presented by the author to his readers in this interesting work. We have no hesitation in affirming, that "*Bunhill Memorials*" is a work which will be valued and perused with interest and advantage in the families of dissenters long after the Great Master has called its author and his fellow labourers in the gospel vineyard to an enjoyment of the heavenly inheritance. The work should be prized by all who have it, and procured by all who have it not.

Uniform with Bunhill Memorials—
No. 17. *The Funeral Oration delivered at the Grave of Mr. Gifford, in Bunhill Fields, July 2nd, 1784.* BY JOHN RYLAND, A. M. of Northampton.

Mr. Jones says, in his preface to this truly great and grand "ORATION," "More than sixty-five years have gone their eventful round since that morning, at sunrise, when the celebrated John Ryland, standing on a tombstone in Bunhill Fields, delivered the remarkable oration which is here reprinted; the powerful eloquence of which has been compared to that of the celebrated Demosthenes. Upwards of two hundred ministers were present on the occasion, with a vast concourse of persons beside, most of whom (perhaps all) have long since gone the way of all flesh. Concerning Andrew Gifford, D. D. over whose mortal remains this oration was delivered, the

reader will find some particulars of most stirring interest, not only concerning the worthy and venerable doctor himself, but also respecting his father and grandfather, in *Bunhill Memorials*, pages 57—59. The oration is of three parts. In the first and second parts a subject is discussed which interests all who *live*, who must *die*, and who, after death, must appear before the *judgment seat of Christ*. But the delivery of the *third* part produced a sort of *thrilling electricity* which ran through the assembled thousands who were present. *Here* is most vividly contrasted the *first* and *second* coming of Christ; the speaker's stentorian voice calling for Judas Iscariot to come and give our glorious Lord 'another traitor's kiss' was as a 'clap of thunder.' So it was described to the editor, by one who was present and heard it."

"This witness is true;" it is indeed an excellent and extraordinary specimen of sublime and sanctified *eloquence*.

No. 20, Same Series. *A Charge delivered at the Ordination of Mr. G. Moreton, at Kettering, November 20th, 1771.* By ROBERT HALL, of Arnsby. Second Edition, revised by J. A. JONES.

This is, *without exception*, the most instructive, interesting, and important compendium of pastoral caution and counsel we ever read. Aged ministers and saints may be much refreshed by the telling way in which its author *reminds* them of solemn 'distinctions and salutary truths'; while young ministers and believers may find in this cheap, but sterling tract, a full supply of precious, priceless, and good *old-fashioned* gospel matter. The charge throughout is (as contrasted with modern theology) like "apples of gold in pictures of silver." May it please the Great Head of the church to make its republication a lasting blessing to ministers and people, "from Dan even unto Beersheba."

The Fragment Basket.

"Gather up the fragments," John vi. 12.

PAROCHIAL VISIT.

Some months ago a village rector called on one of his flock, an aged female, and said something about her making preparations for dying. Her daughter being present, said, she thought of asking him to speak to her mother about that matter, as she felt sure she was not prepared for that change. He hastily asked, "How do you know that she is not prepared?" She said, "Sir, we read, 'By their fruits ye shall know them.'" He replied, "Suppose she has been christened, and brought before the bishop, and she has not lived so profanely as to be unfit to die." In reply, the daughter said, "We read, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'" "Conversion," he said, "I know nothing about it," and so saying he left the house.

Is this a servant of the meek and lowly Jesus, who preached good news to the poor, and whom they heard so gladly? Is this a successor of the apostles? does he teach their doctrine, breathe their spirit, and exemplify their

practice? is not this a setting up of priestly traditions and ceremonies in the place of the Christ of God, him concerning whom it is said, "Thou shalt call his name Jesus, for he shall save his people from their sins."

W. A.

THE WAY TO HEAVEN.

Some tell us the way is by *morality*, but one false step in this road spoils the whole journey; and besides, no one can set a single step that is perfectly moral. Some tell us the way is by *absolute mercy*. These forget the sword of justice in the way which points every way demanding satisfaction, and this we are unable to render. Some tell us the way is by *repentance*; we ask then, will the sinner's tears do in the place of the Saviour's blood? impossible; "For without shedding of blood there is no remission;" and only pardoned sinners find the way to heaven. The New Testament, however, is very plain on this matter; it says, "Christ is the way, the truth, and the life; no man cometh unto the Father but by him." W. A.

Intelligence.

SHREWSBURY.

On Wednesday evening, December 5th, 1849, baptized, by Mr. Arnaby, pastor of the second Baptist Church, four females, believers in the Son of God; and on Lord's day, December 9th, they were received into the church. The Lord has again appeared and blessed Zion (manifestively) with further additions, and truly we have cause to say, the Lord hath done great things for us whereof we are glad; and we trust that others will be brought to bow at the feet of Jesus, and confess him their Saviour, their God and their all.

W. P.

COTTENHAM.

To the Editors of the Gospel Herald.

RESPECTED EDITORS,

On Monday Evening, Dec. 10, the half-yearly meeting of the members of the "Gospel Herald Association" took place at Mr. B. Moore's, by whom an excellent Tea was provided on the occasion, and after the preliminary business was transacted, several interesting speeches were delivered by the members present.

We know of no periodical in existence that exhibits the truths we so highly esteem in such a succinct, clear, and definite manner as the *Gospel Herald*, it is, therefore, with exceeding regret we behold the announcement on the wrapper of this month's number, intimating its defunction.

We are fearful there are but few churches in our denomination that take it so numerous and constantly as ours, otherwise we think that there would not be cause for so much complaining; about forty numbers being distributed monthly.

Should not the hint given, in relation to its future extension, be instantly and efficiently responded to, we would suggest that all the churches connected with the *Herald* should hold special church meetings to devise means in aid of the same. We think a personal contribution by each or a majority of the members, however trifling, would enable the *Herald* to lift its voice with more stentorian tone than ever.

We feel assured the Herald has its avowed enemies; we doubt not but that it has those who wear the face of friends whilst they possess the hearts of foes; and we are confident that it has yet sincere and sterling friends to plead its cause in the gate.

Ancient writers say that truth was for a long time hidden from the world at the bottom of a well, but leaving its quiet on one occasion, she was scared at the reception she met with, and returned to her hiding place: which is thought to intimate the difficulty with which she is discovered.

Truth may be vilified, suppressed, and incarcerated for a time, but it must ultimately spring up and flow out until every plant of grace which our heavenly Father has planted, and ever will plant, receives succour from its life-giving streams; then we may expect the streams of truth and truth's objects to be remanded back to the great ocean of truth, whence its opening wonders will fill with rapturous surprise the blood-bought throng for ever and ever.

COTTENHAM ENTIRE.

DOWNHAM MARKET, NORFOLK.

We are here progressing steadily. Some time since we separated from the "Old place," "for the truth's sake," a poor and despised people. Four years have elapsed since that period; we first assembled in a room, had supplies when we could get them, and when we could not our brother Rawlings, who now preaches for us, expounded the scriptures. Yet so low have we been brought, that on one occasion a feeble old gentleman composed his whole auditory. They held a service of prayer; God vouchsafed to hear, and caused the trembling sinner to exclaim, "What must I do to be saved." This year God has been very gracious to us; we have a neat chapel, capable of extension at a very small expense, and affording accommodation to about a hundred persons. It was opened for worship by brother Foreman, of London, and brother Palmer, late of Chatteris, on the 5th of April last. On the 6th of June last brother Palmer baptized six persons in

the morning, formed a church in the afternoon, and preached in the evening. The deepest feelings were called forth, and we were ready to exclaim, "How solemn is this place!" "It is none other than the house of God."

Our brother Rawlings continues with increased acceptance to administer the word amongst us, without expense, and here are pleasing appearances of repentance towards God. Verily, "The Lord has done great things for us whereof we are glad."

Signed on behalf of the Church,

J. BROWN.

INTERESTING SERVICES

AT THE

ORDINATION of Mr. SEARLE, Jun.

Knowing that any intelligence connected with the spread of the Redeemer's kingdom is always acceptable (especially when in accordance with the distinctive principles and deep foundational doctrines which the *Herald* has ever advocated, and which, amidst the general spread of latitudinarian sentiments, has still held on its way, gladdening the hearts of many, as from month to month they hail the welcome message of glad tidings from the eternal hills of God's unchanging love in covenant from of old,) I proceed to give you a brief outline of the opening services connected with a little cause at Kingsland, near Kingsland Gate, in a direct line, and about one and a quarter mile from Shoreditch church. Truly was it a day long to be remembered by all who were there present at the holy solemnity of ordaining the writer to the important work of the pastorate among the little church recently formed in that place. By particular request I have therefore undertaken to send to you for insertion the record of the services of the holy day.

Ordination Services, Tuesday, Oct. 9th, 1849.—The service commenced about a quarter past Two in the afternoon, being opened with a very appropriate prayer, by Mr. J. Wells, of the Surrey Tabernacle, who showed that his heart and soul were in it throughout the service. He then proceeded to state the nature of a gospel church, in its formation, spiritual construction, materials and order, which he did in a very clear, lucid, and experimental

manner, that found sweet response in the hearts of those present.

Mr. J. Newborn, of Bethesda Chapel, then called upon brother Francis (deacon) to give some account of the Lord's leadings in providence, which had brought about the formation of the church, and the settlement of their minister among them. Brother Francis then read an account of the rise and progress of the cause, detailed the very marked manner in which he himself had been led by the directing hand of the Lord, to hear the preaching in that place, and at length, after much prayer and seeking counsel from on High for guidance in the matter, had been led to resolve, in the fear of God, on the necessary steps for the formation of the church, that thereby the friends so associated together might be in a position to give a call to him who had laboured there for near twelve-months. A church having been thus formed by giving themselves to the Lord and to each other, a most affectionate, earnest, and unanimous call to the pastorate was given and accepted. Pleasing testimony was borne to the Lord's gracious presence in our midst, by the power, unction, and blessing which had markedly attended, and still continued to attend, the ministry of the word, by sweet sealing tokens of the Holy and blessed Spirit's presence, testifying of a preached Christ in the hearts of his own tried people, and by causing increased attendance of poor hungry souls to hear the word of life. Mr. Newborn then called upon the church publicly to confirm the call given, which was done unanimously; and on Mr. G. P. Searle (who had been honourably dismissed from the Strict Baptist Church under the care of Mr. Pepper) to signify his acceptance of the same, which was done in the usual manner, by holding up of right hands. He was then called upon to state his call by grace, and also to the work of the ministry, which were done as in the felt presence of a heart-searching God. The touching and heart-felt record of nearly twenty years in the ways of God—the trials from providential and other circumstances, backslidings and restorings, solemn exercises of soul, humbling confessions of unworthiness, and the Lord's gracious long-suffering set forth amid all his wanderings and murmur-

ings, and bereavements, and painful, yet, in the issue, eminently sanctified paths of trial, drew tears from numbers present, and the time was felt generally to be one of God's solemn and especial presence, and of never-to-be-forgotten interest. He then read a decided and scriptural confession of faith, of plain, old fashioned, experimental and practical matters, both in doctrine and discipline, which though despised in the present day, are nevertheless still the good old paths to the kingdom, and shewed another little band added to the sect every where spoken against. Mr. Newborn then expressed his hearty approval of what he had heard, and desired the continued presence of the God of Israel among the people that heard such things, in love and faith received them, and walked therein to the glory of God. Mr. J. Wells then offered the ordination prayer, marked throughout by melting fervour of appeal, earnestness of request, and heartfelt brotherly affection, that has embalmed him in the grateful recollection of both minister and people, shewing him to be a master in Israel, and deeply versed in the end and design that God has in view, in the trials and exercises of those whom he sends to labour in his vineyard, and by varied methods fits and qualifies for each department of the work; expressing also his hearty approval of the confession of faith made that day. Mr. T. Stringer then delivered an earnest, affectionate, and scriptural charge, from Eph. iv. part of the 12th verse, "the work of the ministry;" in which he set forth the design of the ministry, its difficulties and encouragements; and with a word of prayer closed the afternoon services, about a quarter to six. After which a goodly number sat down to tea, in company with Messrs. Serle, sen. Wells and Stringer, &c.

The evening service was commenced at seven, by Mr. Stringer, who read and prayed.

Mr. Searle, sen. then delivered to the church a sweet, experimental, and appropriate address, from 1 Pet. v. 7, "Casting all your care," &c. the savour and unction of which still rests on the hearts of those who heard it. After the young pastor had given out the closing hymn, 394, Rippon's,

"Once more, dear brethren, ere we part,"

His beloved father closed the services of the solemn day in holy, fervent prayer, for a lasting blessing on his son, and the church among whom he was called to labour.

Thus terminated the engagements of a day, of which many tokens have been given that the blessing of God was on it, many testifying that they were never at such an ordination before. The soul-absorbing interest was kept up throughout, and though crowded, that there was scarcely standing room, attention never flagged. Nor will the writer ever forget the affectionate sympathies, the heartily expressed God speed, the soul-breathed prayers for his success—the cordial grasp, and eyes that told out more than tongues could utter, as one by one departed. Neither would he omit expressing his sincere thanks, and likewise those of the church, to those dear and honoured brethren who lent their aid so kindly on the occasion, and cheered and encouraged us by their presence, their counsel, and their prayers. For well his Master knows he looks for his credentials alone from on high; yet he counts it no small honour that his all-wise providence had so arranged, that he should be launched forth to the work with the accredited sanction of such tried and honoured servants of the God of heaven, and of good report among the churches for their faithful advocacy of the despised doctrines of the cross in this day of sad declension. May he return tenfold into their bosoms their labour of love. Since then our attendance has greatly increased; our little Jireh is generally filled. We have had additions to our band, and several accepted candidates now stand for baptism. Thus we commence the year with cheering tokens of the gracious presence of our God. "It is the Lord's doing, and marvellous in our eyes." Still our song shall be, "Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and for thy truth's sake." Amen.

UNION CHAPEL, CUMBERLAND STREET, SHOREDITCH.

My dear Brother,

The close of the past year and commencement of the present, call

upon us to take a review of our heavenly Father's dealings with us, and as Israel of old were commanded to remember all the way in which the Lord their God had led them, even so would we take a retrospect of the past, with a view to glory in his holy name, and talk of all his wondrous works, and encourage ourselves in the Lord our God.

Ever mindful of his covenant, we have shared largely in the blessings dispensed to his Zion, and amidst the showers from above which have been found descending copiously on Zion's hill, our little sanctuary has been visited, refreshed and cheered; and oftentimes during the year gone by, the exclamation of the favoured disciples of old, on Tabor's holy Mount, has burst from many a gladdened heart, "Master, it is good to be here." Since our dear pastor has been with us, (about eighteen months) eighty-one have been added to the church, several of whom were by baptism. The word of God ministered by him, has been attended with dew from on high, souls have been greatly blessed, and a large measure of holy love, peace and concord has prevailed; indeed, at no former period of our history, has there existed more real unity and happiness than at the present time. The Sunday school has been considerably increased, and a devoted band of teachers are found steadily prosecuting their work of faith and labour of love. There is also a class of senior scholars conducted by one of the deacons, five of whom are members of the church, and two more related their experience before the last church meeting, with a view to join the church, and will form part of six who are to follow their Lord in baptism on the third Lord's day in January.

On new year's day we had a very interesting service, a special prayer meeting was held in the evening, when our school room was crowded, and several of the brethren poured out their hearts before God in earnest thanksgiving for past mercies bestowed upon us, especially for preservation from that dreadful visitation which had swept away so many thousands, but from which we as a church and congregation had been signally screened, not one having fallen thereby; and also to commit our future way to him

who had so kindly led us all our days in the wilderness. Our poor brethren and sisters were especially remembered on that day by the kind liberality of James Clemence, Esq. of Leytonstone, a member of our congregation, who provided an excellent dinner of beef and plum pudding for thirty poor members of the church, with other enjoyments, and also gave to each 2s 6d. and two loaves of bread on leaving. Other members of the church feeling that it would be a gratification to unite with the poor on this interesting occasion, extended the provision, and about 100 sat down together in the school room, and enjoyed the opportunity of giving expression to that holy oneness of head among the children of God, which rises infinitely superior to those distinctions which providentially separate one from another in this mundane state, and which views them as all one in Christ Jesus, loved with the same love, bought with the same price, and destined to sit down at the same table in the kingdom of the Lord for ever. Our pastor gave an impressive address from 1 Thess. iii. 8, "Stand fast in the Lord," which he took as a suitable motto for the year we had just entered upon, and the day altogether will long be remembered for the holy fellowship and christian communion realized by all present.

That the year we have commenced may be memorable for a richer outpouring of the Holy Spirit on the churches generally, and that our dear Lord's name and fame may spread wider and wider until his kingdom shall come, and his will be done on earth even as it is in heaven, is the earnest desire and humble prayer of your beloved brother in the one fellowship.

NATH. KEVAN.

COLNBROOK. BUCKS.

The thirty-second anniversary of the sabbath school at the Baptist Chapel in this place, was held on Christmas day: Mr. Wyard, of Soho Chapel, preached on the occasion, morning and evening. As usual the girls were presented with straw bonnets, and the boys with cloth caps. The attendance was good, and the collections amounted to the sum of £11 3s. 6d.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

MARCH, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Extracts from Sermons

PREACHED BY MR. JOHN STEVENS, from 1843 to 1847.

Contributed by one of his Hearers.

God the Father leads his people to Christ as sinners, John vi. 45, and Christ presents them to his Father as saints, John xvii. 24.

Christ is that glorious being in whose person the divine nature has been allied to the human, that in the persons of his followers, the human might be allied to the divine.

Faith makes no new truths, but gives credit to those that are revealed; it makes no Saviour but believes that Christ is one.

Religion does not consist in external forms; it is nothing less than eternal influence, rolling through the regions of time, upon the plants of grace which grow here below.

Christ is formed *within* us in spiritual life, and then we put on Christ *without* us in spiritual walking.

We should ever come to Christ with those views of ourselves, which he had when he died for us.

In Christ we see uncreated excellence shining through human perfection.

The law of God was written first upon the heart of Adam in innocence, then upon the tables of stone, then upon the holy nature of Christ, and lastly in the believer's mind. Believers have the law of God from the hand of Christ, its pattern in the life of Christ, and power to obey it from the person of Christ.

Christ wrought that which externally covers us; the Spirit works that which internally changes us.

The knowledge of our interest in Christ, is like opening a will, by which we learn the benefits designed for us years ago.

All spiritual impressions from the means of grace are but vibrations from the great fountain of spiritual life, and source of spiritual influence, Christ Jesus.

Sanctification consists in light and love ; to know and to love is to be holy for ever.

The position of the church of Christ in regard to his *second* coming, is like that of the Jews in regard to his *first*. They expected the Messiah to come and set up a glorious kingdom, to subdue their enemies, and to raise them as a nation to honour and renown. So in like manner does the church look for the coming of her Lord ; but while *their* expectations were carnal and false, *her's* are spiritual and true.

We are dead with our earthly head, Adam, on account of transgressions ; but we are "dead *with Christ*" to repair the breach. By the first "condemnation passed upon us," by the second it is removed.

Christ died in order to live as a Saviour ; his people died with him to live as saved by him.

A spirit of prayer carries with it all the past blessings of the covenant of grace ; to such a spirit a *promise* is given, and God's purposes and promises refer to the same objects. So that there is salvation wrapped up in the act of prayer.

(To be continued.)

THOUGHTS UPON ROMANS vii. 25.

"So then with the mind, I myself serve the law of God, but with the flesh the law of sin."

These words appear to express the conclusion at which the apostle arrived, after the lengthened account of his experience which forms the main portion of this chapter. It is maintained by some, that in this account he did not speak of himself, and it is even denied that it describes the experience of the renewed mind at all. But, without insisting upon the fact, that the *natural* meaning of the language employed is opposed to this supposition, it is clear that expressions are used, which cannot be understood of any unregenerate man as in verses 15, 22 and 25 ; and the whole of the latter part of the chapter contains just such language as plain christians, who know the "plague of their own hearts," use to express their feelings ; it appears evident that at verse 7 the apostle uses the *past* tense, to express his

experience when an unconverted Pharisee, and under convictions of sin, and then at verse 14 changes to the *present* tense to describe his present experience as a believer in Christ and a subject of divine grace.

In the words under consideration the apostle describes a double *service* in which he was engaged, in obedience to two distinct laws or actuating principles which dwelt within him. We have here a double contrast,—the “*mind*” and the “*flesh*,”—the “*law of God*” and the “*law of sin*.” This we will briefly examine, with a view to bring out the experimental and practical truths the passage contains, or at least to elucidate its more striking features and to deduce its more obvious inferences.

The word *law* may be understood to express either that, *according* to which an action is performed, or that, *by* which it is performed; either as an outward, commanding, directing *rule*, or as an internal, working, impelling *principle*. The first appears to be its *original*, and the second its *derived* meaning. In the first sense it is a revealed rule of action which may be violated; in the second it is an indwelling principle of action which cannot be withstood. It is in this latter sense, we think, that the term is employed in the passage under our notice. The “*law of God*” within a man is that holy principle, which God the Spirit implants there, disposing and enabling him to obey the law of God without, so as to produce that correspondence between the internal disposition and the external command in which true holiness consists. This law of God the apostle says he served: that is, he acted conformably to the holy principle implanted within him, and in so doing, it is to be remarked, he also acted conformably to the holy rule without him, and “served the law of God” in both the senses we have indicated.

But he also served the “*law of sin*.” This refers solely to an internal habit or principle, since we cannot suppose an outward, directing and written law, according to which sin is committed, for sin is the transgression of law. For this reason, the “*law of sin*,” must be understood of the indwelling and working principle of evil which impels to sin; and by analogy the law of God, *here* denotes, as one have said, the indwelling principle which impels to holiness. Both these principles, the apostle says, he “*served*”; yet not in the same *manner*, nor in the same *degree*, nor with the same *results*. 1. *Not in the same manner*. The one he served with his “*mind*,” with the intentions, purposes and desires of the soul. He had been renewed in the “*spirit of his mind*,” and now with his mind, so renewed, he served the law of God. The other he served with his

"*flesh*," with the corrupt propensities and lusts of his unrenowned nature, which are here called the "*flesh*," because it is in the *body* they have their chief seat and instrument, the very members of the body being made "*servants to iniquity*" chap. vi. 19. The expression "*I myself*" serve the law of God, is worthy of remark, as showing that the apostle identified himself with holiness, and considered sin as something alien and foreign to him ; the one being his proper element as a child of God, the other an opposing and usurping intruder.

2. *Not in the same degree.* However the people of God may be compelled to lament the power of indwelling sin, they cannot be said to *serve* it to the same extent as they "*serve the law of God.*" They do not serve it as they would a loved master, but as captive slaves, their oppressors. And every instance of opposition to its influence, is an instance of obedience to the contrary, of holiness, so that we are led to conclude that the regenerate man serves the law of God *more* than he serves the law of sin ; in fact, if this be not the case, there is little evidence of the "*reign*" of grace in the soul.

3. *Not with the same results.* The law of God written on the heart is never to be effaced therefrom, but the law of sin abiding in the heart is intended to be rooted out and destroyed. "The servant abideth not in the house for ever, but the Son abideth ever." The son of the bondwoman is to be "*cast out*," but the *heir* is to have a permanent residence, for he has a rightful authority there to abide. We owe nothing to sin, nothing to satan, and nothing to divine justice, for our great Redeemer has put away sin, destroyed the dominion of satan, and made ample satisfaction to divine justice on our behalf. And though for wise ends he permits the *law* of sin to remain in us, the *authority* of sin and satan over us, is destroyed. Yet their *power* remains, for though the redeemed by price, we are not yet wholly the redeemed by power. And not only the final, but the *present* results of serving the law of God and the law of sin are dissimilar. The one brings *peace* and *joy*, the other *pain* and *shame* ; the one is connected with the *smiles*, the other with the *frowns* of God's face ; the one is our *disgrace*, the other our *privilege* ; the one our *injury*, the other our *advantage* ; the one our constant *danger*, the other our permanent *duty*.

Thus we learn the certain, though mysterious fact, of the existence of two opposite principles on the same soul, both striving for the mastery ! How pernicious and dangerous, then, is the error of those who would confound the two, and who speak of the workings of corruptions as an evidence of a work of grace ! may the writer and

reader be led "to discern things that differ," and to "approve only those things which are excellent, being sincere and without offence till the day of Christ," Phil. i. 10. Aware of our enemy, may we be watchful and humble; looking to our deliverer, may be courageous and thankful, anticipating the time when we shall perfectly and perpetually serve the "law of God," and never—never "serve the law of sin."

London.

G. P.

Notes from a Shepherd's Remembrancer.

No. I.—THE CLERICAL VISIT.

Nov. 30.—Called on J. H.—he has long been in the fold—is now thought to be near his end below—has been bed-ridden several weeks with a teasing asthma, which has been years a severe affliction to him in the winter season; but that he was on **THE ROCK** the following conversations will evince. He was an aged widower, and to wait on him in his last illness, a beloved daughter, who was also a sister in the Lord, had left her situation. On entering his dwelling, its humble construction and scanty furniture told you there was one poor in this world, while you soon as surely perceived here was one also rich in faith and an heir of the kingdom. On seeing me enter his room he raised his grey head as a token that he would be assisted to sit in his bed. Being seated, in his provincial brogue, he said—

"My dear Lord has seen fit deeply to try my poor soul since I saw you, but he has stood by me in it all, bless his dear name. Oh! many a time has he enabled me to praise him for his chastening hand, yes, "'tis all for the best" I verily believe." Most edifying was his conversation, and he continued speaking of his mercies for time and his prospects for eternity until he was quite exhausted, though the world would have pitied him, from the appearance of his poverty, as a wretched destitute creature. I suffered him to remain silent, but it was but a little pause, and he glanced toward me with a smile which told me something had come to his mind, and he quickly prepared to tell me of it.

"I have had the clergyman to see I," said he. Knowing the amazing efforts which the three of our neighbourhood, in common with their Puseyitish fraternity throughout the land, were making, this intelligence did not surprise me, but being greatly anxious that such an opportunity afforded to the children of light to bear testimony to the truth should be faithfully used, I asked him what he came to do; my old friend said,—

"He asked I if I knew who he was; and I said, no, sir, I don't know you. 'I am your minister, poor man, and you seem to be very ill,' he answered. No, that you been't my minister, said I, for I never heard you in my life, I'm certain. 'Well, I am one of the ministers of your parish church,' he replied. Sir, I never went to the parish church, I always went to the chapel, for I loved the truths of God—nothing less would suit my soul. The parson here seemed to be thinking about something," said my old friend, "and at last he asked me,—

'Do you know what afflictions are sent for?' and I said, yes, blessed be God, I do; they are a furnace in which our dross is consumed, and are sent that the wretched hearts of God's dear people, which are prone to wander off their better minds, may be brought back to the Lord, and that thus the grace of God may be magnified which bears them day by day, restores their souls, and carries on his blessed work in their hearts. And as you must see, sir," continued he at a rapid rate, "that they are sent, not in anger, but in love and—here he stopped me, and said,—

'But don't you know they are sent as a punishment your sins deserved, and a loud call to you to make your peace with God!'

Punishment sins deserve are they, sir? I answered; why, my sins deserve the awful curse of God's law, and that my blessed surety was made for his dear people when his holy soul was made a sacrifice for sin. No, sir, in our afflictions our dear Lord deals not with us after our sins, nor rewardeth us according to our iniquities. Bless his precious name!

Nor is they a call to make our peace with God, neither, I said. It is my mercy *that* was made in covenant when our blessed Jesus were foreordained as a Lamb slain, before the world began, when he engaged to pay all demands for his flock as the—here he interrupted me again, saying,—

'But stop, stop'—but no, no, said I, I havn't done yet, for my peace were made sacrificially on Calvary's cross; he made peace, dear Paul says, by the blood of the cross. If it were not then made for I, then it can't be made at all, for—again he wished to speak something about his sacraments, but I said, I must declare that the peace which were made in purpose, covenant engagement, and by Christ's blood and righteousness, were also made in my heart by the Holy Ghost, the Comforter, when the blood of Jesus Christ was applied to my quickened soul, and I can't give my hope and comforts now for all the world, nor for all the clergy in the world, nor for ~~satan~~ himself. This peace I have enjoyed, more or less, for more than

forty years, and I shall soon die in it, I verily believe, and in it live for ever too; so away with all the trumpery of man's sacraments—they all perish with the using. Christ is all in all to me."

The priest, as they delight to be called, it seems now professed much concern at my friend's delusion. This set him all on fire again, and with holy joy he pointed out the sweet prospect he had, and warned his visitor that no sandy foundation would do for the coming tempest, and that only gold, silver, and precious stones built on Christ would stand the fire. "By this time he seemed more calm, and contented himself by asking if he would allow him to pray with him; and I said I loved the prayers of all good men, so he kneeled down by me, and what do you think? I declare if he didn't pull his prayers out of his pocket! well, I never!" said the grey headed victor of this little battle. "Well, thought I," he continued, "is this a great college parson—a successor of the apostles?"

With this he laid down with a cheering smile, though quite done over. I saw him again weeks after, when he said, "the parish parson has never been to see I since."

This incident reminds us that in all the discussions in the reign of the bloody persecutions of the Papists, Prelates, or Presbyteries, whether before the Inquisition or the Star Chamber, while the replies of their victims were by reasonings, philosophy, or logic, they would cavil long, they were invariably soon beaten by the poor saints who met with the word of God only as experienced in their souls. This is the **SWORD OF THE SPIRIT**. We have the battle to fight over again. Let this be our only weapon. To use it usefully that our armour may be bright, is the prayer of

A SHEPHERD ON THE PLAINS.

Spiritual Things Illustrated by Outward Objects.

THE RUSTY ANCHOR.

"Then, fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day."
Acts xxvii. 29.

In one of the rooms of the United Service Museum, there is an object suspended on the wall, which an uncultivated mind, and one that was uninterested in the curiosities of science, would wonder at, as being one which should ever have been thought worthy of preservation. This is an old rusty anchor; three parts out of four

corroded away by time and salt water. It belonged originally to a ship which was sunk on the English coast, and the anchor, after having been immersed in the sea for as many as a hundred years, was brought up by the divers, and sent to the museum as a curiosity. There it is. What can we make of it? Let us see if it cannot teach us a useful lesson.

Here, then, suspended on a wall of the museum hangs the great spiritual emblem of Hope or Faith—an anchor; or a venerable relict of what once was one. The cross-bar, the shaft, or whatever else it is termed, is all gone; as well as the attached chain or cable; but enough is left to shew what was its original appropriation.

Here, then, is the christian's anchor: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." The word *hope* is often used in the scriptures as synonymous with *faith*, since their operations are so similar; and as they run into each other so much that it is often difficult to tell in what their difference consists. It will be therefore offering no violence to the scriptures to consider faith as the anchor of the soul; though it must not be expected that an illustration like this should have all the verbal clearness of an exposition. A certain latitude must be permitted to figurative writing.

But the anchor referred to in this illustration is a rusty anchor, and will be consequently an emblem of rusted, corroded, tried, sorrow-worn, grief-besieged faith. It may be objected doctrinally that faith itself never becomes rusty, nor corroded: as it is a heavenly principle, and is incapable of deterioration. However, it is as if it were so, to our experience of its diminished effects, and this is the point I have in view. Who of the holy family knows not what it is to have had his heart grieved by the briny tears of an afflicted mind? (for I think the mind sometimes weeps even though the eyes be dry.) The long wear and tear of trying worldly circumstances make such war and havoc on the christian's faith that he often seems to himself to have no faith at all. His faith does not appear to him to be what it once was. He does not seem to believe the great promises of God's word as he once did. Christopher Love says, in one of his sermons, or else Bright, in one of his discourses on Faith and Love, that a weak christian is one who can trust the Lord for his soul and not for his body. If this be true, and I am not prepared to dispute it, then it would appear that the soul of the christian is most vulnerable through the "joints of the armour" of worldly circumstances. A thousand years are with the Lord as one day; but it is not so with us. One day is sometimes with us as a thousand years.

We knew what it was in the beginning of a new-life experience, to believe the promises of God's word to be our own property, and in the ardency of the mind, we acted as though we were in a manner at liberty to construe them to our own advantage just as we pleased. The Lord has said so-and-so; and I believe Him. The Lord has promised this thing and that thing, and I take Him at his word. I want such and such a thing. I have opened the Bible upon a promise which just suits my case, and I am sure that God meant it for me; wrote it for me; and that I am warranted to believe that I shall have the blessing in view. What strengthens this belief is, that we hear and read of many others who have received answers from God precisely in this way. Well, we have had the blessing sometimes in this manner; and our expectation was, I doubt not, in many such cases, the very act of legitimate faith which the Lord intended to answer from the beginning. And sometimes He has wonderfully answered us in this remarkable promissory manner, and has fulfilled our expectations founded upon a special promise, at the time, in the place, and according to the persons, circumstances, and cases, almost such as we had verily anticipated.

But as we have gone on in life we have had a change of experience. We have got into some difficulty, and they have appeared to us to be great ones. We have looked up to God in the same way as before, by prayer, by trust, and by searching the holy scriptures for a promise. We found one or two, or a number of them, which appeared to be applicable to our case, and we found them unwittingly at some casual opening of the word. What could we do but believe that we should have the blessing in the same manner as we had received it before? Nothing, verily. But, lo! after many lookings, expectations, watchings, and beliefs, we have been disappointed, not only in some, but in all the circumstances connected with the case.

Here, then, is a stumbling-block to the christian's faith, which he cannot account for on any principles of experience, which he previously had been acquainted with.

I am not sure whether I am alone in this field of ideas. I think perhaps not. If I have believed in God's word (and I think I have, and I think I have had some strong belief too) there must be others who have been in the same dilemma.

Several of these disappointments following each other, though not exactly together, yet at intervals, do sometimes very much appear to cripple the christian's faith, and seem to make his anchor turn rusty; and this is what I mean in reference to the title of this article, and

to the venerable relict which has been recovered from the bottom of the sea.

think perhaps that in ardent minds unexperienced and injudicious, there may be species of presumption in reading the promises of God in this loose and hasty manner. And sure I am that there must be something very wrong in casting a slur upon the exercises of faith, because we do not have every thing we want, when we choose to appropriate to ourselves a promise and think it must have been intended for us, because it appears just to suit our case. We should soon have plenty of riches and ease, and comfort and freedom, from all that we are accustomed to call evil, if the bible were to be treated as a bank in which we held the head partnership, and into which we were at liberty to walk and help ourselves, leaving the cashier to put the transaction down under whatever item of book-keeping he or we thought proper.

We gain the wisdom of caution after a few of these disappointments; but we do not, perhaps, equally gain the wisdom of resignation or submission. If we had begun at the first with these fruits of the Spirit, we should not afterwards have so much necessity to fall back upon caution. We buy experience first, and then buy caution with that experience. We gain caution, but we gain coldness with it; and thus we gain a loss; and then in casting a slur upon faith we are like Lamech, who "slew a man to his wounding, and a young man to his hurt."

However, after all, we have abundant reason to bless God that faith is a persevering grace. It is an anchor still, like the one in the museum, which, though it is very rusty and corroded, yet still retains strength enough to hang on the wall. And so faith, though it has had many pulls and yieldings, yet still will lay hold of whatever ground it can: and the christian after all his disappointments, in the very midst of a night almost dark (but never quite so) casts his anchor out of the stern, like Paul's mariners, and wishes for the day.

There can be little doubt, I conceive, that all the operations and characteristics of the new man of grace, faith included, are holy and unsinning principles, and all equally incapable of guilt and pollution, because they are heaven-born and heaven-bred. This is one position sufficiently clear. But it is not so clear to us to be able to distinguish between the actings of faith and hope. I take it, however, that hope is the lesser grace of the two, and faith the greater; or, in scientific language, that hope is the *minimum* and faith the *maximum*. No evil, I conceive, can arise from making this proposition, namely, that faith is a grace which always ensures the bless-

ing, and that hope does so sometimes, though not always. We find in the common things of life that our faith is sometimes so strong that hope is not called into exercise, and that on the other hand our hope sometimes exceeds our faith. (Here I am speaking of natural things.) Thus they may sometimes be equal, and consequently stand as interchangeable terms for each other; though hope must necessarily move between limits more circumscribed than those of faith.

On these principles we may, perhaps, account for our sometimes having thought it to be the case that we had faith to believe that we should receive such and such a blessing, while in fact we have not subsequently received it; whereas in reality it was not faith that was in exercise, but only hope. Nevertheless, hope is a grace of the Spirit even as faith, but it does not appear to be of that definite character that it can occupy that high ground which faith can, and which alone privileges the soul to take the Lord at his word, when he says, "command thou me."

It is imperative on us in all these things to remember that we have in ourselves no right or title to any thing. Whatever we have, or wish to have, must come to us through the hands of his beloved Son. We have need of a Mediator between God and us, and he has graciously provided one, even Christ Jesus. Christ is our merit, our worth, our insurance, our every thing. But in him God is constituted our Father and our friend; able, willing, ready to give us all good things. We do not really know what will do us good. We are like children who would feed, if not prevented, on the berries of the nightshade, or the seeds of the hemlock.

The operations of faith, like those of the anchor, lie deep and secret. Their design in both instances is to lay hold of a deep and distant object. The anchor is the ship's hold-fast, and is its salvation in many circumstances as a provided instrument; and so is faith in the same way. I know a sailor whose ship was once driven by a storm into a dangerous creek on the coast of Ireland, from whence it was said a ship was never known to float out when once driven in. By the help of three anchors it held fast through the blessing of Providence. When, after two days, the storm had subsided, they found that two of the anchors were gone, and that the cable of the third was cut in twain, except a small piece. Thus faith as an instrument brings us out of the greatest dangers and trials, and though the cables of the heart strain and fly one by one, yet the storm must subside before the last strand of the last rope of dependance is cut in twain. Christ is the anchor ground, and the soul holds fast to him, by the anchor of faith and the cable of love; for "faith worketh by love."

Let us not, therefore undervalue the promises because they may have been misconstrued. They are our property, but they are like commercial bills, which are not available until the day they become due. He would be thought a foolish man who should burn one or sell it for a fraction, because he could not get it cashed before its term were run out.

It will be seen that these remarks apply to promises, which are fastened on the mind by reading, and not so much to those which are, suddenly and unsought, presented to the believing principle. But it will not be denied, I believe, that very many of God's people, and especially those of his weaker saints, have to do with the promises in a way of simple reading, and are refreshed by them, though they may not be able to say such great and good things as some of their brethren who are stronger in the faith, and respecting whom they sometimes feel a little envy and jealousy.

It may be objected that the scripture expresses hope as being the anchor of the soul, and not faith; and that the distinction we attempted to draw is, therefore, inapplicable. To this we reply that the hope which is mentioned here is not the grace of hope itself, or hope as a spiritual gift, but by a figure of speech means Christ, or salvation by Christ, who is termed the Forerunner. The observations on the distinction between the definite character of faith, and the indefinite character of hope, we merely offer as suggestions for the explanation of some points of experience, which latter are the only points we have sought to make prominent.

FRATER IN FIDE.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

A cross is your portion, if a crown be your reward. ROMANE.

The good bee goes abroad for honey; and the good believer goes to Christ for what he wants. IBID.

The christian is not a bird that can sing merely in spring, when all other birds can, but he can sing in the winter too; he can sing all the year round. IBID.

Correspondence.

NONE BUT CHRIST.

My dear friend,

Feeling the brittle cord of my life to be precariously suspended, and though I have not seen but half the natural term of existence you have arrived to, nevertheless it may be I am as near the

threshold of an eternal world as yourself, and as such would once more address you while lying on the couch on account of physical debility, and tell you the meditations of my mind, and the thoughts of mine heart; for in the morning of life we are exhorted to sow our seed, and in the evening not to withhold our hand, not knowing which will prosper, or whether both will be alike good.

Death, my dear friend, viewed abstractedly, is terrifically solemn, inasmuch as it is the offspring of transgression; "In the day thou eatest thereof thou shalt surely die:" consequently, death is the manifestive displeasure of the offended majesty of God, and with him is terrible majesty; therefore death is an arrest of divine retributive justice; who then can behold death without solemn awe and wistful anxiety? we know that there are many that laugh at death, while he is far from them in *their own apprehension*; but let him shew himself at the lattice of their window, and their boasted courage fails, and fear takes hold on them, as the pangs of a woman in travail; and conscience testifies in a more or less degree the terrific solemnity of his all-conquering sway.

Jehovah, in the greatness of his mercy towards the children of men, has not only provided a remedy, in which death loses his dreadful sting, and made a welcome visitant to the worn-out traveller in Zion's pilgrimage, but has left on record such a delineation of the same, "that the way-faring man, though a fool, cannot err therein;" so that the word of God to every sensible sinner, becomes emphatically "a light to his feet, and a lamp to his path," to guide him into the way and enjoyment of eternal life.

It is now upwards of twenty years, when the dreadful malady of sin was opened up to my heart and conscience in the spirituality and power of the righteous law of God, "cursed is every one that continueth not in all things written in the book of the law to do them." And until this, I had but superficial views of sin, or of the majesty of divine holiness; but considered that religion stood in external department and services, combined with moral rectitude; nor can I forget the heart-felt pangs, in discovering the veil of my ignorance torn from my mind, with the sudden power in the words as a thunder clap; and I solemnly realized that the foundations of my hopes of future happiness were built upon the quicksands of natural delusion, which thousands I fear rest undisturbed upon, and pass this vale of tears.

The Lord's thoughts towards one so vile, helpless and polluted, as I felt myself to be, were not as my thoughts; for while I was looking for the just recompence of my reward in the display of his

retributive justice, hemet me in a way of mercy, by revealing Jesus Christ to me in the power of his all-atoning blood, and I enjoyed the peaceful effects of reconciliation between God and my own soul through the dying achievements of Jesus, the friend of sinners: and I commenced a new existence that I was ignorant of until now, and abode on the mount of Transfiguration many days.

During my journey in the wilderness, many have been my fears and base my conduct, on which account the Lord in mercy has afflicted me, and my own wickedness hath corrected me, and my backslidings reproved me, so that I have forgot to eat my bread; even that bread which cometh down from heaven, and forsaken my own mercies, provided by covenant love—secured by redeeming mercy—ratified and made known in the power of the Holy Ghost, and have been found by the sweet manifestations of divine love, faithfulness and mercy, in the bedewing and distilling influences of divine grace, shut up in doubting castle, confined in the dungeon of despondency, stripped of all the comeliness put upon me in the day of my espousals, and half dead with famine and disease; and then I have, unworthy as I am, realized the superaboundings of divine grace, over all the aboundings of my sins, and ingratitude, so that from my heart I can say, “Come all ye that fear the Lord, and I will tell you what he hath done for my soul;” and in a way of exhortation, “O taste and see that the Lord is gracious, blessed is the man that trusteth in him. O fear the Lord his saints, for there is no want to them that fear him; the young lions do lack and suffer hunger, but they that seek the Lord will not want any good thing.”

In looking then, my dear friend, upon the solemn and important hour of my dissolution, I have nothing inherent to look upon but what fills me with dismay and fear; nor will my hold upon Jesus drive away my fears, for I have no strength of my own to continue my grasp with firmness; but it is Jesus' hold of me whence I draw all my comfort and consolation, for his arm is almighty to save and to rescue; and he hath declared concerning his bride, “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes:” therefore, in the language of the poet my soul triumphantly sings—

“And can Jesus have taught me to trust in his name,
And thus far have brought me to put me to shame!”

Oh, no,

“The work that wisdom undertakes,
Eternal mercy ne'er forsakes.”

For as sure as the earnest is given,

“More happy, but not more secure,
Are the glorified spirits in heaven;”

Therefore, in all the apprehensions of the approach of death, my faith would lay her hand upon Jesus, and in the exercise of the same I can sing, “Ah, lovely appearance of death;” not because death is lovely in its appearance, but inasmuch as the loving Saviour hath disarmed death of its sting, and being thus disarmed, death takes me from the regions of sin, pain and weariness, and lays me in the blissful arms of the loving Jesus, who will wipe all tears from mine eyes, and sorrow from mine heart, and bathe my soul in the full fruition of his love, and enter with me into the abode of eternal felicity, there to reign with him and his blood-bought bride, with an innumerable company of angels, to sing the song of the Lamb, “Unto him that hath loved us, and washed us from our sins in his own blood, to him be glory for ever, amen.”—Animated with such a hope, upheld with such a faith, and feeling, as I hope I do, the glowing ardour of such love, my fears are hushed—my doubts silenced—my trembling heart tranquillized—and my soul become passive in the hands of my heavenly Father, and all my desires gathered up in the good will of him who dwells in the bush. Oh, when I contrast his long-suffering goodness, in bearing with me, and my manners in the wilderness, I feel the flowing forth of a compunctious grief—that all the terrors of the law and apprehensions of divine wrath never produced—and am a witness to the glory of God's grace, “that love and grief compounds an unction both to cleanse as well as heal,” and that this is the “godly sorrow that worketh repentance, that needeth not to be repented of,” and is the “repentance unto life.”

“Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon,
Will dissolve a heart of stone.”

Thus my dear friend, as far as the limits of a letter will allow, I have related the prospects and ground of my hope, under the apprehension of an approach of death; and as I have asserted that the word of God is a lamp unto the feet, and a light to the path of every sensible sinner that is longing and sighing for salvation, will conclude with a portion for your consideration, and may the Lord bless his own word, and clothe it with power for your profit and his glory. Amen.

“Whosoever believeth that Jesus is the Christ, is born of God;

and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God that we keep his commandments, and his commandments are not grievous. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

ZAIR.

FRIENDLY HINTS TO SOROR IN FIDE.

Our faithful sister, or sister in the faith, is, no doubt, desirous of doing good by clearing the path of the feeble ones, while they in meditation, walk in the field of revelation. But I have thought this is a work rather too hard for most of our sisters, as it requires great strength to gather out stones, especially heavy ones. "A follower of the plough" complains of her throwing one in his way, and as a brother ploughman I feel inclined to make the same complaint, at the same time thanking her for her good intentions. I refer to her exposition of Matt. xi. 11, page 159, 160, 1849; and page 16, 1850. Her explanation of "the kingdom of heaven" I approve, as our Lord evidently means the heavenly kingdom he came to establish on earth; that is, his gospel church. This began in the ministry of John the Baptist, Mark i. 1—8, was carried on in the ministry of our Lord and his apostles, was greatly extended after his ascension, and must remain as thus established until his second coming. But I differ much with our sister as to who is least in this kingdom. To me it is clear that our Lord is speaking of *positive facts*, concerning certain persons who at that time were in this kingdom as subjects *not* of what he made himself to be in his deep humilia-

tion, in assuming the form of a servant as our sister imagines, for even then he was the king and not a subject. In this kingdom there are some little, and some great, as their faith is strong or weak. This is clearly shewn in Heb. 11th; there we have a noble testimony given of the truly great. This greatness is shewn to be their great faith, and it is the same now as then. Now from verse 9th, to the middle of the 11th, our Lord, in his description of John the Baptist speaks in the *past tense*, and describes his noble character strong in faith, and bold in his cause before Herod shut him up in prison. But in the latter part of verse 11th, he speaks in the *present tense*, and shews the weakness of his faith, when cast into prison; he was *then* as *little* as before he was *great*, verse 2—6. This key to the subject our sister has entirely overlooked. What a cloud of darkness and unbelief *then* overwhelmed his mind! He had seen the Saviour's glory, and had heard the voice from heaven, when he baptized him in Jordan, testifying his true character as the Son of God, the long expected Messiah. He had preached and baptized in his name, by a special authority from heaven. But now, in the dark prison bound, and in the ten-fold darkness and bondage of unbelief, he is left to doubt the truth of every thing he had seen and heard! He contrived to send *two* of his disciples to Jesus,

perhaps fearing to depend on the testimony of *one*, saying, "Art thou he that should come, (he who cometh) or do we look for another." What! is this our brother John, that mighty champion in the Saviour's kingdom! Has unbelief shorn the locks of this spiritual Samson? yes, and he became weaker at that time than any other subject in the kingdom; nor did our brother Peter appear stronger at another time, when grasped by the same gigantic hand. Alas, "How are the mighty fallen!"

Our Lord gently reproves him in the message he returned, verse 4—6; he reminds him, that through unbelief he was *offended in him*, or with the heavy cross he was now called to bear for his sake. This "greatest born of woman," this "more than a prophet," is now through satan and unbelief, reduced to a littleness below the least of Christ's true apostles now present with him, or even any true believer then in his kingdom. How soon the strong become weak, if once the Lord withdraws his aid; without him we can do nothing. "Lord increase our faith," is a prayer we need to take daily to the divine footstool.

The exposition complained of seems not natural but forced, and founded upon detached sentences, which, although they are words of scripture, are not connected with the scope of the subject, and appears more fanciful than solid.

I hope our sister will not think me too much like a reprover in making a few remarks upon another attempt of hers to gather out a stone found in Heb. vi. 6, in connection with x. 29, (July, 1849, page 160.) This stone which is a heavy one, she has thrown into my path; and as ploughmen do not like such things, I will try to remove it; I should have done so when I found it, but being busy ploughing elsewhere I have let it alone till now. I believe our sister, though faithful

and true, has quite mistaken the meaning of the Holy Spirit, in that very solemn and awful description. A clear exposition of weighty and difficult texts, requires serious thought, and time to think: also more space than part of one small page. As our sister observes, some have considered true believers to be described there and have therefore concluded, they may finally perish. Indeed if true believers are intended, that conclusion must be admitted, notwithstanding all she has said to prove the contrary. The apostle evidently uses the words, "If they fall away," not *hypothetically*, as she thinks, but *positively*, seeing that these hypocrites fall away, with the light and knowledge they have, they fall beyond the bound of mercy which sovereignty has fixed, and thus commit the sin unpardonable. Among the Jews who professed the christian religion, there were many such, as appears not only from the two scriptures under consideration, but several others in that epistle, see the following chap. ii. verse 3; iii. verse 7 to end; iv. 1, 2; x. verse 38, 39; xii. verse 15, 17, 25. These scriptures are sufficient to show that the apostle stood in fear of many who had renounced the former dispensation and had professedly embraced the gospel of Jesus. But although the language employed in reference to hypocrites may at first sight appear strong, yet it would be very defective if applied to true believers.

1 They were *enlightened*, not *enlivened*; the former was wicked Balaam's case, mentioned four times in one chapter, Num. xxiv. 3, 4, 15, 16. The latter belongs to true believers only, Rom. viii. verse 2. This doctrinal enlightening, these apostates had, but having no love to that gospel, at last became its most bitter and violent opposers. The house once swept and garnished, became the habitation of seven spirits still more

wicked, and their last state was worse than the first, Matt xii. verse 45. 2 They had tasted of the heavenly *gift*, not the heavenly *grace*. The former Judas had, not only common ministerial gifts, but also miraculous gifts, Luke x. 1, 17, but believers possess the grace of life. 3 They were made partakers of the Holy Ghost. Not his saving sanctifying grace, but his miraculous gifts as before observed. 4. They had tasted the good word of God and the powers of the world to come : the gospel kingdom, the rule of which is not put into the hands of angels, but into the hands of Jesus the king. Heb. ii. 5. This intellectual taste may be excited in carnal men, by a discovery of a system of truths, which they had not known before. This the stony ground hearers had, or they could not have received the word with joy. Enjoyment without *taste* is impossible, and this may be of a longer, or shorter continuance. But these loved not the gospel, nor lived upon Jesus the substance of it as the bread of life, with a spiritual, holy relish as true believers do, and therefore they fall away, Matt. xiii. verse 20, 21. Taste of this kind, many, noted for hypocrisy, had in days of old. "Yet they seek me daily, and delight to know my ways, as like a nation that did righteousness, and forsook the ordinance of their God ; they ask of me the ordinances of justice, they take delight in approaching to God," Isa. lviii. verse 2. But true believers possess the life of the Holy Spirit, in sincerity, holy joy and peace.

The apostle further contrasts the *sincere* and the *hypocritical* by a striking similitude. The former in verse 7, by the cultivated earth which receives the fertilizing showers. They receive the influence of sound doctrine compared to rain and thus become fruitful, Deuter. xxxii. ver. 2, Isa. lv. verse 10, 11.

The latter in verse 8 is represented

by a vile soil, that with all the advantages of seasons, sun and rain, dew and air, only bears thorns and briars, the emblems of the fruit of sin. Of the former he speaks as *beloved*, of whom he was persuaded better things belonged, which accompany salvation, and whose works he commends ; the latter, notwithstanding all their attainments, he dooms to destruction. Our sister tells us, "the apostle says, that if they should do such and such things (I suppose she means *fall away*,) after they are *renewed*, then there remaineth no more sacrifice," &c. Now the apostle says no such thing, he never mentions their being renewed at all ; this then is a great mistake, and she is likely to lead others into mistakes, by hastily taking for granted what is required to be proved. "Renewed again to repentance" is the same as "born again," or entering into a state of grace ; but this never supposes those had been previously in that state. Again, these apostates, in falling away from their profession, were given up to a *reprobate mind*, and therefore it was *impossible* that the word preached *should change their mind*, (as repentance signifies,) even to a rational reception of the gospel as before. I hope our sister will consider these things.

The other scripture referred unto, Heb. x. 26, &c. speaks of the same characters, whom he describes as having received the knowledge of the truth and afterwards sinning *wilfully*, and becoming the most avowed enemies and malicious opposers of that truth of which they had a clear knowledge. There is a great difference between sinning *wilfully* and *willingly*, the former includes spite and diabolical hatred ; the latter, the yielding of the will to any thing sinful, and is found in, and lamented by, such as love holiness. The former belongs to fallen angels, and to blaspheming apostates among men, who, like those Jews,

join in *heart*, though not in *act*, with those who crucified the Lord of glory, and are guilty of blasphemy against the Holy Ghost, having light in the *head*, and malice in the *heart*. These count the blood of Jesus, which in covenant he was sanctified or set apart to offer, an unholy or common thing; and by denying its intrinsic worth, deny the divinity of the sufferer, and also the divine operations of the Spirit of grace, ver. 29.

Thus while the holy apostle faithfully exposes hypocrisy, and shews its fearful end, he also comforts the humble and sincere by contrasting their character therewith, and assures them of their final salvation. Being sovereignly interested in covenant love, redeeming blood, and justifying righteousness, and being called with an holy calling to aspire heaven-ward, the weakest saint shall never "fall away," because upheld by power divine.

I am pleased, however, to find our sister so firm on the side of sovereign grace, and thus to agree in sentiment with her Latin name; but why not she and others give us their real names, that we may know our friends with whom we correspond? Peace be with her and them, and may they study hard to know the mind of the Spirit.

Eynsford Kent, WM. REYNOLDS.

A NOBLE EXAMPLE.

"Go and do likewise."

Saxlingham, Feb. 13th, 1850.

To the Editors of the Gospel Herald.

DEAR SIR,

We once more attempt to inform you and our brethren in the truth, in regard to what have been acted upon with us as a church and people, during the last month, in this part of the Lord's vineyard. On Monday evening, January 14th, we held a social tea meeting in the chapel, which was very well at-

tended, and we desire to congratulate our friends who so very kindly provided the repast. After tea the meeting was very ably addressed by our *secretary for the Herald society*, also by our minister, Mr. J. Nottage, and by Mr. William Nottage, of Cambridgeshire, who stated the nature and object of the society; and also the meeting then assembled, and we are happy to inform you, that through the exertions of our *minister and two friends*, who have engaged themselves in the furtherance of, and in promoting the object of the meeting, they have obtained 50 members, who have entered their names as subscribers. Previous to this meeting, there was not more than one or two persons who took the Herald out of all our church and congregation; I assure you that great credit is due to our minister and those friends. May it be a mean in the hand of the Divine Spirit to bless the reading of the same to all who may read it. And may you be blessed in your arduous labours, in sending out the truth, as it is given by the word of inspiration in the will of our Elder Brother, who is gone before to prepare mansions for his own.

And on the following evening, 15th, the members held a special church meeting, for the purpose of calling our minister to preside over us as a church and people; and to take upon him the full charge of pastoralship. And we are truly happy to inform you that on this point, there was not a dissenting voice, for each member exhibited a oneness of mind and will, by expressive desire for him to walk in and out among us. After our minister was duly elected as pastor by the church. He, Mr. J. N. was introduced by the friend to the meeting, and received the unanimous call, and the list of each individual's signature. We are happy to add further, that Mr. John Nottage fully acceded to the voice of the church, and accepted the pastoral charge. And at the close of the meeting the

church and pastor was addressed by a very impressive and solemn address, on the great importance of the union, and of the duty which was due from the church to the pastor, also of the same from the pastor to the church, &c.

On Lord's day, Jan. 20th, was set apart for special prayer, on the behalf of our pastor, church, and congregation, and on Lord's day morning, Feb. 3rd, our pastor delivered the pastoral sermon, taken from the 37th chapter of Ezekiel, 15th to 20th verses, and then received, by immersion, a visible seal to his ministry, whom he baptized in the faith of our ascended Lord. And in the afternoon an appeal was made by one of our friends, to a full congregation assembled. And most assuredly we can testify, and are emboldened to say, that the congregation appeared to be equally desirous

for him to preside, &c. even as the church. Most truly it was highly gratifying to witness such event. And our heart's desire is that the Lord will be pleased to continue him with us, and bless each of us with that unity of spirit, and oneness of mind, as it is in our Lord Jesus, and his true and lowly followers. And may he be filled by the Divine Spirit, so as to enable him to feed the church and people, and to be the instrument in the hand of God, to call many more from the works of darkness, into his marvellous light. And may his vessel at all times be fitted out, trimmed, that he may stand upon the watch tower, and cry aloud, and appear not; but to give the alarm that the enemy is near, and at all times to come with a "thus saith the Lord." Amen.

I am, dear sir, your's, &c.

MANDATUM.

The Excellent of the Earth.

THE REV. JOHN NEWTON.

With great beauty and propriety hath Dr. Watts written :—

"Wonders of grace to God belong."

To few, if any among the millions saved by grace, will the sentiment apply more appropriately than to the man whose name heads this paper.

Mr. Newton was born in London, July 24th, 1725; his father was a captain in the Mediterranean trade. It does not appear that he was a religious man, but his mother was a godly woman, a dissenter, and a member of Dr. Jennings's church. He was her only child; and all her time, her attention and affection, appear to have been lavished upon him. By her he was instructed till he was six years of age, when she was called away by death. From her he learned to commit to memory many pretty pieces of poetry, as well as many portions of the word

of God, which he tells us he found great benefit from the recollection of in the latter part of his life. She also frequently commended him to God by fervent prayer, and it was the desire of her heart, for him to be trained up for the ministry; but God's ways are not as our ways, nor his thoughts as our thoughts. For the ministry he was indeed trained up, and an able minister of Jesus Christ did he become, but how different a kind of training did our God allow to be taken, to that which his honoured parent intended. Soon after his mother's death, he was permitted to mingle with careless and profane children, and learnt their ways. At eleven years of age, he was taken from school, and went to sea with his father, where he saw and heard much wickedness; at times, he had powerful convictions, and would pray; but his religion not proceeding from love, but from fear, he soon grew weary of it,

give it up, learned to curse and blaspheme, and became exceedingly wicked. All this before he was twelve years old.

About this time, he had a dangerous fall from a horse, and the mercy of God in the preservation of his life so affected him, that for a time, he broke off his sins by repentance; but it was not long before he relapsed again into still greater depths of wickedness. Indeed, he tells us, he took up and laid down religion three or four times, before he was sixteen years of age. He says, "I often saw the necessity of religion as a means of escaping hell; but I loved sin, and was unwilling to forsake it."

About seventeen years of age, we perceive him an extravagant, imprudent and disobedient youth. His father had made arrangements for him to go to Jamaica for four or five years, but previously to his departure, sent him down into Kent upon some little matter of business. This comparatively trifling event was the first incident in the train of second causes, which, under divine permission, influenced the whole of his subsequent life, and laid the foundation for his deepest sorrow, and his brightest earthly joys. This cannot with effect be related but in his own words:—

"A few days before my intended journey into Kent, I received an invitation to visit a family in that county. They were distant relations, but very intimate friends of my dear mother; she died in their house: but a coolness took place upon my father's second marriage, and I had heard nothing of them for many years.

As my road lay within half a mile of their house, I obtained my father's leave to call on them. I was, however, very indifferent about it, and sometimes thought of passing on; however I went; I was known at first sight, before I could tell my name, and met with the kindest reception, as the child of a dear deceased friend. My friends

had two daughters, the eldest (as I understood some years afterwards) had been often considered by her mother and mine, as a future wife for me from the time of her birth. I know indeed that intimate friends frequently amuse themselves with such distant prospects for their children, and that they miscarry much oftener than they succeed. I do not say that my mother predicted what was to happen, yet there was something remarkable in the manner of its taking place; all intercourse between the families had been long broken off; I was going into a foreign country, and only called to pay a hasty visit, and this I should not have thought of but for a message received just at that crisis, (for I had not been invited any time before.) Thus the circumstances were precarious in the highest degree, and the event was as extraordinary. Almost at the first sight of this girl (for she was then under fourteen) I was impressed with an affection for her which never altered, or lost its influence in my heart for a single day from that hour. In degree, it actually equalled all that the writers of romance have imagined; in duration it was unalterable. I soon lost all sense of religion, and became deaf to the remonstrances of conscience and prudence; but my regard to her was always the same, and I may perhaps venture to say, that none of the scenes of misery and wickedness I afterwards experienced, ever banished her a single hour together from my waking thoughts for the seven following years."

Having at once conceived this violent passion towards this young lady, his characteristic imprudence knew no bounds; he says, "I concluded it would be absolutely impossible to live at such a distance as Jamaica for a term of four or five years, and therefore determined at all events, *I would not go thither*. I could not bear either to acquaint my father with the

true reason, or to invent a false one; therefore, without taking any notice to him why I did so, I staid *three weeks*, instead of three days in Kent, till I thought (as it proved) the ships had sailed, and the opportunity would be lost; I then returned to London. I had highly displeased my father by this act of disobedience, but he was more easily reconciled than I could have expected."

Soon after this we find him going a voyage with a friend of his father's to Venice. In this voyage he had to rank with the common sailors, many of whom were extremely profligate. Now his morality began again to give way, and he made awful strides towards apostacy; still, that God who had loved him with an everlasting love, and redeemed him by the blood of his dear Son, would not let him alone; he had frequent checks upon his conscience, and alarms in his soul, so that he could not sin so cheaply as many others. One of these being of so singular a character he has recorded it, and we shall transcribe it. It was a dream he had soon after the ship left Venice. "The scene was the harbour of Venice where we had lately been: I thought it was night, and my watch upon the deck; and that as I was walking to and fro by myself, a person came to me, (I do not remember from whence) and brought me a ring, with an express charge to keep it carefully; assuring me, that while I kept that ring I should be happy and successful; but, if I lost, or parted with it, I must expect nothing but trouble and misery. I accepted the present, and the terms willingly, not in the least doubting my own care to preserve it, and highly satisfied to have my happiness in my own keeping. While occupied with these thoughts, a second person came to me, and observing the ring on my finger, took occasion to ask me some questions concerning it; I readily told him its virtues, and his answer ex-

pressed a surprise at my weakness, in expecting such effects from a ring. I think he reasoned with me for some time upon the impossibility of the thing, and at length, in direct terms, urged me to throw it away. At first I seemed shocked at the proposal, but his insinuations prevailed; I began to reason and doubt of the matter myself, and at last plucked it off my finger, and dropped it over the ship's side into the water, which it had no sooner touched, then I saw, the same instant, a terrible fire burst out from a range of mountains, (a part of the Alps) which appeared at some distance behind the city of Venice. I saw the hills as distinct as if awake, and they were all in flames. I perceived too late my folly, and my tempter with an air of insult informed me, that all the mercy God had in reserve for me, was comprised in that ring which I had wilfully thrown away. I understood that I must now go with him to the burning mountains, and that all the flames I saw were kindled upon my account. I trembled and was in a great agony, so that it was surprising I did not awake; but my dream continued, and when I thought myself upon the point of a constrained departure, and stood self condemned, suddenly, either a third person, or the same who brought me the ring at first, came to me and demanded the cause of my grief. I told him the plain case, confessing that I had ruined myself, and deserved no pity. He blamed my rashness, and asked me if I should be wiser, supposing I had my ring again. I could hardly answer to this, for I supposed it was gone beyond recall. I believe, indeed, I had not time to answer before I saw this unexpected friend go down into the water just in the spot where I had dropped it, and he soon returned bringing the ring with him. The moment he came on board, the flames in the mountains were extinguished, and my seducer

left me. 'Then was the prey taken from the hand of the mighty, and the lawful captive delivered.' With joy I approached my kind deliverer to receive the ring again, but he refused to return it, and spoke to this effect:— 'If you should be entrusted with this ring again, you would very soon bring yourself into the same distress; you are not able to keep it, but I will preserve it for you, and whenever it is needful, will produce it in your behalf.' Upon this I awoke in a state of mind not to be described; I could hardly eat, or sleep, or transact my necessary business for two or three days; but the impression soon wore off, and I totally forgot it; and I think it hardly occurred to my mind again till several years afterwards."

The time came when Mr. Newton felt himself in circumstances very nearly resembling those suggested by this extraordinary dream, when he stood helpless and hopeless upon the brink of an awful eternity; upon this he observes—"Had the eyes of my mind been then opened, I should probably have seen my seducer pleased with the sight of my agonies, and waiting for permission to seize and bear away my soul to this place of torment. I should perhaps likewise have seen that Jesus whom I had persecuted and defied rebuking the adversary, challenging me for his own, as a brand plucked out of the fire, and saying, 'Deliver him from going down to the pit; I have found a ransom.' However, though I saw not these things, I found the benefit; I obtained mercy; the Lord answered for me in the day of my distress, and blessed be his name, he who restored the ring, (or what was signified by it) vouchsafes to keep it. O what an unspeakable comfort is this, that I am not in my own keeping. Satan has desired to have me, but my Saviour has prayed for me that my faith may not fail. Here is my security and reliance; a bulwark,

against which the gates of hell shall never prevail."

Thus wrote our friend in his latter days, when looking back upon his own rebellious conduct, and the Lord's astonishing mercy. We wonder not, therefore, that under a sanctified influence of such recollections he should have written,—

"His love in times past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me
quite through."

But we must return to notice a few more particulars relative to the wayward conduct of our author before he was effectually called by grace.

Before he was eighteen years of age, he was through his own imprudence impressed, and put on board a man of war; his father not knowing what to do with him, considered it best to let him remain in the navy, but procured a recommendation to the captain, who sent him upon the quarter-deck as a midshipman; here he might have been respected, but his restless and imprudent character soon plunged him into trouble again. The ship in which he sailed went to Plymouth, and while lying there, he was sent on shore one day with several men, to see that none of them deserted; he betrayed his trust, by deserting himself. The next day he was apprehended by a party of soldiers, and brought back through the streets of Plymouth, guarded like a felon. He was confined two days in the guard house, then sent on board his ship, where he was kept awhile in irons, then publicly stripped and whipped, after which, he was degraded from his office, and none of his companions were allowed to shew him the least favour, or even to speak to him. He was now brought to a level with the common sailors, some of whom did not want a disposition to insult and taunt him. In this humbled and

wretched state, he had awful temptations to destroy himself, but the love he still cherished towards the young lady above mentioned was the means of preventing him. He says, "Though I neither feared God, nor regarded man, I could not bear that *she* should

think meanly of me when I was dead." From this ship he soon afterwards contrived to escape, and went on board another, which was bound to Sierra Leone, in Africa.

(*To be continued.*)

Intelligence.

EBENEZER CHAPEL, COLCHESTER.

We have to report that truly "The Lord hath done great things for us whereof we are glad."

"Small when first it was begun,
Now, behold! what God hath done."

When we were formed into a church about a year ago, we were told both by our foes and our own fears, that we, being a poor and inconsiderable few, could not expect to stand our ground honourably. "How can you get suitable ministers to fill your pulpit, and how will ye pay your expenses," were the queries proposed. Blessed be the name of Israel's covenant keeping God, we have been strangely and greatly assisted; we have been much increased in numbers as a church; the prayer meetings are well attended, the congregation is large and deeply attentive, and the word of God as delivered by Mr. T. Smeeton of Ipswich, has been found by many to be indeed "The power of God unto salvation." Mr. Smeeton preached at Eld Lane Chapel, (lent by the minister and church for the occasion) and baptized eight persons, on Lord's day, January 27th, 1850, in the presence of about 1000 spectators. It was a solemn and we believe a sanctified service. More candidates are coming forward who, we trust, are amongst the settled and saved number who are "ordained unto eternal life." Our sittings are all taken, and many are saying, "the place is too straight for us." May our movements be owned

and ordered by the Lord. We are mutable, but our triune God is immutable; we are few, our foes are many, and our fears are troublesome, but our helper is the "Lord of hosts." The legalists slander us, and the lawless shun us; the work of God is always assaulted by the devil. He is "the father of lies," and his family, profane and professing, is a numerous one. Nevertheless, while the enemy rages, the building up of Jerusalem's walls goes on, and it is better to work with the trowel in one hand and the sword in the other, than to be fanned into slumber by the breezes of popular and fleshly applause. Let satan and slanderers say what they will, we pray,

"Let sin have no dominion, Lord,
But keep our conscience clean."

May this be our constant prayer presented in the name of the Lord Jesus for ourselves and all saints.

LITTLEPORT, ISLE OF ELY.

For some time past two separate causes had existed here, but it has pleased the Lord in his mercy to unite both, for which we feel truly thankful. S. Sturton, who succeeded Mr. Roycroft the missionary of the Cambridge-shire and Huntingdonshire Home Missionary Society, and has laboured (without remuneration) in one of the chapels for nine years, has been chosen pastor of the united church.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

APRIL, 1850.

*"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.*

Extracts from Sermons

PREACHED BY MR. JOHN STEVENS, from 1843 to 1847.

Contributed by one of his Hearers.

"The love of God, which is in Christ Jesus our Lord." God is both the subject and object of his own love, for he loves himself. His love in this sense is essential to his being, for his infinite perfections *must* be objects of delight to him; he is as infinite in self-complacency as in self-knowledge. He sees nothing in himself to prevent his admiring himself, and it is for this reason alone that we can admire and exult in him; if he had no regard for his own character, how could we trust in him?

God's love to himself is the moving cause of all his immanent purposes and transient acts. *Himself* is, and must be, the end of all he does out of himself; as it would be unjust not to assign the highest honour to the highest character; God must make his own glory the end of all his ways. The humble believer rejoices in the fact, and could never be happy if God were robbed of his just honour.

This essential self-love is the basis of all his displays of love to his creatures. He never lays aside his own glory in glorifying angels as men, but graciously makes their glory to flow out of his. This *internal* love would have been eternally the same had no *external* object ever existed for him to love. His love is *necessary* towards himself, but *voluntary* towards others, and therefore might never have taken place. It is, however, externally manifested, and consequently each created object has its due share of happiness assigned it.

Three classes of beings are revealed in the scriptures as the objects of divine love. 1st. *The human nature of Christ*. Christ was the first begotten of the Father, and therefore the primitive object of

divine love, and the first recipient of divine favour. It was shown in taking his nature into union with Deity. By this act God acquired to himself an organ of manifestation and a medium of transmission, while the object thus loved, remained the highest instance of the love of which he is the medium. Christ was loved into union, and thus became the *nearest* as well as the *dearest* object to God. What glory was thus put upon the nature of the creature man! Christ, through the love of God to him, has in all things the pre-eminence over his brethren, and is the first and most highly favoured of all the creation of God.

2nd. *Angels.* These are called "elect," and "holy," and therefore must be objects of divine love. It was shewn to *them*, in choosing them to a state of sinlessness, and confirming them therein to all eternity. During that mighty revolution, when satan and his compeers fell, these elect angels stood in the presence of God without fault. Redeemed men will at last be blended in their society; meanwhile, they are employed to minister to them who shall be heirs of salvation; the nobles of heaven are employed to wait upon worms of earth!

3rd. *Men.* These were the last objects of the love of God. They were not placed in heaven, but in a distant spot called our earth; yet even here the love of God extends to them. It spreads itself out from and through Christ to all who are comprehended in him as a Head; in fact, this love is the *cause* of their being in him, for they were loved into a standing in the beloved. This love also involves a being *WHERE* and *what* Christ is, for *nearness* and *conformity* to him constitutes that spiritual blessedness which flows from the love of God. It also includes *pardon* and *justification* when its objects became sinners. These two great blessings are given in love, and are the medium by which it is first manifested to penitent sinners. Sin does not conquer divine love, but divine love conquers sin. The love of God to sinners is great in degree, inseparable in nearness, and everlasting in duration.

(To be continued.)

Expositions.

A HUMBLE OPINION on ZECH. v. 5, 6, 7, 8, 9, 10, and 11;
In reply to the request of H. in the Gospel Herald for March,
1849, page 70.

This is a very obscure portion of divine truth, and while many and varied have been the opinions of writers hereon, a humble

opinion only can be reasonably expected from me. Our text is long and has several parts, but our main concern is to know what is the design of the whole. From the various opinions had on our text the following questions may be suggested:—1st, Whether our text relates to the Jews? 2nd, Whether it relates to literal Babylon, as the place of the Jews captivity? 3rd, Whether it relates to the heathen world in particular? 4th, Whether it relates to the world that lieth in wickedness as such, in general? 5th, Whether one part of our text intends the indignation of God against a certain order of wickedness, and the other to relate to the conduct of his grace and mercy? To the import of all these questions I must humbly put, as my opinion, a negative, considering none of them to touch the mind and intent of the Holy Spirit in the text.

My humble opinion is, that this chapter contains two distinct visions; the one in the first four verses, relating to the judgments of God on the wickedness of the whole earth in general, and perhaps the dispersion of the Jews, and the desolating of Jerusalem by the Romans, signified by the *flying roll*, and which is said to be *the curse that goeth forth over the face of the whole earth*, according to Deut. xxvii. and xxviii; and the other distinct vision in our chapter is contained in our verses, the meaning of which, being the business of our present enquiry.

And as to the intent of our text, my humble opinion is, that it entirely relates to *antichristian apostacy* from the truth into the false church, the manner, the wide and rapid spread thereof, and the premises upon which antichrist stands, with all its fair pretence, but false presumptions. The true church of God is in the scriptures commonly spoken of in the feminine gender, and is called a *woman*, married, honourable, and a chaste mother of children, Psalm xlv. 9, 14; Cant. i. 8; Prov. xxxi. 25 to 28; Rev. xii. 1, 2. And the false, apostatizing, antichristian church, professing and claiming to be the true and married one, and the only true one on earth, is by a like figure also called a *woman*, but a bad, very bad one; lewd, noisy, and the *mother of harlots*, Rev. xvii. 1 to 5; and “her house is the way to hell, going down to the chambers of death,” Prov. vii. 27. Now taking the above as a sort of key, let us proceed to observe,—

First. An *Ephah* was shewn as the same thing going forth. This was a sort of vessel and standing measure used among the Jews, holding about *seven* gallons. And why was this measure here particularly named? We may suppose, 1st. Because the number *seven*, which is one of the definitions of its measurement, is a certain num-

ber for an uncertain, and is emblematical of what is extraordinary. 2nd. Because in this measure is contained the number *ten* of another scripturally denominated measure, and which number ten is used as significant of something extreme after its kind, as *Jacob*, signifying the extreme cruelty and injustice of *Laban*, charges him with changing his wages *ten times*, Gen. xxxi. 7. And as the Lord charged the *Jews* with their ungrateful rebellion, saying, "And in the wilderness have ye tempted me now these ten times," Num. xiv. 22. And as *Job* charged his friends with their extreme and cruel unkindness, saying, "These ten times have ye reproached me," Job xix. 3. An Ephah was *ten omers*, for an *omer* was the *tenth* of an ephah, Ex. xvi. 36, and which was the daily measure of the manna gift of God, for the life of a man in the wilderness," Ex. xvi. 16, 17, 18. But the *ephah* of apostate antichristian wickedness, is in the awful extreme unto death, as ten to this one of gift unto life; as though wickedness in no form ever rose to so high a measure of offence to God, as the spiritual wickedness in the high places of antichrist! 3rd. This *ephah* shows, that however widely spreading, awfully disguised, and in the name of religion; falsely pretending, antichrist may be, God notes it all down in order, as in "the books," and has fixed a measure for it, and when that measure is "filled up," he will consume "blood-drunken" antichrist with "the spirit of his mouth," and burn her with the fire of his just indignation, Rev. xvii. 16, 17, 18. 4th. The Ephah being a Jewish measure, it is perhaps named here because antichrist has taken in as much of the old abolished Jewish system, as could be most conveniently corrupted to the purposes of deception, under the plausible pretence of being scriptural, even to infallibility, and of being the only one true and ancient religion on the earth, and of having now, by *Peter's keys*, the sole power of the kingdom of God on earth within herself. But the Lord detects and exposes this subtle and arrogant cheat, as that of having the *hair* of fair, meek, mild, and modest *women*, but *teeth* like *lions*, *tails* like *scorpions*, and for *king* the angel of the *bottomless pit*, Rev. ix. 8, 10, 11.

Second. Here was shewn "a talent of lead," a weight of about one hundred and fourteen or fifteen pounds; not gold, but lead, as heavy, pressing, tending to load, hinder and sink. And this may denote,—1st. The labour of antichrist to maintain its presumptions. 2nd. The degrading tendency of antichrist on the dupes of its deception. 3rd. The restraint that God has ever put upon and exercised over the restless and boundless ambition of antichrist to have the whole world at its feet, and that this restraint is by a wise rule of order, as

that of "a talent." 4th. To shew that antichrist, in all its devotions and arrogant pretensions to sanctity, carries its own appointed and impending judgment with it, like a criminal going to his hanging, and carrying the very halter about his neck that is presently to take away his life. For as the Lord cast down great hail stones from heaven upon the enemies of his people of old, Jos. x. 11, so upon antichrist, the judgments of God, as a plague of hail out of heaven, shall fall, and "every stone be the weight of a talent," Rev. xvi. 21. And as the Egyptians "sank as lead in the mighty waters, and into the bottom of the sea as a stone," Ex. xv. 5, 10, so shall antichrist, mystic Babylon, like a great millstone cast into the sea, be thrown down, and shall be found no more at all, Rev. xviii. 21.

Third. "And this is a woman that sitteth in the midst of the Ephah." 1st. As though very meek and humble, harmless, lovely, and the very picture and model of peace; but flattering, insinuating, and beguiling, Prov. x. 10, 13, 15, 18, claiming to be called "tender and delicate," Isaiah xlvii. 1, and saith in her heart, "I shall be a lady for ever—the lady of kingdoms; I shall not sit as a widow, neither shall I know the loss of children; I sit a queen, and am no widow, and shall see no sorrow," Isaiah xlvii. 5, 7, 8; Rev. xviii. 7. 2nd. As expressive of the false, flattering, and bewitching pretensions of antichrist, to that of being and occupying the only maternal dome for the children and family of the faithful, the only porchway of those truly waiting to enter heaven, the only safe enclosure on earth for salvation, and that all without her pale, her system, and embraces, is death! 3rd. As expressive of the false pretensions of tenderness over souls for their best and special good, as the tenderest of mothers over her children, that antichrist has always made. 4th. But to set forth the feminine weakness of antichrist. Zion, as a woman, is weak and defenceless, but God is her strength and shield; but antichrist is weak and defenceless, and God is against her in his righteous displeasure. 5th. As that by this figure to expose the gross idolatry of antichrist; as the very highest point of their idolatry is their *woman worship*, worshipping the *Virgin Mary* as the mother of God; as the utmost stretch of diabolical invention, to mark antichrist in the strongest light of opposition to all that is truly of God.

Fourth. "And, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork." 1st. By these two women, in my humble opinion, the two antichristian churches are intended, the Greek and the Roman, or the eastern and western, the one having its seat at *Constantinople*, and the other at *Rome*; the head of the former being called *patriarch*,

and the head of the latter *pope* ; and the word of God knows nothing of a patriarchal head of the New Testament church of Christ, any more than it does of a pope, except in exposure and condemnation, as the invention of the spirit of antichrist. The mystery of this religious iniquity began to work and shew itself in the apostles' days, and *Paul* and *John* were especially favoured with a clear fore-sight of whereunto this most presumptuous of all iniquity under the name of the most holy religion would grow, and of its final downfall by the wrath of God, see 2 Thess. ii. 3—9, and the different visions that *John* had of the same in Revelations. The *pagan* government of the Roman Empire not ending till the commencement of the fourth century in the reign of *Constantine*, the mystery of apostate iniquity was hindered till then ; but when a change took place in the state government, and the church presently became blended with the state, then antichrist was rampant, like a river whose banks had given way, or as an overflowing flood, until it acquired its long well-known height of arrogance and proud assumption of power and authority over the nations and princes of the earth. Pride knowing neither satiety nor boundary mark, quarrels soon ensued between the two ambitious bishops of *Rome* and *Constantinople* as to which should be head over all upon earth in God's stead, Christ's vicar-general, and universal bishop. This commenced what in the end came to a division into the two churches as above ; and in my opinion these are the two women in our text ; the one woman being the antichristian apostate church in the one spirit of the whole, out of which as above-written, came forth these two as sisters of that one spirit.

2nd. "They had wings like the wings of a stork," long, and of long flight ; as that bird is said to be a bird of passage to distant regions and different climes ; showing the wide spread of antichrist almost over the whole earth,

3rd. "And the wind was in their wings." Signifying, 1st. The elements of *state* sanction, power, wealth, and policy. 2nd. *Zeal* and activity by all sorts of worldly means, together with the secular power of the sword to enforce their claims as divine on all to submit and fall into their false charms. 3rd. The *prevalence* of antichrist, sweeping like the wind over sea and land, continents and islands, hills, dales, trees and shrubs ; all classes, high and low, of almost all countries. 4th. The *rapidity* of the spread and advancement of antichrist, of which, to read the history from the fourth century, and onward for several centuries, it appears altogether surprising, and may well be compared to the wind. 5th. The hollow, empty, *unsubstantiality* of all the lofty professions and pretensions of

antichrist, as but "a wind that passeth away, and returneth not again," Psalm lxxviii. 39. "The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices. They have sown the wind, and they shall reap the whirlwind; it hath no stalk; the bud shall yield no meal; if so be it yield, the strangers shall swallow it up," Hos. iv. 19; viii. 7. 6th. The *subtilty* of antichrist, "whose coming is after the working of satan," Gen. iii. 4, 5, with power, and signs, and lying wonders, and with all deceivableness of unrighteousness," 2 Thes. ii. 9, 10: being "subtil of heart," Pro. vii. 10. 7th. Shewing that there is that which antichrist *cannot remove* nor destroy; for as the wind generally takes away light substances, as stubble, chaff, and the like, even so, antichrist, with all its pretensions, winds of doctrine, sleight in deceits, cunning, craftiness, and cruelty, even to the blood of the saints, Eph. iv. 14, has never been able to remove one of the bulwarks of the elect Zion of our God, Psalm xlviii. 12, 13, 14; for "in those is continuance, and we shall be saved," Isa. lxiv. 5, when "the branch of the terrible ones shall be brought low," Isa. xxv. 5, "even to the dust." Isa. xxvi. 5.

(To be continued.)

THE CORNER, THE NAIL, THE BATTLE BOW, AND EVERY OPPRESSOR.

"*Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together,*" Zech. x. 4.

The tribe of Judah, here distinguished by the prophet as the tribe to be specially honoured by the birth of Christ, was the royal tribe, often spoken of in the word as blessed, and particularly noticed in Jacob's blessing on his sons, as he whom his brethren should praise, which blessing Mary re-echoed, "From henceforth all generations shall call me blessed."

It is evidently the language of prophecy, and spoken in the past tense, as was Isaiah liii. to set forth the divine certainty of the mat-

ter, and that it might be suitable to the present time, "when the Lord hath visited and redeemed his people," Luke i. 68. "His flock the house of Judah."

Glorious truths are contained in this portion. Christ is the substance, the fulness of it; yea, it is as full of the marrow and fatness of the gospel as the olive of oil, the unpressed grapes of new wine. The Lord the Spirit enable us, by faith, meditation, and prayer, to press the same, and so partake of the fatness thereof, for his great name sake.

Though the idols of human inventions have spoken vanity, and the diviners, fleshly, carnal, free-will teachers, have spoken a lie, (for their system is one great lie against *the TRUTH*,) yet the Lord hath spoken a word to his flock, his loved, redeemed, and called

flock, and that word of the gospel shall endure for ever, for the mouth of the Lord hath spoken it. Judah signifies praise: "And from Judah came forth the corner. The gates of Zion are called praise," Isaiah lx. 18; and through these gates the Prince of Peace, the King of Glory hath entered to dwell among us, as he saith, "*I am among you.*" And may we not say, it was to the *praise* of God the Father, for his great love in sending his beloved Son into our nature; *praise* to God the Son for his great love and condescension in coming into our world, and so humbling himself to become a child, and take the place and work of a servant?

Praise to God the Holy Ghost for his great love and kindness in bearing witness of all the mysteries of redemption. Of the kingdom? O yes. We do sometimes enter too, at these gates, and praise the name of the Lord. It was a royal tribe; Christ was born a king.

By reference to Num. xxiv. 17; Sam. xiv. 38, Isaiah xix. 13; marginal bibles will shew, that the *corner* set forth the prince of any people or tribe; thus the corners of Moab, Num. xxiv. 17, might be read, the princes of Moab.

Out of Judah came forth the Prince, the Mighty One of Jacob, the *stone* of Israel. The idea of the corner is very full and precious, being taken (I judge) from the corner-stone of a building, as setting forth the princely dominion of the Son of God; for as the corner-stone is necessary to the building, so Christ is necessary to his church: "Without *me* ye can do nothing." As it is a part

of the building, so Christ, as the Prince of Peace, is a part of his people, "the child born, the Son given,"—"bone of our bone, flesh of our flesh;" and, as a building, his people are only "*complete in him.*" The corner is the chief part of the building; Christ, as the Prince, is "the chiefest among ten thousand;" yea, he saith, "I am the first and the last." "Christ is all and in all." Is he not Michael, the chief Prince, that wars perpetually with the dragon of the bottomless pit? the chief of all the princes of the earth,—yea, the King of kings and Lord of Lords? By him kings reign and princes decree justice; he lifts up and casts down, kills and makes alive, wounds and heals, and none can stay his hand. Oh, glorious prince! go forth in thy chariot of love, to win all hearts, and destroy all things that offend from thy kingdom, to root out evil, to establish righteousness.

As the corner is the stay or strength of the building, so is Christ, as the Prince, the stay of his people. Riches, wisdom, and power are the stay of princes; a poor and ignorant prince must be a powerless one. Christ is rich, and makes many rich; he is wise, and counsels his followers in wisdom and prudence. He is a mighty prince, having all might and dominion, "all power in heaven and earth;" and the weakest of his subjects are equally interested therein as the strongest. In his power he shall overturn, overturn, overturn, till the time when the *saints* shall possess the kingdom, and "of the increase of his government and peace there shall be no end, to order it and establish it on the throne of his father

David." His righteousness exalteth this nation, and his unutterable, holy, and good laws settle it on a permanent base. Oh, what a *stay* to a kingdom, is a mighty, good, and wise prince, to take the helm, and guide her amidst determined foes and false friends! such an one is Christ our Lord.

The corner is that which unites parts of a building together; so Christ unites every part of the building of mercy together, the families of the earth into one great brotherhood, (not a national church, but a spiritual godly assembly;) national, political, and social distinctions are lost in him; all are "dear children," "the holy flock," "the church of God."

"The church on earth and those above
But one communion make."

To him some of all kindreds, tribes and tongues, Jew and Gentile, shall be gathered, and he shall be a Prince over them, and they devoted followers.

The corner is for beauty, for adornment, being often polished, set with precious stones. Is not Christ the Prince for beauty—for glory! In his beauty we shine; in his glory we share. His prominent position in the kingdom, his person, and conduct speak for the glory of Zion; yea, he is full of majesty, riding forth on his white horse, he commands admiration, love, and obedience in all places of his spiritual dominions.

This is our glorious Lord set forth as coming forth from Judah, a Prince and a Saviour. Dear reader, is he thy Prince? Has he subdued thee by his love and grace? Know assuredly, he will, by his grace, in the day of salva-

tion, or by his terrors in the day of his fierce anger, that shall burn as an oven, when his wrath shall be kindled not a little, called "*the great day of his wrath.*" Who shall stand when he appear-eth? O, Jesus,

"Devils at thy presence flee,
Blest is the man that trusts in thee."

Further, Christ is set forth as "*the nail.*" In Isaiah see it written of Eliakim, Isaiah xxii. 23, "I will fasten him as a nail in a sure place." Who? He who was clothed in our nature, with zeal, humility and righteousness, girded with truth, faithfulness and gladness, into whose hands the government was placed, that he might be a Father to his people, upon whose shoulders the key of the house of David should be laid. This is none other but the Christ of God; he was "fastened," held fast by his oath, by his promise, his covenant engagement, by the deed which declared him Zion's Surety (the new covenant,) to fulfil righteousness, make an end of sin, release the Lord's captives, redeem his flock, and magnify the great name of his righteous Father in the three kingdoms, heaven, earth, and hell. This he hath done; but it cost him his life, his Father's frown for a while, his own dishonour, in being an execration, a curse. Christ was relieved of his bond when he cancelled it by his own precious blood. Out of Judah came forth this nail, "*bone of our bone.*"

Again, "Out of him the battle bow." This would seem to set forth the conquests of Christ in his kingdom. He is now going forth, conquering and to conquer; his arrows are sharp in the hearts of the King's enemies; he brings

every sinner to his feet whom he will bring to his throne, subdues their stubborn wills by his word, and their determined foes by his frown. Thus he is a warrior, the Captain of your salvation, poor, tried, and tempted fellow traveller. All who feel not his arrows dipped in blood now, *shall* feel them drinking up their spirits evermore. If we be judged, we are chastened of the Lord, *as sons*. But all war instruments shall one day come forth of Judah, and christians shall hear the cry,—Soldier, rise! *the war is done*.

Lastly, "Out of him every oppressor together." Christ hath made an end of *sin* (that cruel oppressor;) it cannot destroy. He hath bruised the head of the *devil* (our great oppressor,) by his power and victory. "He hath swallowed up *death* in victory." What hath more afflicted the family of God than that king of terrors? The *world* he hath overcome, and enables his to do so by faith. The *law* he hath honoured, having satisfied its claims, and endured its penalty for his elect. Thus our Prince hath triumphed over all oppressors, and the day when he delivered himself of the yoke he had voluntarily taken, he took the yoke off for ever from the shoulders of his people, and so Israel shall be saved in the Lord (Christ) with an everlasting salvation; out of Judah shall go forth ultimately every oppressor; every yoke shall be broken, and Zion be the praise of the whole earth.

Is Jesus the first, the chief Prince with thee, dear reader? Is he thy stay? Do you hang upon him by faith and hope? Look to him for all conquests over your

foes! Then look up; for soon, very soon, every oppressor shall go forth from thee, and Christ be all in all. Amen.

Blackmore.

WILLIAM.

"Grieve not the Holy Spirit of God," Eph. iv. 30.

Some persons cannot understand how it can be that the "Holy Spirit of God" can be grieved, not thinking that God condescends to use similitudes, he makes use of a known feeling to represent an infinite perfection; so that we look upon a divine object through a human medium, and learn the character of God by our acquaintance with what is felt and complained of. The phrase, however, contains a principle, and this should be studied; it deprecates an evil, and this should be avoided. Here, let me observe, is a distinct notice and proof of the Holy Spirit in his divine personality, for grief is a personal attribute. It also implies official agency, for he shall not speak of himself; that is, he shall not act in a private capacity; whatever he does he shall do officially. Hence, I will send you another Comforter, he shall glorify me, and sanctify you—sealed by that Holy Spirit of promise—sealed by the King's seal, and therefore, "unto the day of redemption;" for, "having this seal, the Lord knoweth them that are his." We vex or grieve another when we entertain perverse opinions, indulge improper tempers. Thus a man may grieve his friend, a child his parent, a pupil his tutor, a servant his master, a traveller his guide, a

dependent his benefactor; and we may grieve the Holy Spirit in all the relations he sustains to us. The Jews rebelled against the authority of the prophets, and the truth and worship of God, and are said to have "vexed his Holy Spirit," Isaiah lxiii. 10. The Jews in the apostles' time manifested the same resistance in relation to the testimony of the apostles concerning Christ and his kingdom; and this is called resisting the Holy Ghost, Acts vii. 51. But what are we to understand by grieving the Holy Spirit in the text cited? In a few words I should say, whatever is contrary to the mind of the Spirit, to the nature, end, influence and character of his official ministry. Whatever contravenes the object and tendencies of his ministrations may be said to grieve him; all the exhortations, warnings, promises, allurements, &c. of the scriptures bear upon the will of God in our sanctification, are in perfect harmony with one another and with the final end of the Holy Ghost in his covenant agency upon the soul and within it; the language they all speak is conformable to the text, and might be placed as an explanatory sentence at the close of every one of them, or at the end of the whole collection as the cross at the end of the types—the Spirit they all breathe, and the evil they all deprecate may be thus expressed, "Grieve not the holy Spirit of God, &c." This, therefore, is the language of tenderness, of friendship and affection; it appeals to gratitude, to the welfare, and all the interests of the christian's life. In public, private, at home, abroad, in the family, in

the world, in the church, in all the duties and relations of life; for there are exhortations, dehortations, warnings, threatenings and promises all indicating our need of the Spirit, and as with so many tongues exclaiming, "Grieve not the Holy Spirit." What is the key to "put off the *old man*, &c.?" "Grieve not the Holy Spirit;" or the opposite, "put on the new man." How is the Spirit grieved? by the contravention of his grand design; mark, religion is to be exemplified as a religion of his producing; and if it be not, and the Spirit of holiness be not manifest, which is the Spirit's seal to the day of redemption, the Spirit is dishonoured; slighted, grieved. What is the consequence on his part? withdrawal, concealment, suspension, &c. What on our part? darkness, dulness, coldness, leanness, uselessness, as salt without savour, flowers without scent; to be "carnally minded is death," &c. Here follow pride, prejudice, worldly mindedness, strife, envyings, backbitings, and every evil work spring up in the absence of the Spirit of God; and a false comfort, flowing from a carnal heart, and depraved imaginations are substituted for the comforts of the "Holy Ghost;" sin, satan, and the world triumph; such persons can see nothing wrong in what they have said or done, but the Holy Spirit is grieved. For he is an emblematic dove, and the dove mourns, but not without being grieved; this heavenly dove brought the olive leaf of peace, (plucked from the cross) into the ark of our minds and took up his abode with us; and what says reason, gratitude, and common

sence! they all say, "Grieve not the Holy Spirit." The full assurance of sonship is the fruit of the Spirit's testimony; but can we expect the enjoyment of so great a blessing if we offend the Author of it? "the Spirit itself beareth witness with our spirits that we are the sons of God; and if sons, then heirs," &c.; shall we force him from the court of conscience, or bring him there only to testify against us? How unwise! how foolish! how wicked! "Christian lost his roll," and what uneasiness it cost him. But many professors, or professing christians either have no roll to lose, or are unconcerned about it, they live condemned in the flesh all the week that they may be comforted by the Spirit on the Sunday. Is it any wonder that we know so little of Christ, when we so often grieve the Spirit of Christ? nor is it any marvel that men want what they call the Spirit's work preaching in preference to the work of Christ; the Spirit is grieved, if even present, corrupt principles are indulged, sinful worldly pursuits engaged in, and the Spirit's work must be preached, not as consisting in

holiness of heart and life, not as if his grand aim was to produce patterns of holiness, and thereby exhibit the same nature and tendencies of religion, but as if his chief concern was to unbind the corrupt mind of man, and silently watch their operations, now and then comforting the man without subduing his iniquities. Thus the "Spirit has been grieved," and this state of things tends to strifes, divisions, evil speaking, dissensions, pride, oppression, and a thousand other evils, and the "Spirit is grieved." And so I fear it will be, as a judgment upon the churches, till the Spirit shall be poured out upon the churches from on high, and the forest be converted into a fruitful field. Let us mourn over present adversities, anticipate promised prosperity, and hail onwards the good time coming.

Reader, much more might be written upon this subject; may the good Spirit incline some one more able, and your poor brother will gladly read, with a desire to mark, learn, and inwardly digest the truth as it is in Jesus our ascended Lord.

Cambridgeshire. A. L. J.

Correspondence.

AN ORIGINAL LETTER
BY THE LATE
MR. JOHN STEVEN'S.

May 6th, 1839.

MY AFFLICTED FRIEND,

It is now some time since I wrote to you, though I have often thought of you, and presented your case with others of my suffering flock to the merciful notice of our almighty Father.

This is a way of helping our tried friends when other means are out of our reach. God has made it our duty to pray one for another, when we can do little else. But our hope is still in Christ, our able Intercessor, and successful Advocate. Time is changing thousands, but Jesus remains unaltered, he is the same for ever.

His infallibility renders him a fit object of safe dependance for all his

feeble followers. Nor can they expect too much at his hands, for his treasures of grace and merit are more large than they can conceive of, though they dare not trust him were his ability less than it is. An infinitude of excellency is requisite in the object of the christian's confidence. The blessings he needs no finite being can supply. If we only speak of the pardon of sin, *freely, justly fully, and for ever*; who but an all wise, all merciful, almighty being, can bestow that one benefit upon a law-condemned sinner? neither could any one deserve that pardon for guilty wretches but he who, though man, is still the mighty God, and, therefore, mighty to save from wrath incurred, and at the same time to establish the unbending claims of impartial justice, and the essential honour of irrevocable law. *By doing these things* our Lord Jesus hath magnified his name in earth and in heaven, and increased the knowledge of men and angels, and exalted their joy exceedingly, Eph. iii. 9—11. His name is above every name, and his people are honoured above all people. The saints in Christ cannot be known but as they stand interested in him, and are seen in the light of scripture by faith. What they are, and what they are to be, are things concealed from the natural man, but the spiritual man discerneth all things, while he himself is discerned of no man, 1 Cor. ii. 14. The secret of the Lord is with them that fear him, and he will shew them his covenant, Psalm xxv. 14. It is given to them to know the mysteries of the kingdom. Having an unction from the Holy One, they know all things needful to be known for their salvation, and for the right worship of the Lord. There is an excellency in the knowledge of the person, character, and work of Christ, which more than compensates for the loss of all things. This was the judgment of honest Paul, who also reckoned that the sufferings of the

present time were not worthy to be compared with the glory which should be revealed in us. In these words he sets before us present sufferings for and with Christ, and future glory through and with him; he contrasts **PRESENT EVIL** with **FUTURE GOOD**, in the lot of true believers. The glory is endless, the suffering is only temporary. Time measures our woes, eternity our joys. Our sorrows are restricted to our mortal bodies, but our blessedness more fully commences when our bodies fail, and will be perfected when they are raised in glory. Joy to the justified is *ever coming*, while sufferings are constantly going away, 2 Cor. iv. 17. Nor are they without utility, through grace, while they last.

The tendency of Paul's doctrine in Romans viii. 18, is to diminish our present difficulties, and to magnify our future prospects. He leads us to compare, first, good things of the *present time*, with those *beyond it*. Second, bad things of the present time, with the bad things awaiting the ungodly after death; the pleasures of sin with the pains of hell. Third, temporal bad things, with eternal good things. Godliness with Christ is a rich inheritance, and infinitely better than all that can be contrary to it. Your infirmities are in one view, long, but in the light of an approaching eternity, they vanish from sight as unworthy of being compared therewith. The Lord the Spirit sustain you, my friend, fill your heart with the glory to be revealed. So prays your kind pastor,
JOHN STEVENS.

To Miss Cotten.

DIVINE GRACE DISPLAYED IN A DYING HOUR.

To the Editors of the Gospel Herald.

DEAR SIRS,

I thought the following testimony to the riches of sovereign and eternal love,

might be acceptable at this time; may the Lord grant his blessing with them.

The last words of the Lady Coltness, (a Scotch Lady) who died June 8th, 1675.

Being delivered of her twelfth child, and for three days thereafter, in a probable way of recovery, she found upon the fourth day that she was falling into a fever, and calling for her husband, told him her fears, both as to her sickness and her soul's interest, and begged him to remember her condition to the Lord, and intreated him not to pray for her life, "For I desire not," said she, "to live, but pray that I die not in darkness as to my soul's interest;" adding, "The Lord hath often heard you for deliverance for me, when I have been past all hope, and has given me to you; now I beg for this, that the Lord will be with me by his power and grace through this sickness; and if he should leave me in this cloud, yet I will not doubt the reality of many gracious manifestations of himself that I had, and how that often he hath made me in sincerity resign and give up myself heartily to him; and now at this time, I dare not nor will not deny his gracious work there. But O, my dear husband, wrestle with God for me, that I die not in darkness." Thus she wept, and said, "Pray not for my life, for ye will be disappointed;" adding, "The devil is busy with me, tempting me strongly, saying, 'All ye had was but flashes; thou wast nothing but an hypocrite, and formal in all thou didst, and careless.' O true, yet the Lord knows my sincerity, though with weakness, which I hope he hath accepted."

The next day she was heard to pray very long and with fervour of spirit, and towards the end she breathed out these words—"Lord, thou who appeared so wonderfully to my son John, being but ten years of age, to the admiration of all that saw or heard him, and were witnesses of his death, Lord,

Lord, appear to me. Oh! it was true he was but a child, who knew not what sin was, nor could sin as I have done, who am a thirty-seven-year-old sinner; but, Lord, upon whom thou sittest thy love, sin will be no stop in the way. Lord, Lord, appear to me."

The night before her death she fell into a sweat, which continued eight or nine hours, from which she felt much refreshed, and hopes were entertained of her recovery. She called for her husband, and said, "My dear, you will be surprised; quit me, quit me, for I have quit you and all my children, and all the world; I long, I long to be with him." The doctor said, "Would you not willingly abide with your husband and children if it were the Lord's will?" She answered, "I could submit to his will, but O, I long to be with him, for that is better than all." And then lifting up both her hands, she said, "Now, O my Lord! I am come unto thee; thou knowest that in my health I sought thee, albeit in greatness, yet with a sincere heart; and how often, often have I given myself to thee with my soul and heart; and now I have nothing to look to in myself, but to thy free love and to thy free grace. O free, O free love! I look, I look to this for mercy; I look to thy righteousness, that imputed righteousness; I look to that satisfaction offered at Jerusalem for sinners; thy blood crieth for better things than that of Abel. O blessed imputed righteousness! O blessed satisfaction! I renounce my own righteousness, it is all as rotten rags. Lord, I come unto thee, thou hast said 'All that cometh unto me I will in no wise cast out.' O, O, O, free love! though one might dare to die for a righteous man, yet our Lord for his enemies. O wonderful love! Lord, thou knowest all things, thou knowest that I love thee," Again she said, "Sirs, can ye believe this that I tell you? this night I will be with my son John." And taking herself, she said;

"fye upon me! fye upon me! what is this I am saying of my son John? I will be this night with God and my Lord Jesus, and that holy and glorious company." They entreated her to sleep, but she refused, saying, "Shall I sleep now when I am going to die? Lord forgive you all; for I assure you if I fall asleep, I will never come out of it again;" which indeed the event in a very few hours did remarkably verify. At the same time she said to her husband, "My dear, you will be surprised." Then she said to the rest, "Would ye hinder me to speak now, when I have not above an hour to speak in this world?" which one present hearing took out his watch, and shewed to some standing by, who all said that it fell out just as she had foretold. But being again importuned to take rest, she said with a sound voice, "Sirs, I tell you that this night when your sun goes down, my sun will arise and never go down; your sun will arise and set upon you, but my sun will never go down—O bright morning star!" After blessing and counselling her children, she said to her husband, "My dear, you have been a dear husband to me, but I am going to a dearer; I entreat you weep not for me, I will be better, quit me, quit me; and now resign my soul up to God." But he said, I cannot; the minister will do it. And then she said, "Let the minister pray;" and after prayer she said to her husband, "My dear, resign my soul unto God, for I have resigned you already; I got it from God, and I have given it back to him again." Her husband obeyed and gave her up solemnly, being greatly helped of God so to do. After this, she fell asleep again, being heard quietly breathe out these words, "O feeling High Priest, keep that which I have committed unto thee." She then most peaceably died in the Lord, and that so precisely at the going down of the sun as she had foretold, that

while they were shutting her eyes, some remembering her words ran to the window, and said that a part of the sun was just setting and sinking out of sight.

Thus closed the days of this highly favoured saint of the Lord. Indeed, as the apostle saith, "Not many noble are called after the flesh." But some are called, and wherever the streams of grace run, be it Europe, Asia, Africa or America, they produce the same blessed effects, viz. the confession of our sins, and looking wholly to Jesus Christ for salvation from them. O Lord, cause thy grace to effect the same more powerfully in our hearts, to the end that we may obtain the same glorious state where "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended."

Your's sincerely,

Yarmouth.

A LITTLE ONE.

CORRESPONDENCE ON SOME UNSCRIPTURAL SENTIMENTS PROPOUNDED IN A SERMON.

*Long Ashton, near Bristol,
Nov. 1st, 1849.*

MR. EDITOR,

I have long taken in your little periodical, as well as my father before me; and have oftentimes been refreshed by the savoury pieces, one after another, which God's dear people have been influenced to pen, and you to publish therein; and as a lover of the truth, in its original purity, I cannot but desire that the circulation of the Herald may be increased ten-fold, and that it may become the honoured instrument in the hands of the Spirit of truth, of exposing Fullerian errors, and establishing in "the faith once delivered to the saints" many who are now bewildered by the Fullerian heresy.

The present is a day of abounding

profession, but awful declension from the truth in its original purity; and while this observation is one of painfully general application, there are places in particular which appear to be more immediately under the withering influence of Fullerian principles, and of which it may emphatically be said, "Truth falls in the streets, and equity is not permitted to enter." And there are probably few places, at least I desire to hope so, where profession is equally rife, in which this is more deplorably the case than in the city and neighbourhood of Bristol. My object, therefore, in asking space for publication of the following correspondence, is not to enlighten those who know, love, and are established in the truth as it is in Jesus, although of such I have little doubt the majority of your readers are composed; but my desire, under the divine blessing, is to awaken a spirit of enquiry amongst a different class of persons, into whose hands an opportunity oft presents itself for placing a copy of your work.

Should you think the present communication sufficiently appropriate to occupy a place in the Herald, I may again be induced to trespass upon your kindness, till when, I remain, dear sir,

Your's faithfully,

E. STEVENS.

"The intercession of the Lord Jesus Christ, our heavenly High Priest," who now appears in the presence of God for us, "exercised only on behalf of the heirs of salvation, and not for those who are destitute of interest in the covenant of grace."

"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us," Heb. ix. 24.

DEAR SIR,

In addressing you upon the subject of your sermon upon Hebrews ix. 24, preached at Ashton chapel, on Lord's

day, Feb. 20th, I take it for granted, that whatever difference there may be between us upon some points, we shall be found to agree in considering that a person who stands before his fellow mortals in the highly responsible character of a minister of the gospel of our Lord and Saviour Jesus Christ, has no license or authority to advance anything from the pulpit that is not in perfect accordance with the scriptures, or that will not bear examination by the standard of divine and infallible truth; or in other words, that whatever a minister may advance from the pulpit, he should be prepared to prove upon scriptural authority.

The inference I am constrained to draw from certain remarks made by you in delivering the sermon already alluded to, is, that either you or myself hold doctrines diametrically opposed to the truth as it is in Jesus; therefore, I appeal to you as a father in Israel, and an instructor of the household of faith, to shew me, upon scriptural authority, that the views advanced by you, as hereafter alluded to, are correct, in order that I may renounce my error and embrace the truth in its native purity. The importance of the subject, and the seriousness of entertaining erroneous views in connexion with it, must plead an apology for my thus addressing you.

It may now be proper to remind you, that while speaking of the persons interested in the intercessory work of the Lord Jesus Christ, you took occasion to remark, that, "Some persons think Christ intercedes for believers only," and then went on to state your own belief in the doctrine of his intercession for sinners as well as believers, which you further exemplified by saying that Christ died for the sins of the whole world, and as a necessary consequence his intercession must be of equal extent. Permit me also to remind you, that in speaking of the qualifications necessary to

an intercessor, you introduced love as one of considerable importance; hence I am led to conclude that you believe and teach, that an intercessor must love the objects for whom he pleads—that Christ intercedes for the whole world, and therefore Christ loves the whole world. Prior to entering upon this part of your subject, I was enabled to accompany you; but upon arriving thus far, it appeared to me that you took the broad path of free will; and as I preferred continuing in the narrower way of free grace, I could go no further with you. If I have mistaken your views, or misrepresented the sentiment you advanced, I shall be happy, upon being shewn that such is the case, to renounce my error; while on the other hand, I trust you will manifest an equal readiness to convince me that the sentiment you advocate, and have committed yourself to uphold, is supported by the sacred authority of God's most holy word. To do this, I conceive it will be necessary to shew, that the whole world is saved, or else in what way those perfections of the Divine Being, understood by finite minds by the terms foreknowledge, wisdom and love, harmonize with the infliction of penal suffering upon Christ for those on whose behalf it could be of no avail, being themselves reserved against the day of wrath, and indignation of the Lord, and appointed to suffer everlastingly in their own persons the punishment due to, unatoned for, sin.

I understand that an important feature in the death of Christ, was that of making atonement for sin—that in the case of those for whom he died, he also made a full atonement, and that upon such divine justice has no further claim; therefore, if Christ died for the whole world, and made atonement for the whole world, the whole world must be saved; but the whole world is not saved, therefore Christ did not die, nor did he atone for the sins of the whole world,

I have yet to learn how this can comport with the attribute of justice; surely the wisdom, love and justice of Jehovah, were never engaged in inflicting unnecessary punishment upon the man of God's right hand; and it is equally impossible that divine justice should inflict eternal punishment upon any sinner for whom Christ suffered.

"No, justice cannot twice demand,
First at our glorious Surety's hand,
And then again at ours."

All for whom Christ died and intercedes, he made a full atonement; but Christ did not make atonement for the whole world; therefore Christ did not die, not does he intercede for the whole world. If it be possible to throw down the scriptural doctrine of election, and establish the free-will system upon its ruins, I presume it will not be attempted to deny the foreknowledge, or question the infinite wisdom of Jehovah; nor do I apprehend it will once be asserted, that the whole human race are saved; and if this is acceded, it must also be admitted, even upon the free-will system, that Jehovah foreknew from all eternity every individual member of the human family that would finally perish in their sins; and surely it must be a reflection upon infinite wisdom to suppose that the weight of Christ's sufferings were increased by a single sin for which no atonement was made.

I am, sir, your's obediently,

E. STEVENS.

REPLY FROM THE MINISTER REFERRED TO IN THE FOREGOING LETTER.

Bristol, March 13th, 1848.

DEAR SIR,

Your letter addressed to me, containing some animadversions on a sermon delivered by me some weeks since at Ashton chapel, came to hand last Saturday, for which I am truly indebted to you, inasmuch as you have not only manifested great concern for

the safety of the ark of the Lord, but for my spiritual interest and establishment in the truth as it is in Jesus. In the course of your observations you have stated that you were obliged to infer from some of my statements there made that either you or myself held doctrines diametrically opposed to the truth as it is in Jesus; this, I sincerely hope, dear sir, is not the case with either of us; at all events in relation to those doctrines which are essential to salvation. That you and I should not see alike in every particular in relation to doctrinal points is no marvel: in relation to these, some of the wisest and best of men have suffered, and differed with safety.

As to engaging in anything like a formal controversy upon the topics stated in your letter, I have neither time nor inclination; suffice it to say, that the opinion I entertain of the Deity is this, viz. that he is a being of boundless benevolence, and consequently cannot do otherwise than will the happiness of his creatures, and is ever prepared to promote it—that the gospel is addressed to all, adapted to all, and intended for all, being glad tidings of great joy to all people—that if ever I should find myself excluded from the kingdom of heaven, I shall have to reproach myself rather than attribute it to the sovereign will and pleasure of the great Supreme.

With these remarks, dear sir, I beg leave to conclude, earnestly praying that it may be your happiness and mine one day to arrive in that world where we shall see eye to eye, our knowledge being perfected, and love through all our actions run.

I remain, with the greatest respect,
Your's, &c.

J***N T***R.

LETTER WRITTEN IN REPLY
TO THE PRECEDING.

Ashton, March, 1848.

MY DEAR SIR,

While I cannot but regret that you

have declined to advance scriptural evidence in support of the doctrines you advocate, I am constrained to thank you most sincerely for the truly christian spirit in which you have replied to my letter. With reference to the opinion you entertain of the boundless benevolence of the Divine Being, as expressed in your letter of the 13th inst. wherein you observe "that he is a Being of boundless benevolence, and consequently cannot do otherwise than will the happiness of his creatures, and is ever prepared to promote it," I would ask, is he not a Being of infinite justice, who cannot do otherwise than demand the complete satisfaction of this glorious attribute in all its parts, together with the full liquidation of all its claims? Is he not a Being infinite in every perfection and attribute of Deity, justice as well as mercy, and utterly incapable of exercising the one at the expense of the other? It would be an act of mercy on the part of a sovereign to pardon a subject who had broken the laws of his country, and by those laws was condemned to die; but this could only be done at the expense of justice, and in defiance of the law by which the criminal was condemned to suffer. It would be an act of benevolence on the part of Jehovah to pardon a sinner who had broken the holy law of God in any part, and for whose sins justice had received no satisfaction; but this it is impossible he should do, and therefore I conceive it is proper to consider that the benevolence of the Divine Being is bounded by his justice, and the extent to which the claims thereof have been satisfied by the Lord Jesus Christ in his mediatorial character.

To admit that the Divine Being wills the happiness of all his creatures, and is ever prepared to promote it, would argue the mutability of will, or want of power to effect what he has seen fit to decree, unless it can be shewn that the happiness of all is

secured, and this I cannot suppose will be attempted. If it can be proved that any are eternally miserable whose happiness Jehovah once willed and was ready to promote, it must be admitted that the happiness of all is dependent upon a mutable will, and rests upon a very insecure foundation.

I am quite prepared to admit that the gospel, in a certain sense, is addressed to all—adapted to all—and intended for all, inasmuch as it is a savour of life unto life to all who are interested in the dying love and atoning blood of the Lord Jesus Christ, and of death unto death to them that perish; but that it is glad tidings of great joy to any but those unto whom the Holy Ghost has given to know the joyful sound, I cannot grant you, nor do I think you can, from the word of God, prove it to be the case. With you, I am quite convinced, that if I should be excluded from the kingdom

of heaven, my own conscience will be constrained to approve the condemnatory sentence; to which I would add, if permitted to arrive in that blessed place, I shall assuredly ascribe the whole of my salvation, from first to last, to the electing love, sovereign, free, eternal grace and unmerited favour of a triune God.

In my humble opinion there never existed a greater necessity for the champions of truth to rally round the standard of the cross than in the present day, therefore let me entreat of you to receive these observations in the spirit in which they are intended; and may the Holy Spirit lead your mind into a deep acquaintance with the truths of the everlasting gospel, and render you eminently useful in the Lord's vineyard, is the earnest prayer of

Your's faithfully,

E. STEVENS.

The Excellent of the Earth.

THE REV. JOHN NEWTON.

Continued from page 76.

Here he lost all sense of propriety, and being among entire strangers, he sinned without control, and almost without remorse; not only had he become an infidel himself, but he strove to convert others to his pernicious principles, and set them an example of the worst of practices. When the ship arrived at Africa, he contrived to escape, with little more than the few clothes upon his back, and engaged himself to a merchant, who had risen from a low condition to one of considerable wealth. Here he says, "I was desirous to exert diligence in what was before me, and might have lived tolerably well with this man, but he was under the influence of a black woman, with whom he lived as his wife,

and she from the very first was prejudiced against me." Soon after this his master went up the country upon business, and Newton was left under the care of this woman. Unhappily, he was soon taken ill, and as he did not soon recover, she grew weary of him, and entirely neglected him. At times, he had not a little difficulty to procure a draught of cold water, when burning with fever. His bed was a mat, with a log of wood for his pillow. When his fever left him, his appetite returned, and he would gladly have eaten, but he had no regular food; sometimes indeed his haughty mistress would condescend to send him a little food *upon her own plate after she had dined*; and this he received with the eagerness and thankfulness, with which a greedy beggar receives a crust at the door. Once he says, "I well remem-

ber I was called to receive this bounty from her own hand; but being exceedingly weak and feeble, I dropped the plate; when she had the cruelty to laugh at my sad disappointment, and though the table was covered with dishes she refused to give me any more." In this sad state, he was often relieved by the poor slaves themselves, who gave him a portion out of their coarse and scanty pittance; under these and other afflictions and cruelties, he lived for nearly twelve months, when he was permitted to go and live with another master. His constitution and his spirits were broken; yet under all, and though he felt all these sufferings were the just wages of his own bad conduct, his heart was not in the least humbled before God, neither had he any repentance for transgression. How marvellous the grace, which extended patience; and how fully illustrated in his history is Jude 1st. "Preserved in Christ Jesus and called." How sweetly also does he write upon the recollection of this period many years afterwards.

"Determined to save, he watched o'er my path,
When satan's blind slave I sported with death."

After about fifteen months in Africa he returned to England in a ship, commanded by a captain who was to bring him home, if he could be found. His conduct during the voyage, (which was long) was of the most awfully wicked description; insomuch that the captain told him, he believed he was the *Jonah on board the ship, and that all the disasters he met with in the voyage home were owing to him*. These troubles were of the most distressing character. In the dead of night a violent sea struck the ship, which was old and getting out of repair, the water rushed in, filled the cabins, and threatened to sink her; some of the men were called to the pumps, while the captain, mate, and others, endea-

voured to stop the leak by stuffing into it all their clothes and blankets they could muster; this was the means of saving the ship; but the wind turning against them, they were a whole month before they reached land; during the greater part of this time, they were so short of food, that half a salted cod a day was all that could be allowed for twelve men, their bread being all destroyed by the leak. During these extremities, the captain, whose temper became soured by these disasters, frequently taunted Mr. Newton, telling him he believed *he* was the *Jonah*, for whose sake all those distresses had come upon them; and saying he believed they should have no success till he was thrown overboard. These taunts, says Mr. Newton, being so frequently repeated, became exceedingly cutting, especially as by that time his conscience was distressed, and told him it was probably true. During the hurricane which occasioned the leak, while making some effort to keep out the water, he said in a state of frightful excitement, "*If this will not do, the Lord have mercy upon us.*" This petition, thus thoughtlessly uttered, was the first desire he had breathed for many years, and as soon as it had escaped his lips, his conscience smote him, saying, what hast thou to do with mercy; what mercy can there be for me? Every time the ship descended into the sea, he expected she would not rise again; and if she did not he felt assured he should sink into endless woe: he now thought of that Jesus whom he had so frequently derided, yet could scarcely believe the truth of revelation. One thing he tells us in relation to the present state of his mind, that he had but a faint view of his desperate wickedness, and of the awful end of the ungodly. These things were not shewn him till many years afterwards, when his mind was more fully enlightened into the glorious plan of salvation through Jesus Christ.

But to proceed with our narrative. After a whole month of distresses and hardships, they came to an anchor at Lough Swilly, in Ireland. When they came into port, their last portion of victuals was boiling in the pot, and before they had been there two hours, the wind shifted, and blew with great violence, which had it done before, they must in all human probability have gone to the bottom. "He stayeth his rough wind in the day of his east wind."

Mr. Newton landed in Ireland an altered, and heever afterwards thought, a regenerate man; although he was exceedingly ignorant of the great and glorious truths of the gospel, and afterwards was permitted to fall back into some excesses. He says, "I cannot but think that this change, so far as it prevailed, was wrought by the Spirit and power of God, yet still I was greatly deficient in many things. I had no christian friend or faithful minister to advise me; that my strength was no more than my righteousness; and except a few times, I was not brought under evangelical preaching or conversation, for six years after this period." Mr. Newton's father was appointed governor of York Fort, Hudson's Bay, and left the Nore for that place the very day his son landed in Ireland; from that place he never returned, therefore he could never ask forgiveness for all the sorrow he had occasioned his father; neither had the father the happiness of seeing his son a changed character.

Of course we are prepared to find our author journeying down into Kent, to see that loved object so dear to his heart, as soon as he could; that being set all right, his friend at Liverpool offered him a ship, and although he did not accept the command the first, he did the second voyage, and continued at sea a few years, till the situation of tide-surveyor, at Liverpool, was provided for him. Thither he and Mrs.

Newton went to reside, and there he first began privately to tell of that Jesus, who was so precious to his own soul. His first efforts were put forth among the Independents, and for a time he preached at Warwick, upon probation, but at length his scruples against conformity were removed, and he took orders in the established church. His first station was at Olney, in Buckinghamshire, where he entered upon his curacy, May 26th, 1764, in the thirty-ninth year of his age. His opening text was, Psalm lxxx. 1, "Give ear O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." Here he laboured for fifteen years; was the instrument of bringing many sinners to God, and of soothing the hearts of the Lord's family. Here he was brought into acquaintance with the pious, but mentally afflicted poet, Cowper; here he was the instrument of opening the eyes of Mr. Scott, a neighbouring clergyman, who was a haughty, pharisaical Socinian, but who afterwards became a humble preacher of Jesus, and a useful expositor of the bible, and here also he wrote those precious hymns, which, with several of Cowper's, have been long known and esteemed by the title of the "Olney Hymns." Many of those are deeply engraven upon our hearts, are translated into various languages, and will be the means, we doubt not, of cheering the souls of the redeemed family, until Jesus comes the second time, without sin, unto salvation. How many have had occasion to bless God for the following lines, amongst hundreds of others:—

"Though dark be my way, since he is my guide,
'Tis mine to obey, 'tis his to provide;
Though cisterns be broken, and creatures all fail,
The word he hath spoken, shall surely prevail."

"How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrows, heals his wounds,
And drives away his fears."

Again,

"Since my Saviour stands between,
In garments dipped in blood;
'Tis he instead of me is seen,
When I approach to God.

What wondrous love, what mysteries,
In this appointment shine;
My breaches of the law are his,
And his obedience mine."

Whenever such sweet stanzas as the above come home with power to the heart, we feel constrained to bless God for raising up John Newton.

After sixteen years labour at Olney, a friend, who had for several years largely contributed to his support, (as his income from his curacy was but £60 a year) procured him the living of St. Mary Woolnoth, in the midst of the City of London; there, Dec. 19th, 1779, he opened his spiritual commission with a sermon from, "Speaking the truth in love." In that building he continued to proclaim the glorious gospel, in much sweetness and simplicity, till his death. Here multitudes attended upon his ministry, which was remarkably blessed, both to the calling of sinners, and the consolation of the Lord's family, who either statedly, or occasionally heard him preach. Here he spent some of his happiest days, and here he was called to endure some bitter sorrows; first in the death of a beloved neice, whom he had brought up, and whom he most affectionately loved; and then in the death of the dearest earthly object of his heart, Mrs. Newton. Upon the death of his neice, he writes—"The days of her mourning are ended; she is landed on that peaceful shore, where the storms of trouble never blow; she is for ever out of the reach of sorrow, temptations, and snares. Now she is before the throne; she sees him, whom not having seen she loved; she drinks of the rivers of pleasure which

are at his right hand, and shall thirst no more." After this our friend was called to endure another, and more sharp trial; his dear wife, upon whom he doated, was attacked with a tumor in her left breast, which, though he knew it not, had been in existence for several years, and now became painful, and at length wore away her constitution, which had been naturally strong. For about a twelvemonth of her confinement, her spirits were good, her patience was exemplary, and often (he says) "the liveliness of her remarks has forced a smile from us, when the tears were in our eyes." At length her strength became so much exhausted, which with an affection of the spine, not only confined her to her bed, but it was often with difficulty she could be removed from one side of the bed to the other for a week together. "All this," says Mr. Newton, "was necessary on my account. The rod had a voice; I understood it just as well as if I had heard the Lord speaking to me. *Now contemplate your idol. Now see what SHE is, whom you once presumed to prefer to ME.*" But this bitter cup was sweetened, by the large measure of patience and resignation our merciful Lord was pleased to afford her. His last sensible interview with her was on Sunday, Dec. 12th, 1790; he says, "We exchanged a few tears; I was almost as unable to speak as she was, but said, if your mind is in a state of peace, it will be a comfort to me; if you can, signify it by holding up your hand. She held it up, and waved it to and fro several times." Mr. Newton then went and preached, and such was the calmness of mind he possessed, and the support with which he was favoured, that he preached the Lord's day after while she was lying dead, and also her funeral sermon. He says, "I have lost a right hand which I cannot but miss continually, but the Lord enables me to go on cheerfully without it." Writing to a friend some

time after this painful trial, he says, "Blessed be God I go on not uncomfortably, though my wound is as fresh as at the first day. The Lord is good, I have much to be thankful for; I am like the labourer in harvest, who does not wish to leave the field till he has done his day's work, yet who looks now and then at the sun, and is glad to see the approach of evening, that he may go to rest." Thus the God of Israel led him on in his work till he was four-score years of age; when some of his ministerial brethren who loved him, and perceiving his faculties somewhat to fail, feared he would break down in the pulpit, and thus grieve himself. His friend, Mr. Cecil, asked him if he did not think it would be as well if he were to consider (as far as preaching was concerned) to look upon his work as done, and stop before he found he could speak no longer. "Stop," he said, "I cannot stop—*what, shall the old African blasphemer stop while he can speak!*" About a month before his death, he said to a christian friend, "It is a great thing to die; and when heart and flesh fail, to have God for the strength of our heart and our portion for ever. 'I know whom I have believed, and he is able to keep that which I have committed to him against that day. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day.'" One remarked to him, with a view to comfort him, how much good had been done by his writings. He simply replied, "*I need none of these sweetmeats.*" At another time he said, "More light, more love, more liberty." To one who asked him if his mind was comfortable, he replied, "I am satisfied with the Lord's will." These appear to have been his last words. Thus died this remarkable monument of grace, Dec. 21st, 1807.

The following epitaph was found among his papers, written by himself, which he desired might be put upon

a plain marble tablet, near the vestry door of his church:—

"John Newton, Clerk,
Once an Infidel and Libertine,
A Servant of Slaves in Africa,
Was, by the rich mercy of our Lord
And Saviour Jesus Christ,
Preserved, restored, pardoned,
And appointed to preach the faith
He had long laboured to destroy,
Near sixteen years at Olney, in Bucks,
And . . . years in this church."

We could add much more, which would be read with deep interest, but the limits of your periodical will not admit of its insertion, therefore we must conclude with a few of his choice sayings:—

First, upon resignation to the will of God, shewing it lies in being satisfied with God's appointments.

"If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to exchange employments.

Second, a christian should never plead spirituality for being a sloven: if he be but a shoe-cleaner, he should be the best in the parish.

Third, many people have puzzled themselves about the origin of evil; I observe, there is evil, and that there is a way to escape it; and with this I begin and end.

Fourth, a christian in the world, is like a man transacting his affairs in the rain, he will not suddenly leave his client because it rains, but the moment the business is done, he is gone: as it is said in the Acts—"Beings let go, they went to their own company."

O for the unction of the Holy Ghost, to raise up many more such ministers * as Mr. John Newton; so prays,

Yours affectionately,
PHILIP DICKERSON.

* Of course the writer does not pledge himself for the accuracy of every sentiment of Mr. Newton.

Obituary.

MR. JOHN PATRICK.

The church of God at Horham has been called to sustain a loss that is deeply felt by all the members, in the death of their much esteemed brother in the Lord, Mr. John Patrick, of the parish of Southolt.

After a lingering illness of two years, attended sometimes with severe pains and confinement, the days of his mourning ended on the Sabbath evening of February the 9th, when he entered on that rest that remains for the saints of God, which shall never end.

He was fifty-eight years of age, had been twenty-two years a member of the church, and for twelve years he "used the office of a deacon well," obtained the respect of the neighbourhood as far as he was known, by his general deportment, and the affection of the whole church, by his devotion and christian affection. During his

long and painful affliction his confidence in the Lord Jesus, as his redeemer, never forsook him, though he was not without some sharp attacks from the great adversary. In his last hours he endured very acute suffering of body; but he was enabled to glorify the Lord in the fires, and was heard to praise when in great agony, never losing sight of his great sinfulness, of which he frequently spoke, nor of the greatness, freeness, and sovereignty of divine mercy, manifested in his salvation, through the blood and righteousness of our Divine Redeemer. He bore with exemplary patience the severe stroke, to witness which made those who wished that he might remain yet longer on earth, resigned to his departure, till death executed its friendly mission, soon after he had been heard to say, "Come, Lord Jesus, Come quickly."

J. GALPINE.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

Gratitude to a covenant God makes even a temporal blessing taste of heaven.

Christ Jesus is not like a winter sun that brings us only light, but he is

like the spring sun, he enlivens as well as enlightens.

It is a poor sermon that does not lead the sinner to Christ, and the believer to live more on him.

Intelligence.

BAPTIST CHAPEL, MILL STREET, BEDFORD.

On Lord's day, Feb. 27th, Mr. Killen, after preaching an appropriate sermon on baptism, to a very crowded and attentive congregation, baptized four young disciples of Christ, who all professed to have been called under his ministry. One of the young persons was the daughter of the late Mr. Emery, baptist minister of Sharnbrook. The candidates passed the delightful

ordinance with much calmness and composure, and appeared to realize the language of the text, *In keeping of his commandments there is great reward.* We have reason to believe that the prejudice and hostility which is every where manifested against this man-humbling, but God-glorifying ordinance, is beginning to melt away before the power of divine truth, which must and will ultimately prevail.

H. K.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

MAY, 1850.

" Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
" One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

LOVE TO CHRIST,

Is a matter of great moment, is the same with love to God, is connected with love to the saints; it is produced by the love of God, opposed to the love of sin, approves of every grace, and leads to every good work. Without it there is no real religion, but with it is acceptable service, and to it is promised grace and glory. Other graces may cease, but this endures for ever. It is the soul without which the body of our best obedience would be dead. It is the inward substance of which other services are the outward signs; It is the essence of the christian character, and can never be among the non-essentials. Without love we might be much in man's esteem, but nothing in the sight of God. O then let my love kindle to a living flame! Concerning this love let us a little consider its *object*, its *author*, its *properties*, its *evidences*, and its *advantage*.

Christ is the *object*, the person loved, as our title intimates. He may well be loved for he is altogether lovely. He is God and man in one person, there is none like him, his excellencies outdo all others; all the attributes of Deity dwell in him, and the beauty of sinless holiness shines in his humanity. He has infinite wisdom to guide, almighty power to work, and sovereign grace to save. As a mediator he reconciles God to his people and his people to God. By his obedience and blood, his life and death, he has honoured the law, satisfied justice, and is every way a suitable Saviour to sensible sinners. "He is able and willing to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession

for them." The great love wherewith he hath loved the church and given himself for it, is a great reason why the church should love him in return, and give itself to him. The relations of Head, Husband, Father, Friend, and Brother, in which he stands to her, are powerful reasons for loving him. All the fulness of grace, truth and blessings, is in and from him. When we know, believe and enjoy him in the above beauties, we are under a strong obligation to love him in truth.

The *author* of love to Christ is not man, who, in a state of nature, has neither will nor power for any such thing. But it is a fruit of regenerating grace by the Spirit. Gal. v. 22. The carnal mind is enmity against Him, but the spiritual mind is made to love him. And this love is increased and strengthened in its exercise as Christ is revealed in and to us, when his love is shed abroad in the heart by the Holy Ghost, when our union to him is known, and our communion with him is felt.

The *properties* of this love may be next noticed. It is, or ought to be, sincere, fervent, superlative, universal, constant, and for ever. Grace was wished for all that love Christ in sincerity, Eph. vi. 24; and then is it unfeigned, incorruptible and undissembled. It is fervent, a sacred fire, that many waters cannot quench, nor all the floods of affliction drown. Cant. viii. 7. Christ is the chief among ten thousand men or angels, and must be loved above them all, loved in the highest degree; and he who loves any creature more than Christ is not worthy of him. Matt. x. 37. Not a part only but *all* of Christ should be loved, for all his offices, characters, counsels, people, and services, are lovely; but the way in which some divide Christ is not lovely. First love should not be left, nor through iniquity grow cold, but as the love of Christ is at all times, so should we love him constantly and without end.

The *evidences* of love to Christ are a further part of the subject. These appear in a spiritual and practical regard for his gospel in all its doctrines, and for his ordinances and commandments as he has given them in the New Testament. His own words are, "If ye love me, keep my commandments." He that has them, and keeps them, is the man that loves me. John xiv. 15, 21. Many will see and hear and talk about the work, but the few who really love him will shew it by *doing* the work. Carefulness not to offend is an evidence we love him. Parting with sin, self, the world, relations, companions, and property, for his sake, as Paul and the other apostles did, shews we love him. Cheerfully suffering pain and shame for his name is an evidence. Acts v. 41. Being pleased with his presence, and

pained when we lose his company, and seeking diligently till we find it again, is evidence we love the Lord. Cant. iii. 1—3—5, 6—8. Dear Lord, brighten all these evidences in me more and more.

The *advantage* of those that love Christ is great. Grace is with them, Eph. vi. 24, comforting grace, shining grace, enriching grace, continued grace. Christ will love them that love him, and his Father will love them, and he will come to and make his abode with them, and manifest himself unto them, than which a greater comfort cannot be enjoyed. Prov. viii. 17; John xiv. 21, 23. They are as the sun for beauty and blessedness, and shall shine like it in the kingdom of their Father, Judges v. 31; Matt. xiii. 43. They are made to inherit substance, even durable riches and righteousness. Prov. viii. 18, 21. They that shew their love by keeping his commandments, continue and abide in his love, not only as it is in his heart, but as it is in their own, through the Spirit. John xv. 9, 10. So that the life of love and obedience to Christ is a blessed life indeed!

Love to Christ. C. M.

Christ is the Lord on whom I gaze,
His beauties bless my sight;
Quicken my soul for sacred praise,
And give me pure delight.

When he reveals his love within,
The fire begins to burn;
Till I am saved from death and sin,
To love him in return.

Now let the living Lord be near,
To fan the sacred flame;
So shall my love be found sincere,
And sing his heavenly name.

So shall my willing heart and hands,
In each appointed way,
Rejoice to keep his just commands,
But never turn astray.

So shall I see his glorious grace,
And feel his heavenly love,
Till I behold his blissful face,
In better worlds above.

Little Gransden.

THOS. ROW

THE CROSS.

This is *not a speculation* but a true fact, attested by divine veracity, and presenting a divine signature. Its importance is of infinite moment; its rejection fraught with disastrous results, and its reception, through grace, accompanied and followed by marvellous results.

It is not a *system of philosophy*. Philosophy has chiefly to do with reason, the cross with faith. The first is complimentary to human nature, the second humbling to the pride of man. One exalts the creature, the other elevates the Saviour. That supplies a theme for self-adulation, this leads to self-abasement, from the depths of which is heard the impassioned cry, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Nor is it a *theory of morals*, although it contains the "grand morality," and is the basis of all right-hearted conduct towards both God and man. It teaches the highest and purest morality, but its grand object was to save the elect from merited punishment by delivering them from their offences.

As little was it designed to be the *instrument or the cause of earthly distinctions*. These are vulgar ideas originating with "men of the world," and pursued by persons who are strangers to religion, to themselves, and to God. "The cross" is the charter of a true nobility, for "now are we the sons of God." But the sonship is invisible to men of secular perceptions, "therefore the world knoweth us not," and "through much tribulation we must enter into the kingdom."

It is not a *great moral expedient*, intended to sustain the moral relations of the universe by deterring innocent beings elsewhere from sinning and suffering; it *may* do this—it may have *done* so—but as remote consequences only, its immediate design being to make an "atonement for the people"—"to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy."

Neither must it be regarded merely as a *finger-post*, directing men to the kingdom of happiness. It does this undoubtedly, but it does infinitely more: it brings us to God, and it brings God to us. We are redeemed unto God by the blood of the cross; and by the blood of the cross God is said to have *reconciled* all things unto himself.

Nor was it designed simply to open the door of mercy to all mankind, for affording to all the means of escape from wrath, the *chance* of being saved. It has opened the door of mercy, and the door of heaven too, but it has opened also the book of life, and procured as well as revealed the inheritance of which we are heirs.

"The cross" does not merely enable God to *offer* salvation, but justified him in *bestowing* it. Its object is not to make salvation possible to all mankind, but certain to the chosen seed. Jesus Christ came into this world not to offer the terms of salvation but to fulfil

the conditions of it—not to preach the doctrine only, but to dispense the grace—not to make man saveable, but to save him. His object was not to grant salvation if man was willing to have it, but to make him willing by meriting salvation for him. The sinner's will is not to rule the Saviour's death, but *vice versa*. He died not that he might possibly save them by his life, but that he might legally save them by his death. Having saved them legally in one way, he will not fail to save them effectually in another.

Its grand intention was not an *economical* but an *evangelical conformity*. It supposes indeed; and is the foundation of a ritual order; but it also proclaims a spiritual power, which is its chief excellency and glory. It undoubtedly supplies the true ground, object, medium, and ends of christian worship; and it as certainly assimilates the worshippers to the object worshipped.

It is not the symbol of Christendom as distinguished from Mahomedism, nor the ornamental figure on Gothic fanes, nor the pendent amulet borne by superstitious devotees—nor the wood, nor the host, nor the pix of Romish adoration—nothing, nothing whatever of this kind. It is the fact, not the figure—the blood and not the wood we especially venerate. We are more affected by the stream that flowed from his side than the beam to which he was nailed. The soul of the subject is more to us than the symbol; and we had rather lose the symbol in the soul, than lose the soul in the symbol.

It is not an *elementary* part of christianity, but an *essential* one: not an accident but a constituent—not a *development* but the germ itself. It is not the latch of the door, but the key to the whole temple of truth—not the teacher of mathematics, but the true revealer of God—not the diffuse commentator of Moses, but the concise, yet sure, interpreter of Jehovah's will. Without "the cross" we can know neither God nor ourselves. Even nature and conscience speak a language we understand not. They utter ambiguous sentences—they speak in an unknown tongue. "The cross," the cross *alone* can interpret the rights of God and the wants of man.

"The cross" is not simply an expression of the Redeemer's *condescension and love*; it exhibits the great bill of accusation which justice held up against the elect, on the great day of settlement, which was indeed contrary to us, but which as our responsible surety Jesus had honoured by his own acceptance, and now appeared to take it out of the way "nailing it to his cross."

"The cross" is a transparent, most glorious and infallible *mirror*. For herein the righteousness of God is revealed from faith to faith, the perfections of his nature displayed, (as arranged and employed

in our salvation) the glory of his character rendered manifest, and the light of the knowledge of the persons in God, transformingly seen in the face of Jesus Christ.

"The cross" is the grand centre of attraction. Upon one stone shall be seven eyes. Such was the case when Immanuel hung between two thieves; and being lifted up now he secures the attraction and adhesion of many. The ransom is to be testified to all in due time, so that all will be gathered by it, will meet in it, and proclaim its sovereign virtues. Here God is attracted, angels are attracted, men are attracted. Here moral relations are adjusted, moral perfections glorified, moral agents exalted, and moral beings saved from death, condemnation, and guilt. Here divine honours cluster, angelic spirits congregate, and weeping penitents repair.

"My soul looks back to see,
The burden thou didst bear
When hanging on the accursed tree,
And hopes her guilt was there."

"The cross" is the chosen instrument for *spiritual conquest and rule*. Declaratively and efficaciously it is the rod of his strength, the sceptre of his throne, the standard set up for the outcasts, and the banner displayed because of his truth. It is the throne on which he sits, the chariot in which he rides, the sword with which he fights, and the power by which he conquers.

"The cross" is a *centre*, of which love is the circumference; a *medium*, of which grace and truth are the streams; a *monument*, upon which salvation is written in letters of the blood of God; a *volume*, of which redemption is the motto and the Old Testament a learned preface; a *charter*, breathing nothing but life, love, freedom and peace; a *bill of rights*, obtained by the prince of peace for his subjects, when he met the demands of justice, first in Gethsemane's garden, and finally on Calvary's brow.

"The cross" is a true light in a dark place—a sure way amidst doubtful paths—a friendly convoy through an enemy's land—a shadow from the heat, a shelter from the blast, and a refuge from storm and from tempest.

"The cross" is the dwelling place of Jehovah's pity; the storehouse of his eternal mercy; the centre of an infinite sympathy; and the temple in which God loves to be present.

"The cross" is the secret of our strength, the source of our hope, and the spring of all spiritual activity. Here the stricken deer finds covert, and the manslayer a place of refuge. The eye melts at its sight, the heart is dissolved by its tenderness, and the conscience

healed by its touch. The degraded slave of sin takes spiritual freedom here, assumes the aspect of a christian and becomes the "Lord's free man." Here the envenomed rebel loses the intensity of his malice, swears allegiance to "the cross," and confesses its conquering power. Revolted affections are given up to the Saviour, and the rebellion is at an end. The bow is unstrung and hung upon "the cross," the quiver is carried to Mount Calvary and placed at the foot of "the cross," and the rebel chief lies a willing captive in the presence of him whose hands and feet were once nailed to "the cross." Here, *naked* sinner, is the robe that covers; here, *guilty* sinner, is the righteousness that justifies; here *polluted* sinner, is the fountain opened for uncleanness; here, *perishing* sinner, is life everlasting; here, *hungry* sinner, is the bread of God; here, *thirsty* sinner, is the water of life; here, troubled sinner, here, troubled saint, here is peace, safety, and freedom. Flee to this refuge, hide in this covert, enter by this door, abide in this sanctuary. In every trial, temptation, and grief, in moments of sorrowful interest and depressing cares—in the wastes of life, in the solitudes of earthly woe, and amidst the gloom of an anguished heart, flee, flee to "the cross." See yon bright sunny spot—the lame, the halt, the deaf, the blind, the dumb, the sick, the heavy laden, the culprit and the condemned are hastening thither. What spot is that so radiant with light, so bright with hope and joy! Ah! I see, I know, I hear all the prophets and apostles, and all the faithful ministers of Christ exclaiming with one, loud, continuous, exulting voice—"the cross"—"the cross."

Newcastle-on-Tyne.

W. PALMER.

VILLAGE FEASTS.

A wide spread evil, extending over many counties of our favoured land, and more or less affecting every county, has long occasioned feelings of pain and gloom to very many of the servants of the living God; and I have often wished that some able standard-bearer would raise his voice against it loud enough to be heard through the length and breadth of the land. Hitherto, however, I have wished in vain, and now feel compelled, by a sense of duty, to lift my own feeble voice and bear testimony against it. The evil alluded to, is *village feasts*. It is not so surprising that the worldling should endeavour to uphold these scenes of riot, but all good men who think scripturally, must be both surprised and pained to observe that many who profess to be lovers of Immanuel, are, either directly or indirect-

ly, abettors of them ; it is from an affectionate desire to give a word of caution and admonition to this class of professors, that I drop the following hints. Sure I am, that no excuse whatsoever can justify the follower of the Lamb in giving countenance to such things, and yet hundreds, I might perhaps say thousands of the members of christian churches do so, some to a greater, and some to a smaller extent. That the inconsistency of this course may appear, permit me to draw attention in the first place, to the *origin* and *design* of the village feasts: Many of our friends, no doubt, are ignorant of the fact that they originated in *idolatry*, and were identified with religion, yet such is the case ; time was when the darkness of Paganism covered our now highly-favoured land ; our ancestors not only bowed down to idols, but offered human sacrifices to propitiate them and ward off their dreaded anger. To these idol gods they built temples, and as they dedicated each temple to some favourite god, so they kept the anniversary of the dedication yearly in honour of that god ; booths were built around the temple, and the population of the entire neighbourhood were assembled on these occasions ; drunkenness, gluttony, singing, dancing, debauchery, lewdness, and every species of vice were indulged in, yet these assemblies were considered *religious*, and by these riotous proceedings the god was thought to be honoured ; hence the origin of village feasts : surely, if nothing else could be said against them, this alone is reason enough why the man of God should be set against them. In process of time, however, heathenism so far gave way to christianity, that the nation became nominally christian ; some real converts to Immanuel were no doubt made : but the religion brought to Britain, under the name of christianity, was little else but pomp and show, the Pope being at the head of it ; and if he did not order idolatry to be incorporated with christianity, he sanctioned the attempt. Thus, as soon as nominal christianity prevailed, the idol temples were appropriated to christian worship, and new churches built ; both the old and the new ones, however, were dedicated by the Papist ; not, indeed, to heathen deities, but to some favourite saint, and the anniversary of each dedication kept in honour of the saint to whom the edifice was dedicated ; nor did the feasts assume a more imposing form under Popery than under Paganism ; drunkenness, debauchery, gaming and all kinds of vice were practised in these religious carnivals, even to greater excess than the heathens had carried them ; the churchyard, and even the church being made the scene of this riot and excess ; and all this under the sanction of that church which claims infallibility. No sanctimonious pretences could pre-

vent these scenes of disorder from producing their legitimate fruits; quarrelling and fighting soon became common on these noisy occasions, and the interference of the sovereign pontiff was loudly called for. He, however, did nothing to remedy this awful profanation of the sanctuary, but an ecclesiastical council decreed that the feasts should be removed from the church and churchyard to some other part of the village. Thus, this christian council, instead of condemning the feasts, sanctioned them; and instead of putting them down, only removed them from the immediate vicinity of the sanctuary. What a comment does this afford us of the awful depravity of the times! But let us turn to the reformation; no thanks to Henry VIII.; the papal yoke was thrown off by him only to make himself Pope in his own dominions, and with a view to this, he and his parliament formed a state church, of which he is the declared head. Well, will he not remove all abuses; will he not root up this giant evil? not he! he means to remove all that stands in his way to lay restrictions on his own lust and avarice, and nothing else. Hence, instead of putting down feasts he tries to bring all their power into more vigorous exercise, by decreeing that they should all be observed on one and the same day through his dominions for ever. This law was never carried out, but it shews what kind of reformer Henry was. The reformation, however, had some real reformers in it, and they never ceased to complain of the retention of this degrading badge of popery, till at length the attention of Judges and Councillors was called to the subject, and village feasts were at the point of being altogether suppressed, when, lo! archbishop Laud, and numbers of the clergy rose up and defended them, as being productive of good, and very helpful to religion; the consequence of this was, that instead of putting them down, king James (who was now head of the church) confirmed them, and they received the sanction of law. Thus, to this day, they remain a lasting disgrace to a civilized country, and an awful burlesque on religion. Much might be added on this point, but I intended but a brief sketch for the information of those who know nothing of the real origin and design of feasts. From what has been advanced, I take the liberty to ask, can any God-fearing man, with his eyes open, give, in any way, his sanction to this evil? can he take this child of Pagan idolatry, which hath been adopted and nursed up under the dark influence of rank Popery, and is retained in the state church by a captious and unprincipled monarch, for the gratification of his fleshly-minded subjects, that they might the more readily submit, as his dupes, to all his imperious demands, while he lords it over their con-

science as well as their bodies and estates ! can the man of God press this offspring of satan to his bosom and still profess to be a lover and follower of that meek and lowly Jesus who hath declared his kingdom is not of this world ! I shudder at the thought ! O that I had a voice like thunder, and power to roll the alarm to the remotest corner of the land, and that the professed followers of the Lamb would open their eyes to the real merits of an evil which has been too much encouraged by many of them.

I have been speaking of the feast as a positive evil, and shall now, in the second place, glance at some few of the evils it promotes. These concern both the world and the church. That evil is generated by the feasts in the world, no man in his senses can deny ; we have but to open our eyes and ears to be convinced of this ; I must, however, content myself with a hint or two. Look for a moment at the poor man, his scanty earnings but barely meet the pressing wants of his family ; he has nothing to spare, and often the heart-rending tale is reiterated, "I cannot obtain a sufficiency for my family." Yet too often this same poor man must, at all hazards, lay in a stock for the feast, and, with his friends, spend what would make his family comfortable for a week or two to come ; the consequence of this is, that want and misery follow the feast ! this is no isolated case, as many can testify. How can christians countenance this ! yet so long as *they* aid in upholding the feast they do countenance it ! Let us listen to the tradesman ; he may be one who relishes the mirth of these degrading scenes, but too often he feels their effects too sensibly to relish them ; how often has he to deplore debts contracted for the feast, which month after month stand uncrossed in his books ; and I have myself heard tradesmen complain on the eve of the village feast, of debts contracted the year before, still standing undiminished ; thus, both poverty and dishonesty are furthered by the evil complained of. How can this be tolerated by the christian ! But to pass over many scenes of evil and of suffering gendered by these riotous carnivals, permit me to ask, what effects do they produce on the morals of the neighbourhood ! the drunkenness, debauchery, gaming, cursing, and evil of every sort that abound, must have, and do have, an awfully demoralizing effect, while many ripen fast, as under a tropical sun, for eternal perdition ; and, humanly speaking, many through the excesses indulged in, or countenanced by these annual assemblies, shorten their passage down to the dreary abode of the damned ! O christian, christian ! can you think on this unfeelingly ! can you think of this and not determine, in every possible way, to discountenance this monster evil ! Probably, some

will say, we neither indulge in, nor approve of the excesses you speak of, and ought not to be implicated in the charge; bad men will abuse any thing, are we to be blamed for that? no, friends, you are only to be blamed as you sanction those things which lead to these excesses; had the village feasts been an appointment of heaven, no blame could attach to you for the abuse of it by others, while you carried it out on a principle of moderation yourself, but if it be wrong in principle, then, however moderately you carry it out, you are guilty, guilty of doing wrong yourself, and guilty of countenancing others while doing wrong. I admit that bad men will abuse any thing, but that forms a strong argument for me to avoid whatsoever may seem to sanction them, lest I should be a partaker of other men's sins. But the evil does not stop here; it very materially affects religion and so must affect the church, the peace and prosperity of the church being closely interwoven with the walk and conversation of her members.

(*To be continued.*)

Expositions.

A HUMBLE OPINION on ZECH. v. 5, 6, 7, 8, 9, 10, and 11;
In reply to the request of H. in the Gospel Herald for March,
 1849, page 70.

(*Continued from page 83.*)

Fifth. "Whither do these bear the Ephah? And he said unto me, to build it an house in the land of Shinar; and it shall be established, and set there upon her own base." 1st. "To build it an house"; as though of chaste order, good authority, and of great dignity, as "the house of the kingdom," Dan. iv. 30, and for *duration*; "their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; and they call their lands by their own names," Psalm xlix. 11. For antichrist has long considered itself the sole and only kingdom of the Son of God on the earth, and the eternal house of God; and Rome is not unfrequently called *the eternal city*. And a house is also for name and fame, which antichrist claims for holiness, sanctity, and antiquity above every name on earth, saying, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. xi. 4. 2nd. "In the land of Shinar." And this may

be called, 1st. the land of *Nimrod*, rebellious, apostate. Gen. x. 9, 10; xi. 1, 9; and which shall be wasted. Mic. v. 6. 2nd. The land of *Bel*, lordly, vain, empty, nothingness, Isa. xlv. 1. 3rd. *Babel*, confusion, therefore is the name of it called Babel; because the Lord did there confound the language of all the earth. Gen. xi. 9. 4th. The *province of Babylon*, the very land, premises, and seat of confusion; "for it is the land of graven images, and they are mad upon their idols" Jer. l. 38; Rev. ix. 20. 5th. The land of *Shinar*, changing, shaking, a shaking off, as leaves and fruit are shaken off a tree, Dan. iv. 14; a shaking down, as "when the towers shall fall," Isa. xxx. 23, 32; as by tempest and a great earthquake. Rev. xvi. 18, 19. 6th. This was always a land of oppression and terror to the Israel of God, and is most aptly selected in figure as the mystic seat, land and premises, of the antichristian enemy of the true spiritual Israel of God. 3rd. "And it shall be established, and set there upon her own base." *There* and only there, in so horrid a land, and on so perishable a foundation, as properly upon her *own base*, shall antichrist have her house and only establishment; that foundation and superstructure, materials, house, inmates, premises and occupants, may all be in exact accordance with the name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Rev. xvii. 5; "which spiritually is called Sodom and Egypt, where also our Lord was crucified." Rev. xi. 8. As antichrist has made herself the inheritor of the pride, presumption, cruelties, idolatry, and every sort of abomination of Babylon, so the Lord declares her to be, and that she shall be, the mystic inheritor and heiress of the *land*, with all the denuncements, judgments, curses and woes thereof; and there only to have her house, as upon her *own base*; where the streams shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. Isa. xlv. 9; Rev. xx. 10.

Sixth. "This is their resemblance through all the earth." Whatever variations and differences there may be between the eastern and the western of antichrist, and whatever modified pretensions antichrist may make in different countries, under the different circumstances of the laws, governments, &c. the truth and judgment of God depicts the base, the nature, spirit, materials, tendency, and end of the whole, as absolutely but of *one resemblance*. Poison is poison however it be served up and sugared over; therefore that which is not of the Spirit of God, is of the spirit of antichrist; and *that* in the name of religion, which is unknown by the *word* of truth,

and is contrary to the divine word of truth, can never be of the *spirit* of truth, but of antichrist. And that church which in shape, make, laws, construction, order, principles and practice, allowed and approved, is not to be found in the New Testament word, nor in the apostolic model of the true church of Christ, is not of God, but is antichrist, and is more the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, than of saints, truth, godliness, and God himself; and the very base of its house is in the land, not of *Zion*, but of *Shinar*.

Seventh. "This is wickedness." First, this particular clause appears to me to be a key, and to give countenance to the spirit and intent of the whole text, and was the means chiefly of producing and settling my opinion on the text as above written. Second, *this is wickedness*, in direct opposition to the false, pompous, and blasphemous claims of *his holiness, the holy apostolic church*, the holy and direct successors of the apostles, and the like, which for bold and awful presumption, appears to me, to be more than *trembling devils*, Matt. viii. 29; James ii. 19, would have the hardihood to presume before the Lord. Third, this is wickedness, really so, altogether so, and nothing else; wickedness in the extreme, and such as is hardly to be found on earth, as systemized by antichrist under the cloak of sanctity. Fourth, this is wickedness, not only wicked, but wickedness itself, in being so really unclean and opposed to every thing that is of God, and yet in the name of God, claiming to be so holy, and even in God's stead on the earth. Fifth, this is wickedness, the wickedness of antichrist, the *systemized* wickedness of antichrist, who hath corrupted the nations with her wily fornications—first deceived them and then defrauded them—drained off their wealth—caused the worst of laws to be passed—sanctioned the most bloody of all cruelties—made herself drunk with the blood of the saints—has been the cause of the worst of wars, and slain thousands to her vile ungodly ambition, under pretence of direct authority from God; but her day is coming, for "I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously; so much torment and sorrow give her, for she saith in her heart, 'I sit a queen and am no widow and shall see no sorrow;' therefore shall her plagues come in one day, death and mourning, and famine; and she

shall be utterly burned with fire, for strong is the Lord God who judgeth her," Rev. xviii. 4, 5, 6, 7, 8. O what a mercy it is to be neither of the principles nor under the influence of antichrist!

Thus I have given my humble opinion on our verses, but I shall not be offended, but grateful if some other correspondent, by the authority of the sacred word, could and would throw a clearer light thereon. And that what is wrong in this my humble opinion may be forgiven, and what is right may be blest, is the humble prayer, with love to all the saints, of

JOHN, of *Mary-le-bone*.

"THY KINGDOM COME."

"Thy kingdom come; thy will be done in earth as it is in heaven," Matt. vi. 10.

These words form part of that well-known prayer which our Lord taught his disciples to take as the pattern of their petitions to his heavenly Father.

By a very large number of professing christians, it is thought that it was intended to be a form of prayer binding upon the people of God, to be used by them constantly both in their public and private devotions. We, on the contrary, regard it as intended only for the time and the circumstances in which those were placed to whom it was first taught. When it is remembered that the disciples of our Saviour were at first illiterate and ignorant Jews, and that they still retained many prejudices respecting their former ceremonial and national religion, and betrayed much ignorance respecting the character of the Messiah, and the nature of his kingdom, it will at once be seen how adapted was this prayer to form their judgments upon the great subjects they so imperfectly comprehended, as well

as to lead them to adopt a manner of addressing the Divine Majesty more in accordance with the nature and design of the gospel dispensation. Still, it will be seen, that this prayer does not contain a complete developement of the doctrines of grace; for this it was neither adapted nor intended, but was suited to the beginnings of gospel light in the minds of the disciples, and wisely designed to lead them on to a further acquaintance with the saving truths to be revealed. It occupies the middle place between the obscurity of the Mosaical dispensation, and the clearness of the apostolical ministrations, being a partial removal of the former, without the full display of the latter. For these reasons, and others that might be mentioned, we think this form of prayer is not to be *imposed* upon the people of God, though its substance may be usefully retained, and the lessons it teaches beneficially studied.

The leading idea of this prayer is contained in the words we have quoted at the head of this paper. To these we propose to devote the remaining space allotted us.

The disciples of Christ, were

taught, we find, to pray for the coming of a kingdom, which was about to be set up in the world, and in the establishment of which, the decretive will of God would be accomplished. The characteristics of this kingdom which were to distinguish it from all others, were these: It was to be divine in its origin; spiritual in its nature, unseen in its progress; irresistible in its success, and everlasting in its duration. It was intended to supersede the four kingdoms which have successively risen and disappeared in the earth, viz. the Assyrian, the Persian, the Grecian and the Roman, and in its nature and design was to differ from them all. *They* came "with observation," and were established over the bodies of men: *this* comes by secret, yet almighty energy in the heart, and is established in the powers of the soul, which are made the willing instruments of the King of Zion. But it has also an outward form, and this is the *visible church* of Christ consisting of organized bodies of his subjects. In this latter sense, our Lord taught his disciples to pray for the spread of his kingdom on earth, in the words above cited; so that the number of true worshippers might increase, and the empire of grace be externally as well as internally established among men. We may further remark, that this kingdom is distinct from all others, in not being confined to one place or people, but it embraces some of all *nations* in every *place*, and will eventually "cover the earth as the waters cover the sea." The foundation of this kingdom was laid by Christ when upon earth; he continued the building by his

apostles, and it is still progressing by the instrumentality of the ministers of the gospel. Its rise was imperceptible, but its progress has been constant; nor will it cease till it has gathered in the elect of God from the four winds of heaven. All this is according to the will of God, which is "done in earth," as this kingdom comes; and thus what was eternally decreed, is progressively accomplished. The will of God may be viewed as *decretive* or as *preceptive*; as *secret* or as *revealed*. In one sense it cannot fail to be accomplished; in the other, it may be, and is frustrated; for while God's *purposes* must be executed, his *commands* may be disobeyed. The disciples of Christ are taught to pray that the will of God may be done in both these respects; yet with this limitation, that our petitions for the accomplishment of the divine purposes should not imply a fear that they may not come to pass, but should simply be expressive of the coincidence of the desires of our hearts with the will of God. We are taught to pray, also, that his preceptive will may be done *by* men, as well as that his decretive will may be done *in* them. When *this* is the case, when God's pleasure is performed actively, as well as passively, and voluntarily as well as unwillingly; when men are brought under the sway of mighty grace to "do the will of God from the heart"—then is his kingdom come—his dominion established, and his authority recognized. This prayer should also have respect to the dealings of God with his people individually, both in providence and in grace. It is expressive of the desires of the renewed mind, and

can only be sincerely used by those who are taught to resign their own wills to the will of God. This petition is opposed both to a repining spirit and to a carnal mind. When the winds of tribulation blow, and affliction of any kind is our portion, we are taught to acquiesce cheerfully in the divine will concerning us. When the temptations of the world and the corruptions of our hearts would lead us into sin, we are taught to deny our evil inclinations and to pray that the will of

God, "even our sanctification," may be accomplished in us. Further, the extent of this petition is not to be limited or partial, since we are taught to look to the perfect and perpetual doing of the will of God by saints and angels in the heavenly world, as the pattern of its accomplishment on earth; nor are we forbidden to expect this glorious consummation of the coming of the kingdom of God.

London.

G. P.

Obituaries.

THE MEMOIRS OF MISS MARY ANN THOMPSON,

A member of the church of Jesus Christ, meeting for worship at Salem Chapel, Church Street, Stoke Newington, Middlesex, are replete with such sweet and stirring interest, we forward them to you for immediate publication. You would have received them before, but we feared you would not continue to publish.

The dear subject of this memoir was born on the 20th of November, 1835, and was taken home to glory on the morning of Wednesday, the 28th of March, 1849. She departed in a holy calm, and her mortal remains were consigned to the silent tomb, in Abney Park Cemetery, on the following Lord's day, to wait the resurrection morn. She lays nearly facing the grave of our beloved brother Bonner's wife, on the right hand part of the cemetery. This beautiful inscription on the stone:—

"Far from a world of death and sin,
With God eternally shut in."

She was called to a desire to feel and know that she was a christian very early in life, and soon desired to walk in the scriptural ordinances of the Lord's house. When about five years old, while listening to a conversation in which this one expression, which struck her very forcibly, was used, namely, "humble christian." She said, "Please Lord, let me be a christian," which words she repeated, and burst into

tears, and clung round her dear mother, and seemed quite broken hearted. When reading the word of God her questions were such as truly surprised those who heard her, nor would she be satisfied with her parent's answers at any time, unless she could perfectly understand them. On one occasion, when reading the Pilgrim's Progress, she said, "Mother, I think I know the meaning of this part;" and finding or hearing she was quite correct, she then said, "Well, mother, you told me to ask the Lord to give me an understanding, and I did."

When about seven years old, she asked if all infants go to heaven when they die? I told her yes. She said, "Oh! I wish I had died when I was an infant." On being informed that though not an infant she was a little child, and of such is the kingdom of heaven, she appeared pacified. Her mother, after this had taken place, left her alone for some time, and on looking through a glass door, saw her kneeling in prayer and weeping. In the afternoon of the same day, she said, but I had rather have died when an infant, then I should have been sure to go to heaven." When about nine years old, her health became very delicate, and it was thought the Lord was about to take her home. On one occasion she told an untruth when at play with another little girl, and at the remembrance of it she became quite heart broken, though this had occurred

two or three years before. Another time she was much distressed from a sense of sin, because she had omitted prayer that day. She said, "Oh! mother, I have sinned so; if I am taken ill, do not give me medicine to make me well, for I do not want to live to sin against God." When ill she said, "Mother, I shall praise him more than any of the angels in heaven, for they have never sinned." At another time she was under great distress of mind from her discovered state as a sinner, so much so, that she rolled her head on the bed in the greatest agony of soul, crying, "Lord, save me." When she was composed, she said to her mother, "You brought my soul out of trouble by speaking the word of God to me." When she first had the witness of the Spirit that she was a child of God, she had been reading a little book, entitled, "The History of Henry Packman Smith, a child who died in the Lord at seven years of age." She came upstairs to me and said, "Mother, I have been to prayer." I then replied, what did you pray for my dear? "I asked the Lord to pardon my sins, and make me a good girl." I was struck with her appearance, there was something so heavenly in her countenance. After some conversation she said, "Mother, I do think I am a child of God." The reply was, well, my dear, I hope and trust you are; but what makes you think so now more than at any other time? "Because I feel that I am." She afterwards said she thought she could write a letter to Mr. Terry, a Baptist Minister in Buckinghamshire, which she did in such a manner as truly surprised us, considering she was but little more than nine years of age. The following is copied from a little printed book, headed thus:—

Interesting Letter from a little girl, who a few months afterwards made a public profession of being a follower of Jesus Christ.

"My Dear Friend,

"It is with great pleasure I take up my pen to write to you, and tell you what I have seen and heard of Jesus and his word. I feel quite satisfied that I am a child of God, and that the Lord will keep and guide me through this wilderness, and afterwards receive me to glory. I have got a picture of the tra-

vels that 'Christian' went through, and I thought that I was to see them, as it is there represented, after my body was laid in the grave, that my spirit would have to go through them all then; but mother has taught me better, and says, 'it is only the troubles of this world, and that I am going through them now,' and instead of being grieved, as I was before, I smile at them. O may the Lord bless and protect you, and enable you to meet me in this house next summer; and if not his holy will that we should meet any more in this world, we shall be happier when we meet in the next.

"Where we shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in."

One of us must go first. O may we both "prepare to meet our God." But if, dear friend, you do go first, you must see him before I do; then tell him when you see his face, I long to see him too. I can but pray that he will preserve us, and grant that we may meet again in this wilderness. I am not at all afraid of "the valley of the shadow of death;" for I feel quite satisfied that if I trust in the Lord he will hold me up. If satan harass me and torment me, the Lord will keep me.

"One day when mother had sent me upstairs for something, (you must remember that I was always very timid,) thinking how Christian met Apollyon, and I was afraid he would come to me; when I was coming down, this passage came to me, 'If the Lord be my Shepherd,' then 'whom shall I fear,' and I have never been afraid since; and I trust, as you said in your last letter, that 'when you come again you hoped to see me grown in wisdom and stature, and in favour with God and man.' Every day I seem to increase in understanding the good books that I read. The reading of 'The History of Henry Packman Smith, a child of God, who died seven years of age,' first led me to see my own sinfulness, and pray to God to forgive my sins, and I am quite sure that your prayers have been blessed to my soul. One night when I was in bed, I was thinking of heaven and hell, and how I should pass Apollyon, and I was often terrified at the thought of it; but Mr. Sedgwick said, 'Apollyon could not overcome,' and I feel quite satisfied that if I trust in the Lord, he

will enable me to resist temptation ; but I cannot expect to go through the world without troubles and trials ; Satan has often tempted me, but the Lord has helped me to resist him.

From your affectionate friend,
E...., Feb. 12, 1844. M. A. T."

The next Lord's day being the ordinance, she said she wished to have the bread and wine. I told her she must not, as she did not know what she was about. "I do know what I am about; I wish to commemorate the death of Christ." I told her she must first be baptized. She said, "Then I wish to be baptized." This was the subject of the conversation at the breakfast table. Her Father said she was too young, her reply was, "You say I am too young, but Jesus Christ says, — 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' " Much more passed, for she was so full of it she could scarcely speak of anything else. I said, well, my dear, you seem very anxious to be baptized, but I am afraid you have not asked the Lord if it is his will that you should be ; now you ask the Lord if it is his will, and if so, he will make it manifest. She replied, "I don't understand you." I then said, if it is the Lord's will he will enable you to speak out your feelings so as to satisfy his ministers that you are a fit subject, and then they will baptize you. She was quite satisfied. On Monday evening we went up stairs for prayer; she said, "Mother, I will pray to night." I shall give, as near as possible in her own words, that part which relates to her baptism :—"Dear Lord, if it is thy will that I should be baptized, do make it manifest to thy ministering servants, and let them make it known to me, and if it is thy will I will cheerfully go through it for Jesus Christ's sake. Amen." The rest of her prayer was simple, but full of meaning, praying first for herself, then her family and the cause of God. So plainly did the Lord answer this simple petition, no less than six ministers sanctioned it, and four were present when the ordinance was performed. It was done in the open sea ; there was not the least appearance of fear about her ; on the other hand, she seemed more like a devout christian four times her age. And when she was received into the church,

it was a most interesting sight to see her stand with her little face bathed in tears, and I believe there was not a dry eye in the place. From this time she said comparatively little, the work of grace was more evident from her walk than talk. Some months ago I said, I am afraid you do not pray in private as you used. She answered, "Perhaps I pray more than you think I do." She used to retire for this purpose, and to read the word of God, of a Sunday afternoon. From the conversation I had with her at different times, I found she was the subject of many doubts, fears, and temptations. I asked her some time back what minister she thought she had profited most under ; she said, Mr. Garritt, because she could understand him better ; her affection for him was very great.

She has expressed a wish to be engaged on Sunday afternoons distributing tracts, or if they had a Sunday School, she wondered whether they would let her have a little class. When speaking to her on religion lately, her answers have been more like those of an aged christian than a child. The last Lord's day she spent on earth I stayed at home with her. In the evening I began to speak to her on religion. She said, "Mother, I have thought for the last fortnight that I shall not get well any more." I said, my dear, I do not see any reason to think that, but suppose it should be the case, what is the foundation of your hope ? She replied, "I have no hope but in the blood and righteousness of Jesus Christ." I said, then if death comes now, he will not come as the king of terrors ? She replied, "No, whichever way it is I wish to be resigned." When standing by her the night before she died, I said, well, if it is the Lord's will—she interrupted me by saying, "Let him do what seemeth him good." I think the last she said, was, "My sufferings are not worth a thought, when once compared with thine, yet, Lord, they are more than I know how to bear." Her end was peace. "Blessed are the dead in the Lord." Amen.

We present some observations on the memory of our beloved sister to your consideration.

She at all times and all places shewed the greatest possible affection towards her pastor ; in this she was a

pattern to older persons, "to obey them that have the rule over you"—"and esteem highly for their work's sake."

We always found her all anxious attention to the conversation which has taken place in her presence on spiritual subjects. It may be here observed, that during the short number of months we were acquainted, much intercourse took place, partly arising from the deep interest we have always felt in the family, and also in a great degree to the active interest her father, Mr. Thompson, always took in obtaining another place of worship for us. And to him in a very great degree we are indebted for the present one we occupy. May his *own soul* be abundantly blessed and *enlarged* therein.

I have had several striking proofs of her regard. She on one peculiar occasion proposed a subscription for her minister, and headed it with her own contribution, which was handsome for her; not giving to the service of her God that which cost her nothing. Not saying be ye warmed and filled, and withholding that which was meet to give; but she even exceeded in liberality, giving with this memorable sort of observation, that she should not want it, if she did she could get more.

She being dead to us in bodily presence, yet speaketh in her spirit she breathed amongst us. She was always (except unwell) most ready and anxious for the courts of the Lord's house. She as much loved the ministry as she was beloved by her minister.

She was as desirous for a prayer meeting as a sermon or lecture. It was not the cry with her, "O! it is only a prayer meeting," as it so often is with some, thus bringing death into the soul. "For to be carnally minded is death."

There was an animation about all her movements until within a short time before her sleep in Christ. For about a fortnight before her decease she had the impression she should not survive long, or get finally well.

The manner and conduct she was possessed of struck many who entered their house, and several most pleasing conversations has the writer had since her removal to the world of spirits made perfect, with those who knew her. So that he has reason to rejoice in the delay that has taken place in paying this

tribute to her memory. "The memory of the just is blessed" whenever remembered.

We have thus spoken what concerns her as a christian, called, saved, and adorned by grace in measure. She mourned bitterly in secret; wept, too, over the discovery of corruption within, and if ever a difference did occur, she could not rest until a complete reconciliation had taken place, not "suffering the sun to go down upon her wrath," "nor giving place to the devil." She was very thoughtful in company, and reflective in manner, given to retirement, reading and prayer. The bible has been found open on the bed when she has been in the chamber to pray. The peering or watchful eye of her mother, anxious, yes, doubly so, watching quietly her movements before God.

We are disappointed, for we, thinking as we are of a Sabbath School, hoped to have had her assistance in so good a work; but her work is everlasting praise to God and the Lamb, having overcome by the blood of the Lamb and the Spirit of grace. Amen.

"She rests in Jesus, and is blest;
How sweet her slumbers are."

Thus, by divine grace,
"Formed, as she was, of nature's fairest clay,
Her soul pre-eminent, enshrined would glow
With love and sweet affection's gentle away,
Too pure for earth, but SUCH AS ANGELS
KNOW."

The sister of the church who composed the above verse, which has been culled from several she has written on her decease, says,—"'Tis the only way I can express the meaning of my heart, conscious that no words of mine can pourtray departed worth such as her's." "Blessed are the dead who die in the Lord."

Her removal was improved on April the 22nd, 1849, from Rev. xiv. 13, to a very crowded congregation. At the close of the sermon the service was concluded by the singing of the 77th hymn, 2nd book, being the favourite one of the departed member of Christ.
Victoria Green. JNO. GARRITT.

ANN MEEK.

To the Editor of the Gospel Herald.
DEAR SIR,

I herewith present you with a short detail of the happy death of a young friend, who departed this life on the 28th of February, 1850, Ann Meek,

aged 19 years. The friend now alluded to, was, for the last five years, under certain impressions of seriousness, generally speaking, and what is termed by many of very good moral deportment, and moving in a very respectable sphere of life, the daughter of a family who are constant hearers of the word of truth at our place of worship. It having appeared that for about the space of ten or twelve weeks past she was partially led to see her ruined and miserable state, *through a preached gospel*, and it so pleased the Lord, that within a few weeks after to touch her with the finger of affliction, which she bore even to the last, without a murmur. Her affectionate mother remarked to her, and said, she was glad that she did not hear her murmur in her affliction; her immediate reply was, that the Lord would not allow or suffer her to complain, as she had had a view of her Saviour crowned with thorns, and nailed to the cross for sinful men. And in the last week but one prior to her death, she expressed most ardent desires and prayer to God, that he would graciously appear for her, and to grant a manifestation to be given and granted to her, and her dear parents that the Lord had taken her to himself. And truly may we say, and so did she over and over again, that she found the Lord Jesus to be very precious to her, and was enabled to trust her all in him, although the enemy of souls had thrust sore at her, to remove her from her faith. And thus she set forth to her friends and parents by her testimony, the way which the Lord led her, as she stated to one friend in particular, how satan had tried to assault her, and to remove that hope which she had got, but she was enabled to lay hold on him who was mighty to save even to the utmost, of whom she trusted, she was one, and was enabled to rejoice in her much beloved Lord; and stated that it was impossible to set forth the degree of love to her Saviour, for he was the chiefest among ten thousand; and was enabled to speak of the good dealings of the Lord to her poor soul; and to show how the Lord was leading her through the valley and shadow of death. Even here she stated that the Lord was leading her through green pastures and by the still waters; and most assuredly may we say, that the Lord was with her even in the article

of death, who appeared to her and for her, who set forth her Lord to be the Way, the Truth, and the Life; and also further said in broken sentence, that our pastor can and do point out Christ to be the Way, but she was enabled to ratify and state that she had found him to be the Way, the Truth, and the Life to her immortal soul. And on the same day she died. A little time prior to her departure, laying then in a very quiet and easy position, addressed herself thus to a friend that was then with her, in the presence of her mother, said that Jesus was just now passed by, and with such a heavenly smile, which will not be easily forgot by those then present; and asked them if they did not hear her speak to her Lord. A few days previous to her death, she expressed to her mother the warm desire she had to be with her Lord, and to see him face to face; and said, if she had strength she would tell her how she had been enabled to pray, and to lift up her heart and soul to her Saviour, of which she was not able to do some few days and nights which are past, because then satan was always setting up a something of a barrier to hinder her from a sweet intercourse with her Lord, but now she was enabled to prevail, and found her Lord to be stronger than satan, and now was enabled to bless and praise his holy name.

At one hour before she died, she made enquiry to know what was o'clock, being informed by her brother, who was then present, said, it was half-past twelve; then she made this reply, and said, "It will be well if I complete my journey by half-past one;" and at the very identical time, viz. at half-past one o'clock, P. M. she resigned her soul into the hands of him who gave it. Thus ended the life and day of this servant of the Lord.

MANDATUS.

MR. JOHN GOFFE, OF BRIGHTON.

It has been wisely observed, that the uniform tenor of a man's life will speak more to his character as a christian, than the mere circumstances of experience which may attend his death, be they ever so much of a pleasing or triumphant nature, to confirm our

hopes, or ever so sudden or even tragic to excite our fears; and it is perfectly just that it should be so accounted, for all are not permitted to give a death-bed testimony; some, as in the case of our brother, are called in an unlooked for, unanticipated moment, to exchange worlds, and not even granted the last "adieu," to loving friends and long acquaintances—so died John Goffe.

He arose on the morning of 28th February last in his usual health, eat an hearty breakfast, read and prayed in his family, and afterwards went into the yard adjoining his dwelling, when a neighbour observed him stagger and fall against the door of the stable, apoplexy had prostrated him, and he fell helpless into the arms of death; he was carried into his house, but never spoke, and after breathing mechanically for a few hours, expired the same afternoon, at half-past five, in the sixty-fourth year of his age.

Such was the death of John Goffe; but what was his life? the writer is not acquainted with his early life, but he can speak of a nearly thirty years knowledge of his character; it appears, however, that he was early in life called by grace, and in the year 1810 was baptized, and joined the church at Shipston, in Worcestershire; in the year 1816 he came to London, and became a member of the Baptist Church at Little Wild Street; in the year 1821 the providence of God led him to Brighton, and he became, together with his now bereaved companion, active in the formation of the second Baptist Church in that town, of which our very dear and esteemed brother, Mr. Joseph Sedgwick, has ever been

the faithful pastor. Mr. John Goffe was soon after called to the deacon's office, which station he filled for 21 years, and it may be said, he "used the office of a deacon well;" he was constant in his attendance, correct in his accounts, and kind to the poor; and if it cannot be written he was a great man, it can be recorded that he was a good man; his was a quiet christianity, but it was a fruitful christianity; he studied the thing which make for peace, and was loved by his friends, and respected by his townsmen.

He was followed to his long home by his surviving widow, and his young friend to whom, if not in relation, he was in conduct a father, and by his brother deacons, and a large number of sorrowing friends and townsmen. His pastor officiated on the occasion, assisted by his old friend, Mr. Curtis, of Homerton; and on the following Sabbath, his pastor preached his funeral sermon, at Ebenezer Chapel, to a large and attentive congregation, from James iv. 14, 15; it was a solemn and impressive season.

May this sudden, affecting, and solemn providence of that God who worketh all things in love, after the council of his own will, be greatly sanctified to his bereaved widow, his young friend, and to all who know him, and may the church at Ebenezer and its devoted pastor be cheered by fresh additions to their number, which shall more than fill up the vacancy occasioned by the departure of their old and faithful friend.

D. C.

Notice of Books.

Truth for the Young. A Catechism in verse, for the use of Sunday Schools, by D. JENNINGS. London; Hall and Co. Paternoster Row.

The writer of this little book remarks in his preface, thus:—"Children are generally more interested in their hymns than in their catechisms." And to convey important scriptural instruction in a manner easy to the memory, and interesting to the minds of the young, is the author's intention in this publication. The questions propounded relative to the fundamental and

important truths of the bible—the doctrines of the gospel—the ordinances of God's house—and the states of the righteous and the wicked in death. The answers, which are scriptural in sentiment, are given in easy and familiar verse. As a specimen we give the following:—

62. What is a christian church?

A church of Christ consists of those Who love the Saviour, and compose Our little flock, who all agree To walk in christian unity.

70. What is prayer?

It is to make our feelings known
Before our heavenly Father's throne;
To plead for grace and mercy there,
With fervent spirit,—this is prayer.

We can cordially recommend to parents
and Sunday school teachers this little
instructor.

Serious Enquiries. 1st. Is there now a time to dance? 2nd. Shall christians dance? Affectionately recommended to all young christians, by JAMES SMITH, author of the "Believer's Daily Remembrancer," &c. &c. J. Passmore, 44, Great Suffolk Street, Southwark. pp. 16.

A smart and pungent rebuke of the practice of *dancing*, as indulged in by some professing christians, and the alleged lawfulness and innocence of the custom clearly and cleverly exposed. We wish this little monitor may enter with its "serious enquiries" into every professedly christian family where the "merry dance" may be tolerated as innocent pastime.

Strife about straws; or, a gospel truth in a figure, by the author of "Nothing to Pay." pp. 12. London, H. G. Collins, 23, Paternoster Row.

Two christian females were deeply engaged in conversation. One of them realized sweet and happy liberty in enjoyment of a full and finished salvation; the other had long been unhappy in the entanglements of legal bondage. Urging on her friend to take peaceful refuge in the blood of the Lamb, the former concludes an address with these words,—*"If picking up a straw would save me, I would not do it."* The eager and instant reply was, *"I would pick up every straw upon earth, if thereby I could secure my salvation."* *"Christ has done all,"* was the rejoinder of her friend; and adding, *"when you get the eye of faith to see this, you will have done with straw-picking, but not till then."*

This incident communicated to the writer by the parties, is improved by a number of direct references to the word of God, illustrative of the bondage of the law and the liberty of the gospel. The author's ideas are somewhat novel and curious. but his sentiments appear to be scriptural, and his intention good.

No separation from the love of Christ. The substance of a Farewell Sermon, delivered at Sheerness, by CORNELIUS SLIM London, Houlston and Stoneman, 65, Paternoster Row. Maidstone, W. Cocks; Sheerness, Cole, 1849.

A sound, scriptural, and affectionate discourse on Rom. viii. 35, in which the preacher blends his theme with the circumstances of the occasion, yet rises with it above all that might be depressing to himself and his hearers.

Annual Pastoral Address, at the commencement of the ninth year of the pastorate, with a faithful record of the dead, by G. WYARD, Soho Chapel, Oxford Street, London, January 1st, 1850. pp. 24.

Our brother Wyard herein presents an affectionate appeal to the people of his charge, on topics of mutual interest, pertaining to the past, the present, and the future. The judgments and mercies of God pass under review—obligations are enforced—providences are marked and recorded, and a brief sketch of those of their members who have departed this life during the writer's pastorate is presented to the reader. Mr. Wyard has adopted the very useful plan of occasionally publishing a record of their departed friends; this must be interesting to very many, while it renders a pastoral address additionally impressive, as a memento of the believer's brief sojourn, and expected transit to the world of glorified saints. We sincerely hope our brother may long be spared to labour among his people, and that his pastoral addresses and evangelical tracts occasionally issuing from his pen, may prove highly conducive to his usefulness, and beneficial to the cause of the Redeemer.

Memoirs of the Rev. Robert Hall, of Arnaby, with a brief history of the Baptist Church, at Arnaby, Leicestershire. Compiled in substance by JOHN RYLAND, D. D. of Bristol; revised by J. A. JONES. Second edition. pp. 24. London, Paul, 1, Chapter House Court, 1850.

This is a very deeply interesting memoir of an eminently godly man, the father of the late Robert Hall, of Bristol. Several of the incidents of his life

are striking. His self-denying labours, zealous attachment to the distinguishing truths of the gospel, and the success with which his ministry was attended, together with the remarkable events connected with the church at Arnsby, will be read with deep interest and pleasure. This publication is uniform with the "Bunhill Memorials," lately issued by our brother Jones, and we are glad to see such a biographical sketch, in such a cheap form presented to the public.

The following incidents we transcribe from a foot note on page 14:—

"Soon after Mr. Hall's settlement at Arnsby, he was greatly perplexed with doubts of his call to the work of the ministry, and of his qualifications for that important employ. He desired his wife to go to the deacons and request them to provide a supply for the next Sabbath, as he could not preach.

She replied, "*Try what the Lord will do for you.*" On the Saturday he repeated his request to her. She said, "*Stay till to-morrow, and if they must be told so, go and tell them yourself.*" He went; and after telling his dismal tale to the people, an old father in Israel said to him, "Sir, go up into the pulpit and *pray*, and if you find your mind set at liberty, then proceed to preach; if *otherwise*, come down and we will spend the time in prayer; for I trust you are with a sympathizing people." He went to prayer, and soon found his soul at liberty, so that he preached from those words, "*Come, for all things are now ready.*" The word was greatly blessed almost to all that were present; and the preacher said he found so great a fulness in the text, that he thought he saw matter enough therein to serve him to preach *as long as he lived.*"

Intelligence.

MOUNT ZION CHAPEL, HILL STREET, DORSET SQUARE.

On Lord's day, March the 31st, brother Foreman administered the ordinance of believers' baptism to six persons, who before the assembled church had borne testimony to the mighty power of God the Holy Ghost on their souls, producing repentance toward God, and faith in our Lord Jesus Christ. One of those persons is our dear pastor's eldest daughter, and a seal to his ministry. Our brother's text on the occasion was, "If ye love me, keep my commandments." We had a numerous and attentive congregation, and a solemn and instructive exposition of the words of our Lord. Speaking of the commission given to the apostles, it was asked (alluding to Kesep's blasphemous assertion, that the apostles made a mistake in practising water baptism,) why did not the Lord explain what he meant by the term gospel, and why did he not specify who were the proper subjects for baptism, and the mode in which believers should be baptized? Because the disciples were already taught by their Lord in his ministry the gospel of the kingdom; and because they had administered in his

presence, and by his sanction, the ordinance of baptism, and were fully aware of the right mode, and the proper subjects, from the authority given to their practice by their Lord himself; and after his ascension, and the gift of the Holy Ghost, they still continued to do the same, proving thereby that they had made no mistake, but had fully understood and properly carried out the Lord's will in this matter. For be it remembered, the Holy Ghost was to lead into *all* truth, practical as well as doctrinal.

On Lord's day, April the 7th, fourteen persons received the right hand of fellowship, and were added to the church. It was a precious and affecting service, the Lord was present to bless and heal, and we went on our way rejoicing. As a church, watered by the Lord, we have abundant occasion to exclaim, "What hath God wrought?" Surely, "The Lord of Hosts is with us, the God of Jacob is our refuge." W. H.

EBENEZER CHAPEL, HERTFORD.

On Friday evening, March the 29th (Good Friday,) a Public Tea Meeting

was held in the School Room adjoining the above chapel. The meeting consisted of upwards of one hundred of the poor of this world, after which a collection was made for the pastor, Mr. Samuel Whitehead, which amounted to £4 5s.

The Meeting was addressed by Messrs. Duke, Whenham, Price, Hill, Angell and Harjette.

Notwithstanding the unhappy differences that have lately taken place, and now existing with the parties formerly connected with the church, the cause of Christ is progressing, and the opponents to "primitive" communion disappointed.

This church for nearly thirty years has had to contend against the introduction of "free," or what is termed "open" communion, but hitherto they have been enabled to maintain their principles, and they trust the great Head of the church will overrule for good the designs of *artful and influential* individuals, who, at this moment, are doing all they can to drive an honest, pious, faithful and persecuted servant of Christ from Hertford.

THOS. HARJETTE.

ANNIVERSARY SERVICES IN THE NEW MEETING-HOUSE, STUDLEY, WARWICKSHIRE.

On Lord's day, March 31st, Mr. W. Hawkins, of Bradford, Wilts. preached on the occasion Three Sermons. In the morning, from Psalm lxii. first part of the 7th verse; in the afternoon, Matt. xviii. 14; and in the evening, from Revelations xii. 17. They were excellent discourses, and it was good for us to be there. Good collections were made. On the following day a public tea meeting was held in the above place of worship, on which occasion the place was well filled. After tea the services were commenced by singing a hymn, and offering up of an appropriate prayer by Mr. Edward King, of Bordesley Park, Worcester-shire, when Mr. Freeman, pastor of the Baptist Church, Withall Heath, delivered an address, showing the wisdom of God in the constitution of the covenant of grace, in carrying out its provisions in the welfare of this people, in overruling all the enmity and opposition of satan, and carnal men, for

their good and his glory. Mr. Hawkins's address followed, showing the wondrous honour and privilege of being children of God, and the grace of God displayed in making them so; this address was delivered in method and language especially adapted for the young then present; but old and young expressed strong interest in it. We are happy to state, that the collections far exceeded our most sanguine expectations, even to enable us to discharge, at this our first anniversary, all the expenses incurred in fitting up our new place of worship, &c. The friends meeting here have been forced to open the above place of worship, after sharing the toils and expence of building a nice neat chapel, owing to an agent of the Baptist Home Missionary Society having (we think improperly) got possession of it. Should any of the Lord's servants be coming near us, we shall be glad to open our doors to them.

JOHN SHRIMPTON, } *Late Deacons of*
HENRY YOUNG, } *the above church.*
FELIX HUBBARD, }

HOLLOWAY.

To the Editor of the Gospel Herald.

DEAR EDITOR,

It will be interesting to many of your readers to know that Mr. Landers Trotman (formerly a member of the church under the pastoral care of Mr. John Foreman, and now belonging to Mr. Felton's, Deptford) has safely arrived at Geelong, Australia, and has forwarded us a paper from which we extract the following:—

"THE BAPTISTS.—A respectable portion of the community having formed themselves into a congregation, have purchased the Father Matthew's Temperance Hall, in which services will be held on every Lord's day, (D.V.) commencing in the morning at eleven, evening at half-past six. Mr. Landers Trotman, recently one of the respected missionaries of the London City Mission, has been engaged to discharge the official duties of the ministry. Already, we believe, his services have obtained deserving respect; the locality, which will now become the centre of their operations and influence, will, it is hoped, be greatly benefited by their christian exertions."—*Victoria Colonist.*

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

JUNE, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Extracts from Sermons

PREACHED BY MR. JOHN STEVENS, from 1843 to 1847.

Contributed by one of his Hearers.

"Let brotherly love continue," Heb. xiii. 1.

There cannot be a right feeling towards the Father, if there be not a right feeling towards the family. But we must be *of* the brethren in order to *love* the brethren; for the relations of grace are the foundations of godliness.

A true love to the brethren requires the same state of heart as love to God himself; the subject and object must be under the same influence.

Love to the brethren runs into the current of feeling that flows towards the throne of God, and is of the same nature and character.

The nature of this love is heavenly and divine; we are to love one another *as* Christ hath loved us; his love warms our hearts into a
• resemblance thereto.

Spiritual affection must be distinguished from natural love; amiability must not be confounded with grace, though the former is a flower saved from Eden's garden.

We may safely say no man can be a christian without love to the brethren; if the fair features of the Saviour reflected in his people do not attract the heart, the Saviour himself is not loved.

Without the cement of love the building falls to pieces, and a church put together in haste, and with hollow attachments, cannot stand.

This brotherly love should "continue," the apostle says, it should last as long as the relationship in which it has its seat.

On Justification, Isaiah xlv. 25.

Virtues there are, but absolute righteousness there is none, in the fallen nature of man. Then the question follows, how can mortal man be just with that God, who can be satisfied with nothing less than a perfect righteousness !

This enquiry has occurred to the mind of man at all periods of the world, but he can find no safe or satisfactory answer any where but in the volume of inspiration.

Justification is that act by which God absolves his people from all charge of guilt, reckons them completely righteous, and adjudges them to eternal life. This act is not suspended upon any thing by us performed, but is done *without* us, and *independent* of us. God looks at the works of his Son distinct from any good works of his people, and accepts the latter for the sake of the former. Our good deeds add nothing, and our bad deeds take away nothing from our justification.

This blessing may be regarded, either as it exists in itself in the mind of God, or as it exists in its manifestation to *our* minds ; in the one sense it is imminent and eternal, in the other it is transient and personal.

We were justified in Christ's justification ; he first enjoyed the happiness of a discharge from the sins he bore, and we in him.

Faith is the instrument by which justification is made known in the court of conscience ; the righteousness of God is "revealed to faith," but faith is not the righteousness. The gospel *reveals*, but does not *create* ; so faith *receives*, but does not *procure* our justification.

Justification was *before* time in the mind of God, *in* time through the faith of the justified, and *after* time in the declaration of the judgment day.

We are to *glory* in him in whom we are justified ; for all cause for shame is done away.

Nothing in the redeemed *accounts* for their being redeemed ; this is humbling. Nothing in the redeemed *prevents* their being redeemed ; this is encouraging. *Both* manifest the free and sovereign grace of God.

(To be continued.)

Essays.

THE APPROACH.

"Then she fell on her face, and bowed herself to the ground, and said unto him, why have I found grace in thine eyes, that

thou shouldst take knowledge of me, seeing I am a stranger !"
Ruth ii. 10.

In reading the book of God there is perhaps nothing more strikes the mind of the christian, and excites in him more admiration, than the peculiar way in which Jehovah has thought well to make known his mind to man. Viewing with the eye of infallible prescience, and grasping, with invincible pertinacity, each step which his loved church would have to tread in the wilderness, every foe which would assail her, every item of which her experience would be composed, he could select and separate a people from the nations of the earth, in whose history, as connected with himself as their great King and law-giver, a perfect picture should be given of the history and experience of his true and spiritual church, down to the end of time. To this people he also made many promises, precious, no doubt, to them, and oft fulfilled in their experience, containing many earthly blessings ; but which promises are so worded by the Holy Ghost, as sweetly to flow into the spiritual wants of a spiritual people, to whom, in a spiritual sense, they are equally as welcome and nourishing, as they were literally and naturally to the people to whom originally made. Thus the spiritual eye beholds a people within a people, a path within a path, a history within a history, and a promise within a promise.

The same wonderful feature of God's book may be seen in the history of many of the individuals recorded therein. In the history of David we have his own history, the history of Christ, and that of every saint. Thus we see persons within persons, experience within experience, sorrows within sorrows, joys within joys, truth within truth, in that book which is the infidel's scorn, but the believer's joy. How does this view of God's book enhance the wisdom of God, prove the strength of his foresight, the grandeur of his infinite mind, depth of his counsels and power of his arm, which thus with ease and facility rolls up history within history, and truth within truth, which makes the hand of providence so move a people as to set forth the movements of his church, and individuals so to move, and come into such circumstances as to set forth the path of the saint, and the action of divine life in the soul, and even throws the visible universe into such a form as to symbolize and paint forth spiritual things.

These truths are beautifully shadowed forth in the history of Ruth and Orpah, whom we have already viewed as types of true and false religion. This conduct towards their mother in law, Naomi, when about to return to her native country, clearly sets forth the conduct of the true, nor less that of the false disciple of Immanuel. Orpah

would kiss her mother in law, and in the manifestation of her affection far exceeded the quiet, but sincere and decided Ruth. But when the period came when something more was required than *words*, or a kiss, Orpah fails; Moab has her heart, and in Moab she will stay; like many professors of the name of Christ, who will *talk* but not follow him whom they will talk about. Ruth, however, cleaves to Naomi with a "where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." A fine picture have we here of the true disciple, whose heart being touched by divine grace, is led to cleave to and follow his Lord through evil and through good report, not being ashamed of his cross.

In the approach of Ruth to Boaz we no less clearly behold the approach of the grace-taught sinner to the feet of our heavenly Boaz, even Christ. "Then she fell on her face, and bowed herself to the ground, and said unto him, why have I found grace in thy eyes, that thou shouldest take knowledge of me, seeing I am a stranger." So approaches the humble penitent the footstool of mercy, seeking that pardon of which he deeply feels his need, and in fulfilment of the promises made to Christ, as the Mediator of the covenant and great Head of the church, Isaiah lx. 14.

Conscious guilt or sin felt and deplored will ever bind the knees of the proudest man; and those who have not, like Job, placed their mouth in the dust, or like Ruth, come bending with mingled shame and reverence into the presence of the King of kings and Lord of lords, as yet have not taken one step towards the kingdom of God, or the smile of the heavenly Boaz. The nearer Ruth approached to Boaz the lower she bowed herself; and the nearer the seeking sinner gets to Christ, under the light and teaching of the Spirit, the lower he bows himself with conscious humility, overpowered by the effulgent beams of his glory, and the ten thousand beauties he beholds in the face of him whom he once despised; by contrast he sees his own imperfections, which crumbles him down to the feet of his Lord, whose pardon he implores, and whose smile he seeks. High thoughts of self cannot live in the presence of Christ; they show their heads at times, and it must be confessed frequently, in the hearts of the sanctified, and from thence travel to their lips, while yet they do not reign except when at a distance from him whom they love. Where they reign to the entire exclusion of Christ, and on account of their swelling importance, no room is found in the heart for the "man of sorrows," it shews that as yet divine grace has not scattered the dark night of an unregenerate state, and that the happy and e-

coming position of Ruth is unknown. A sight of the King under the melting influence of the holy and ever blessed Comforter and Revealer of Christ, and prostration of soul, go together in the experience of the saint, Isaiah iv. 1 ; and the reason this position of soul is unknown to many, is, because the King has never thus been seen.

But Ruth, though she came empty-handed from the land of Moab, and stooped with her face to the ground, had something to say ; a sense of her position pressed words from her lips, and though few, how impressive. " Why," she exclaims, " have I found grace in thine eyes !" Here was a confession of her low origin, blended with adoring gratitude and admiration at the treatment she received. So approaches the weeping, broken-hearted suppliant the feet of Jesus, not to *claim*, but to plead ; not to boast, but to confess ; not to dictate, or palliate his crimes, but to pray and implore mercy ; and while sin, felt in the conscience, presses cries from his lips, and tears from his eyes, some little intimation of mercy, undeserved, and perception of the worth of him, at whose feet he lies, blends oftentimes something of the language of wonder, adoring gratitude and admiration, with the most ardent cries for mercy, while he exclaims with Ruth, " Why have *I* found grace in thine eyes that thou shouldst take knowledge of *me*, seeing I am a stranger !" So wondered one of the favourite ones of old. " Who am I, and what is my house, that thou hast brought me hitherto !" So wondered one, also, who was privileged not only to lie at the feet of Boaz, but to lean upon his bosom ; and who, identifying himself with his brethren, exclaimed, " Behold what manner of love the Father hath bestowed upon us, that *we* should be called sons of God ;" that *we*, strangers, *we*, aliens ; we poor sinful creatures, dwelling as we have, contentedly, in the Moab of this world, and in love with its idols, that we should find favour in the eyes of the heavenly Boaz ; wherefore is it, say such, that I should find favour ; I, a traitor—I, a rebel—a sin contaminated thing, who might have been eternally despised. Reader, if you have been in Ruth's position, you will understand Ruth's language ; but if both position and language are strange to thee, thou art a stranger to God and thyself ; and living and dying thus in the Moab of this world, with it thou wilt be consumed : if the will of the Lord, may repentance be thine, that, Ruth-like, thou mayst cleave to him who alone can save, whose loving bosom is still open to every broken-hearted, returning prodigal, and whose voice, in his word, still utters forth the sweet and gladdening welcome, " And let him that is athirst, come, and whosoever will, let him take the water of life freely."

W. P. B.

VILLAGE FEASTS.

(Continued from page 111.)

We turn now to take a glance at the feast in connection with professors. The care, anxiety, and bustle of the week before the feast, which frightfully thins prayer meetings and lecture evening service, we will pass over, though this belongs to the account; but we hasten on to the Lord's day; early the bustle begins. True, we are informed the good people never keep the feast. Well, how are matters going on? Some relations, or acquaintance, or both, have been invited and are expected; the good woman wants the whole morning to provide for them, the man waits in expectation for their arrival; but they start late, perhaps have three or four miles to travel, it is therefore late when they arrive; they need some refreshment after their journey, this makes it later still; at last it is perceived that the morning service must be relinquished altogether, and the jovial friends sit down and talk away the little time that remains. The minister must be at his post, and a few strangers, with a very few of his own friends, form his auditory. With a heart half broken he tries to preach, but finds it hard work, and retires gloomy and sad to his study. The morning past, the friend and his guest dine sumptuously, no let seems now to be in the way, they all can, and perhaps they all will be in the sanctuary in the afternoon. But, alas! the place is only crowded with *carcasses*; the fatigue of some, and the effects of a *hot dinner* on others, combined with the heat of a well filled house, draw down the eye-lids of a large portion of the auditory, and once more the poor minister returns weeping. Query,—can the people themselves be benefitted? Not without a *miracle*, and under such circumstances divine interposition is not to be expected. Let us just glance at the evening. The friends from a distance cannot stop for the evening service, that will make it too late before they get home; they cannot return home till they have taken tea, and that will make them too late to attend evening service when they get home; the consequence is, the friends visiting and the friends visited spend the time in friendly chat, (I do not say what about,) till the whole family are too late for evening service, and a legion of seats are again unoccupied. The minister may preach if he can, but his friends cannot be there to hear. Why not? they do not keep the feast. No, truly, but the feast *keeps them*; and the God they profess to love may call upon them to hallow his sanctuary and revere his Sabbaths, but so long as the feast and their friends require their presence and attention, he calls in vain. Is not this a canker at the

root of religion ! Can any thing like prosperity attend Zion while her members thus act ?

But we have only looked at the feast at home, and that but for one day ; it may be the next Sabbath the feast of a neighbouring village commences, the next Sabbath that of another, and so on through a great part of the summer. It would look very disrespectful if those friends who have been favoured with the company of their acquaintance at their own feast did not return the compliment at the feast of their friends too ! Thus Sabbath after Sabbath is frittered away, and the house of God thinned at that very season when it would be more than usually crowded, but for this plot of satan to entangle professors. But this is not all ; it is next to impossible to secure any thing like attendance, either for a prayer meeting or for preaching in the week of the village feast, or of that adjoining ; many professors seem so enamoured with the noisy scenes around them, that they can find no time or no mind to seek or serve God in public. How much he has of their hearts in private is not for me to say, but I fear very little true devotion is felt within. How can they, while buried in such sensual mirth, come with filial affection to God ! How can they take with holy confidence their offspring to the family altar, when, by their example, they are teaching that offspring to contemn the counsel of the Most High ! How can they breathe out their hearty prayers for Zion's extension and prosperity when they are telling the world, by their movements, that they prefer its carnal gratifications to Zion's rich provisions, and are throwing a covering of sackcloth and mourning over her ministers, and the more consistent part of her members ! How they can do this, if it be at all done, I confess is a mystery to me. But I strongly suspect that intercourse with the King is neither enjoyed nor much sought.

One word more on this point. What effect has the conduct of such professors on the christian convert ? He has been trained up from his infancy to look on this giant evil as an innocent entertainment, and he is now confirmed in this view of it, through the countenance older professors give it ; with such precedents before him he learns to tolerate the same evil, and ere long we find, in too many cases, that it renders him as inactive and useless as those whose example has influenced him ; and sometimes, instead of finding him a youthful champion for truth, he becomes injurious to others by his example in his turn ; - this indeed is the legitimate fruit of such examples : only we have to observe, that one bad example generally breeds the distemper in various quarters, and I feel persuaded that

should matters proceed as they now do for but a few more short years, the state of the churches will be beyond description gloomy. And is not, I ask, the chief part of the gloom now hovering over the churches, the fruit of an unholy and unhallowed conformity to the world, but too manifest in many of her members, whose hearts seem to cleave to the spirit and maxims of the world, reckless of all consequences ?

My well-meant caution will, I expect, call down not a few frowns upon me, but this is of little consequence ; love to Zion and to Zion's Head, whose authority and honour are trampled in the dust, compels me to speak. My prayer is, that the warning voice may be divinely applied, and that the heirs of salvation may arise, shake themselves from the dust, and take their proper position, disdaining to gratify flesh at the expense of truth and conscience.

I proceed now to observe, that the word of God is at war with the revolting scenes of village feasts ; I intend little more here than a few quotations from the sacred oracles, and leave professed christians to apply them or not as they may see proper ; nevertheless, I must observe, that no art that may be used to evade the force of divine truth, can avail those who attempt to uphold what Jehovah condemns : it is useless to say we do not commit, nor do we approve of the evils perpetrated by the baser sort of men on these occasions ; so long as you endeavour to uphold the cause of these evils, no ingenuity can acquit you of being accessory to them. Look at the village feast with all its accompaniments, and let conscience speak out honestly, and then say, does it not perfectly agree, in its main features, with those feasts of old so severely censured by the prophet, see Isaiah v. 11, 12, " Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night till wine inflame them. And the harp, and the viol, and the tabret, and the pipe, and the wine are in their feasts, but they regard not the work of the Lord, neither consider the operations of his hand." Be it remembered that the prophet is speaking of and to professors, and a careful perusal of the preceding and following verses tell out some alarming facts ; pray read them carefully, and ponder them seriously ; every feature may not apply to the evil I am opposing, but taken as a whole the likeness between this, and the evil opposed by the prophet, is so striking, that one might almost be mistaken for the other, and if so, the censures dealt out towards one, applies to the other. But let us repair to the New Testament, and as I am writing for the benefit of professed christians, who allow the authority of the New Testament in all matters of faith and practice, permit me to call

your attention to the apostle's delineation of a christian. "If," says he, "any man be in Christ Jesus he is a new creature; old things are passed away, behold, all things are become new," 2 Cor. v. 17. Far be it from me to adjudge all as destitute of religion who may, more or less, encourage these hateful feasts; but I must take the liberty to ask, are its gratifications among the old things or among the new? do they feed the new creature, or pamper the old nature? the fact is too obvious to be mistaken, and I believe approved of; and mixing in this satanic device, renders the man unable, either to clearly read his own interest in divine favour, or fully to demonstrate it to others: just in proportion as he is more or less ensnared. That the feast is fraught with the deeds of darkness none can deny; but if so, the divine mandate given for the use of all Zion's travellers; clearly forbids their participation in it, "And have no fellowship with the unfruitful works of darkness, but rather reprove them," Eph. v. 11. How is this reproof to be given? is it by mingling with, and encouraging the lovers of feasts and feast keepers? O, no, but by setting our faces against their beloved idol, both in its nature and its name. But the world will be up in arms against us if we are so nice in such matters; no doubt of that, but what is the friendship of the world where conscience and God's honour are at stake? Know ye not that the friendship of the world is enmity against God? "if any man will be the friend of the world, he is the enemy of God," James iv. 4; and beloved John says, "If any man love the world the love of the Father is not in him," 1 John ii. 15. These are solemn facts; surely those who plead for, or uphold such worldly scenes, have never seriously pondered them over. Let me call your attention to a piece of apostolic advice, and, remember, it carries in it the force of a divine command, "Be not conformed to this world, but be ye transformed," Rom. xii. 2; the whole chapter is well worth attention. O, who can point out any transformation from the world in village feasts? alas, all, yes, all here is conformity to it. But let us give ear, a little further, to honest Paul, speaking in the name of his great Master,—“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting,” 1 Cor. vi. 9. What, I ask, are men and women sowing to at the feast, whether professors or profane? nothing like sowing to the Spirit can be conceived of in this forbidden path; the conclusion then is appalling; they sow to the flesh. O, what a harvest lies

before them ! Ah ! professor, if thou art indeed an heir of glory, thou hast some fiery test yet to pass, even thou shalt taste in thy own soul of the fruit of this seed-time, and I pray God it may be soon. But ah, should it turn out at last that you are only a professor, and you are sowing just as forinal professors do, how will you bear the reaping time ? for let men or satan say what they may, the end of these things is death. The apostle taught Timothy a lesson which it would be our wisdom closely to adhere to. "Be not partaker of other men's sins," 1 Tim. v. 22. When are we culpable here ? When we give our sanction to that which is sinfully followed by others. And that we may understand exactly how far this maxim is to be carried out, he says, "Abstain from all appearance of evil," 1 Thes. v. 22. How can we reconcile these scriptures, and many more that might be named, (for to quote every passage that bears hard against such things as are fostered by village feasts, would be to transcribe a great part of the New Testament) how can we reconcile these scriptures with the conduct of professors, who love and frequent these annual gatherings, where iniquity reigns rampant ? I do not consider that all who do so are alike guilty ; but all are guilty, though not all alike so ; and however much they may wish to exonerate themselves from blame, I believe that as long as God's word stands, they will never be able to establish their entire innocence in this matter. Very many say by their conduct, if they utter it not with their tongue, we see no harm whatsoever in these things. I shall close my remarks by asking such professors two or three questions. 1st. Is your attention to the village feast designed for God's glory ? Can you lay your hand upon your heart, and tell Jehovah that your neglect of his appointed means in your bustle to get all in order at home, and your meeting and mingling with feast-keepers, was designed to glorify him ? No, no, you dare not go so far ; and however undesigned by you, God is dishonoured in all this, and whatsoever we engage in without seeking his honour, is a flagrant breach of his high command. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all for the glory of God, and in the name of the Lord Jesus," 1 Cor. x. 21. 2nd. Can you, and do you ask God's blessing on your preparations for, and movements at the feast ? Say not this is being scrupulously nice, we certainly have no right, as christians, to go where we cannot ask him to go with, and bless us ; but, I believe, no sane man would dare to ask God's blessing on what he attends to at the feast, if he is there from choice. 3rd. Should you like to be summoned to the bar of your Maker, from the noise, vanity and wickedness of the village feast, while encompassed with worldly

men, met solely to gratify the flesh! Perhaps you will say, no matter when or where death overtakes us, if believers in Jesus we are safe. Yes, I believe that; nevertheless, it strikes me that the chariot sent to fetch you from such a scene might be more fiery than you would choose, if left to make your choice: some are said to be saved so as by fire, see 1 Cor. iii. 15. Should you prefer this? and if not why determine to pursue a course that leads to it. It is a mercy that God will save all his family, but our aim should be to be found only where we can welcome Christ, when he comes to call us hence. That he may make his beloved family anxious in all things by well doing, to put to silence the ignorance of foolish men, is the prayer of your well-wisher,

J. NORRIS.

Exposition.

A FEW THOUGHTS ON 1 TIMOTHY iii. 9.

“Holding the mystery of the faith in a pure conscience.”

This peculiar scriptural characteristic was considered not only necessary, but essential to constitute a professing christian really trustworthy; or in any way eligible to hold office in the primitive churches of Christ, (see context.) And the reason we think to be for this, was, that such men, and only such, (as the above words portray) do justly, love mercy, and walk humbly with God. They alone honour Christ, and serve well, however humble or feeble, the cause of true religion in the world.

Let us notice the words as they stand: 1st. The act of holding. 2ndly. What is held. 3rdly. The right manner of holding stated.

1st. The act of holding. Not superficially or temporally. But figure to your mind, reader, a man being drawn from an exceed-

ingly deep and fearful precipice with nothing but a single rope, and then think of the scriptural idea, of holding. It is for life and safety the man holds! and in such a manner that nothing but want of strength, or death itself, can part the two till the top is reached, and the ground felt to be firm. To the formalist, Pharisee, and legalist, the holding of the text was never known. The true christian alone, by grace inspired, and strengthened, is to be recognized, amongst the crowd, as one clasping to his hand and heart, that which is truly safe, valuable, exceedingly precious, issuing in his own salvation and God's glory.

2ndly. Notice what is held. The mysterious, soul-ensnaring, and deluding ceremonies of the Romish church, with all their pageantry and pomp, can in no way be connected with the “mystery of the faith.” The expression itself excludes everything of popish nature, or that has the least tendency to it. The natural

senses are not required in this matter; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." These things are doubtless concluded and summed up in "the mystery of the faith," things which "the natural man receiveth not, the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned."

I conceive, then, the faith mentioned to be, just what the same apostle states it to be, "the faith of God's elect," Tit. i. 1. And the mystery to be all that the same faith apprehends and encircles, (and nothing else.) Or as the apostle sets it forth in writing to the Corinthian church, 1 epistle ii. 7, "But we speak *the wisdom of God in a mystery, even the hidden wisdom*, which God ordained before the world unto our glory." Again to the Ephesian church, he says, i. 9, "Having made known unto us *the mystery of his will*." And in the vi. 19, he desires their earnest prayers on his behalf, stating for what purpose, "That utterance may be given unto me, that I may open my mouth to make known the *mystery of the gospel*."

Finally, the apostle taught by the same spirit, in writing to the Colossian church, beautifully explains and condenses this subject in the i. 26, 27; he says, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery, which is Christ in you the hope of glory." Also see ii. 2, 3.

The gospel of the grace, wisdom, and will of God, is, then, evidently the "mystery of the faith;" the revelation of which devils cannot understand, nor effectually withstand. For instance, the all-glorious work of redemption by Christ

"Hell's designs, did hell defeat."

And in like manner is it with all attempts to overthrow or stop the progress of the kingdom of Christ, or hinder the work of grace in the soul. The grand secret of the bush on fire—unconsumed; the smoking flax—unquenched; the bruised reed—unbroken, is in the fact (confusing to hell, comforting to believing souls) that the springs of life and safety are hidden from view. It is also "the mystery of the faith" to angelic spirits. "Which things," says the apostle, "angels desire to look into." And whilst they minister to the heirs of salvation, and in their songs rejoice; and in the New Jerusalem above join in the chorus of the redeemed, wonder and implicit adoration mark their every step, and accompany their every strain. But again, how painfully manifest is it, that the words we are considering are true in reference to every unregenerate mind. Truly the world by wisdom knows not God. It is only in this way that we can understand how it is that many choose a delusion and a lie, to the gospel of Christ: and that in a professing christian country so many dark errors are propagated, in the face of light and truth clearly manifest. Surely they have eyes, but they see not; they have ears, but they hear not; "they love darkness rather than light." But hear the apostle ex-

plain the matter : speaking of the gospel ministry, he says, " For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are a savour of death unto death, and to the other the savour of life unto life," 2 Cor. ii. 15, 16. And again, " But if our gospel be hid, (finally) it is hid to them that are lost : in whom the God of this world hath blinded the minds of them that believe not, ~~lest~~ the light of the glorious gospel of Christ, who is the image of God, should shine unto them," 2 Cor. iv. 3, 4. Thus, then, what is held by every soul that truly fears, and loves God, is nothing less than what the words state, " the mystery of the faith." These truly estimate and partake largely of, the blessedness, although they cannot understand all that is wrapt up in the meaning of the expression : " For such are not of them that draw back unto perdition, but of them that believe to the saving of the soul."

3rdly. The right manner of holding stated. The priests under the Jewish dispensation, ere the holy garments were put upon them, were to be washed with water, see Exodus xl. 11—14, evidently a type, in this particular, of the Lord's people, who under the gospel dispensation are designated " a royal priesthood ;" setting forth the necessity of truth (in its cleansing power) in the inward parts, ere the soul, by faith, is clothed with the garments of salvation, or covered with the robe of righteousness. Again, the priests under the law before ministering in holy things—before officiating in their priestly character—ere they offered the sacri-

fices, or made intercession, on the very threshold of their appearance before God, were commanded to wash their hands and feet that they die not, see Exodus xxx. 19—21 ; xl. 30, 31. In these shadowy, ceremonial observances may be seen, legibly written in gospel type, " Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 23. " And let every one that nameth the name of Christ, depart from iniquity," 2 Tim. ii. 19.

The holy priesthood, the household of faith (of which the former were but typical,) have to do with holy things, and to be engaged in holy matters. They have to do with an all-atoning sacrifice—an infinitely meritorious death—holy and purifying blood—immaculate and infinite righteousness ; yea, with the person of Christ, the God-man Mediator. Having also " to offer up spiritual sacrifices, acceptable to God, by Jesus Christ," 2 Peter ii. 5.

For the acceptable performances of these spiritual functions, purity of conscience is necessary ; that is, possession must ever accompany, in accordance to profession. " Can the fig tree," my brethren, " bear olive berries ? either a vine figs ? so can no fountain both yield salt water and fresh."

" Knowledge, and zeal, and gifts, and talk,

Unless combin'd with faith and love,
And witness'd by a gospel walk,
Will not a true profession prove."

The heart must be sanctified, principles of truth implanted, the motive and aim consecrated, the mind and actions thereby influ-

enced, before consistency and uprightness will be discerned, or "the mystery of the faith" practically, and experimentally, realized and exemplified; or, in other words, before the doctrine of God our Saviour can be adorned in all things. Let us, kind reader, inquire of ourselves, and examine, where the verse we have been contemplating finds us; whether the truth it sets forth reverberates in our own bosom, or not. Does the Spirit bear witness that we are "born of God;" and that we have "passed from death unto life?" if so, then it is our mercy to know and prove the truth,

vitally and experimentally, that "God hath not called us unto uncleanness, but unto holiness." The verse is binding on all who have obtained precious faith, (of whatever degree) while it stands as a beacon of warning to all, who in any way "profess that they know God; but in works they deny him." Finally, the man, whoever, or whatever he is, in whom the text has a yea, and amen, is, and ever will be reckoned amongst those who are indeed "the excellent of the earth;" "And such honour have all his saints."

J. F. C.

Obituaries.

MR. JOHN DANES PLAYER.

Our covenant God "hath appointed our bounds that we cannot pass." Where we shall be born, whether or whither we shall remove our residence, in what sphere we shall move, the means and manner of our conversion to Christ, by what steps and circumstances we shall acquire experience in the truth, and the season and secondary causes of our departure from earth, are wisely ordained. While a few of the saints, by no seeking of their own, are brought out upon the stage of action and are continually before the public; numbers of them spend their days in obscurity, almost "unknowing and unknown." Even some whose mental capacity, and whose attainments in the knowledge of Christ, surpassing in compass, clearness, and savour, those of many others, are by no event brought into notice. Like the modest lily of the valley, they bloom amidst more showy verdure, and, by few excepting, are unobserved. Others there are, strong in grace and rich in gifts, adapted to adorn the most prominent and honourable posts, who are born to move in a limited circle only.

Under the influence of sanctifying

grace, they "live unto the Lord," and by his will they serve their generation. Yet their light shines, and their works as the sons of God, praise them in the comparative seclusion of a country town, and not amidst the activities of a populous district. Popularity they neither gain nor seek. Grateful for the mercy extended unto them, and more than contented with the lot assigned them, they shrink at the thought of standing before the continual gaze of the multitude. When their course is ended and their character is proclaimed, we are grieved that they were not more widely known, and are ready to question the wisdom which allotted them so narrow a sphere—especially if, as is often the case, they are called off at meridian age, and, as men express it, in the midst of their usefulness. Yet we may not question the doings of our sovereign Jehovah, whose "glory it is to conceal a matter." To rule without giving to any an account of his matters, is his prerogative, and he is worthy to exercise it. His providence is discreet and orderly, though not comprehended; his predestination, which guides providence, is just and wise, though absolute; and his purpose, consummated by these

pre-arranged proceedings, will excite our everlasting admiration, and command our ceaseless praise. Assured of these things, notwithstanding the "clouds and darkness" which, to our view, surround him, our cheerful song at this present time should be—"Unto the King eternal, immortal, invisible, the only wise God, be honour and glory, both now and for ever. Amen!"

Such are some of the thoughts suggested to the writer while pondering the history of the esteemed brother, of whom he has been requested to furnish a brief account.

Mr. J. D. Player was born at Saffron Walden, Essex, in the year 1800. His parents were members of the Independent church in that place, and were "taught of God" the things belonging to salvation. Sensible of the importance of bringing up their children "in the nurture and admonition of the Lord," they guided them with a vigilant eye, and tended them with a diligent hand. Their son John from infancy was peaceful in his disposition, and of a retiring habit. From five years old he preferred the company of his godly mother to the sports of childhood, and usually spent his evenings in reading the scriptures to her, by which means his mind was early stored with the letter of the word. At the age of eleven, this relish for bible-reading was lost, and the enmity of the natural mind against God came into vigorous play. He imbibed a taste for the productions of Tom Paine, and for political subjects generally. He was then, as he continued through life to be, an eager and a thoughtful reader. His modesty and diffidence preserved him in a course of conduct externally circumspect; yet his heart was "alienated from the life of God, through the ignorance that was in him." But mercy's appointed hour drew nigh; for when fourteen years old, the Lord was pleased to use his own method to tear away the veil from his heart, and to break down the pride and rebellion which dwelt and raged therein. One night he awoke from sleep with a solemn overwhelming conviction that he was a wretched and ruined sinner. No immediate instrumentality was employed to produce this inrooted impression; not even a passage of scripture was laid upon his mind. Bible words are not always

applied to work conviction; but in every instance bible *truth* is burnt in; for truth invariably, and nothing but truth is taught by the Spirit of God. Our brother was afterwards used to refer to Job xxxiii. 15, 16, 17, as describing the way in which the Lord dealt with him. For a long time he strove against his convictions, but strove in vain; the sense of his lost state implanted in the night-season referred to, was not weakened. He became a diligent student of God's word, and an earnest suppliant at the throne of grace. He could not be satisfied with any thing short of full redemption through the blood of Jesus Christ, and salvation by grace alone, received by the faith which is of the operation of God. Unwilling that any fellow-creature should know what was passing in his mind, he shrunk as much as possible out of the range of observation; but the candle which had been lit from above, could not be kept under a bushel. The "doctrine of Christ," in its simplicity, suitability, and sublimity, was efficaciously made known to him, and consequently, humble, grateful, fervent love to the God of his salvation, and to the saints glowed in his bosom. His application to the study of the best of books, now read with brighter eyes and sweeter emotions than before, was prayerful and intense; and his advancement in the most useful knowledge was rapid. Favoured with a strong judgment, a tender conscience, and simple submission to the authority of God, he read the valuable writings of Dr. Gill, and of other authors of celebrity in the churches, with discrimination. Every sentiment he cautiously tested by the unerring standard, and such of them as he judged to be discordant therewith, he rejected, notwithstanding the dignity of name, the depth of erudition, the extent of knowledge, or the excellency of character pertaining to their advocates. Persuaded of the correctness of the sentiments usually designated "high Calvinism," as well as convinced of the impropriety of baby sprinkling, falsely called baptism, he grew in dissatisfaction with the preaching under which he had been trained to sit, and which unfortunately is in most places popular in our day. A few other persons in the town sharing this feeling, under the force of con-

science, were led, in the year 1819, to meet privately for prayer, bible reading, the perusal of select sermons, and conversation. With these parties he cordially sympathized, but for a few months parental authority prevented his attendance at their meetings. His worthy father agreed with him, in the main, upon doctrinal points, but the power of association led him for a length of time to oppose secession from "the old place." Ere long this restraint was broken through by the son, who was favoured to outstrip his father in knowledge, in consequence of discovering, by the word of God, that in matters of conscience, earthly relatives have no authority. At the same time he failed not to pay affectionate deference to his parents, in all things that interfered not with the higher claims of religion. In after years, his venerable father became a thankful attendant upon the ministry of his child. On the third day of December in that year, himself and some others having been previously baptized, by our aged and esteemed brother Castleden, of Hampstead, seven of these separatists specially met to relate the dealings of the Lord with their souls, and in his fear to give themselves to each other in church fellowship. A month afterwards this compact was formally confirmed by subscribing articles of faith and order. Not long after this, his companions perceiving him to be a "scribe instructed unto the kingdom of God," urged him to exercise his gifts among them in their own hired room. This loaded him with anxiety, and drove him to "ask counsel of God." "In weakness, and in fear, and in much trembling," he complied with their request, and spake one time after another, in such a manner as filled them with surprise, and called forth their gratitude to him, who "out of the mouths of babes and sucklings hath perfected praise." After a brief course of probation, he was unanimously chosen their pastor, which he continued to be until death.

In the teeth of considerable opposition, originating in the aversion felt by some to the sentiments held and the order maintained by "these feeble Jews," and offered on the part of many from misconception, created and fostered by prejudiced representa-

tions, he steadily pursued his way as one of the quiet of the land. "He endured as seeing him who is invisible," and "committing himself to him who judgeth righteously," he recompensed "to no man evil for evil."

This little band of humble believers was so far increased and encouraged, that in 1822, they ventured, in the spirit of faith, to erect a small chapel, which cost £700, at the opening of which, the late John Stevens, that man of mighty mind and eloquent speech, whose removal to heaven is still felt by numbers on earth, and brother Castle-den, afore-named, officiated. Until this debt upon the meeting-house had been liquidated, sixteen years after its erection, brother Player gratuitously gave his energies to the service of his flock. To them as the children of God, and to the ministry as the work of God, he cheerfully devoted his heart, his head, his tongue, and his time. As an attorney at law, in the employ of a kind and upright gentleman, in which he continued thirty-five years, his own hands ministered to his necessities. During the whole period of his pastorate, he was a steadfast and unflinching advocate of the doctrine of grace, as including covenant election and predestination; the essential divinity and perfect humanity, and the substitution and atonement of Christ specially for the elect; the personality of the Holy Spirit as essentially one with the Father and Son, along with his direct and efficient operations in the realized work of grace upon the soul; the necessity and value of a walk and conversation becoming the gospel; the inability of the natural man to perform spiritual acts, and the addressing of gospel invitations to the characters described; and the fidelity of Jehovah to his purpose to conduct the whole of his chosen family to glory. On some points he differed, but differed lovingly, from many of his brethren. He received as true the opinions conscientiously and ably contended for by the great man mentioned above, upon the pre-existence of Christ and some other particulars. But he was no railer; he was not contentious; he was not censorious. He was honest, firm, upright, prayerful, meek, gentle towards all. As a minister he was able and faithful, profound in matter, powerful in argument, plain in style,

sound, clear, experimental and practical. As a pastor, he was brotherly, vigilant, and affectionate. As a husband he was a wise counsellor, and a tenderly attached companion. As a father, he blended firmness with kindness, and attracted affection while he diligently imparted instruction and steadily enforced obedience. As a professional man, he was scrupulously upright, and invariably commanded respect. In short, in the language of holy writ—he was “righteous before God, walking in all the commandments and ordinances of the Lord blameless.” The flock he served steadily increased, but not rapidly; reverses were passed through as by other churches, but the Lord was with them throughout. Their beloved pastor grew in grace, and in the knowledge of Jesus Christ; saints were edified and comforted; strangers were brought in to listen, and sinners were born again.

In the early part of last year, it was found requisite to enlarge the chapel considerably to accommodate increasing attendants, and after this it was as crowded as before. In consequence of the claims of his secular office, as well as of his retiredness and diffidence, our brother did not often preach at a distance from home, but when he did he was heard with astonishment and pleasure.

It should have been stated before now, thus he laboured arduously and disinterestedly among the villages in the neighbourhood of his native town, taking a circuit of several miles, and many persons were led in consequence to attend at his chapel. Being invited to visit the church meeting in Meard's Court, Suho, London, left destitute by the decease of Mr. Stevens, he did so once or twice. His preaching so commended him, that the deacons were commissioned to ascertain whether, if solicited to take the oversight of them, he felt free to leave Saffron Walden. This was done in a manner every way honorable. A reply in the negative was instantly given, but being requested to deliberate and consult upon the subject at home, he consented to do so. The established and sincere attachment of his charge with whom he had been settled so long, upon the one hand; and upon the other, the importance of the post

to which he was invited, as also his decided conviction of the imperative-ness of weekly, in opposition to monthly communion practiced by the above church, which he deemed a serious innovation, occasioned him deep and prayerful thought. He was fearful lest he should make a false step. His decision, however, was to abide where he was. Shortly afterwards he was taken seriously ill. It is probable that the brain which had been strained by profound and laborious studies during a long course of years, was not able to bear any additional pressure, and was therefore overbalanced by this fresh though temporary excitement. During his last illness, the aberrations of his mind, and the pain in his head when collected, precluded him from saying much. Yet what was said, proved that his hopes were based upon the Rock of ages, and that peace reigned. His very wanderings of speech were chiefly upon topics of vital importance, and not a syllable escaped his lips which the most scrupulous may regret. Prayer was made for him continually by the church, but his course was finished. Early in the morning of Lord's day, April 7th, his soul was gently liberated to join “the spirits of just men made perfect.” Thus he was removed at the age of forty-nine years and four months. He has left a mourning widow, his beloved help-mate for sixteen years, and six children, the eldest of whom is but fifteen years old. We are sorry to add, they are very inadequately provided for. The first-born is placed in a godly family, and is a promising youth. The second, a female, fourteen years of age, and well educated, is desirous to obtain a situation as an assistant in a respectable shop, for which she is well fitted. It is hoped that this will meet the eye of some lover of Christ's truth as advocated in this Magazine, who has a vacancy in his establishment for a young person of this description, and who can have compassion upon the widow and orphans of a beloved, a gifted, a faithful, a disinterested, and a useful minister of Jesus Christ. Mr. Wm. Nichols, Church Street, Saffron Walden, will be happy to be the medium of communication upon this subject. On Friday, April 12th, the mortal remains were followed to the tomb opposite the

entrance of the chapel in which the departed had so long ministered, by a crowd of persons of every shade of sentiment and of every condition in society. Our esteemed brother Bonner, of Southwark, delivered an appropriate address to the assembled multitude who thronged and surrounded the chapel, numbers of whom sighed and sobbed as if a father had been lost by each. On the following Lord's day, to densely crowded congregations, two sermons were preached by the same minister, which it is believed will not soon be forgotten, and which, it is hoped, will be productive of good to many. "The Lord liveth, and blessed be our rock: and let the God of our salvation be exalted."

N. B. It is intended, God permitting, to furnish our readers in the next and following numbers with extracts from manuscripts left by our departed brother, and with some of his letters, or selections from them, which we are persuaded, will be perused with pleasure.

EMMA GROVES.

The subject of the present memoir, Emma Groves, was the eleventh of fifteen children, born of godly parents, and favoured above many, being constantly under the sound of the gospel, and instructed in the sabbath school at B—. She was very much afflicted from her childhood.

The Lord was pleased to begin a work upon her soul very early; while in the sabbath school, the portions of scripture often made her weep and pray, especially the 25th Psalm, and the ministry of the word was at times alarming to her soul. But though these were slight, evidently the work was begun. Of this time she wrote:—"I remember the time when I went into the house of God, sabbath after sabbath, and did not know more what was said when I came out than when I went in, and to my shame, did not want to know; and as to feeling what was said, I did not any more than the pen in my hand, *excepting now and then a cutting word or two*. Blessed be the Lord for the change; I feel, 'tis all of his rich grace.

"O to grace how great a debtor,
Daily I'm constrained to be!"

Such is her own account of that time; she sinned and repented; at times careless, and then anxious. In the school she treasured up a valuable store of truths very precious to her in her deep affliction, when she could not read them. About March, last year, her health began to decline fast; from that time her convictions of sin deepened, and her sorrows increased, so that often the writer has seen her weep and heard her complain of her great sinfulness, and her constant cry was, almost day and night, "create in me a clean heart, O God, and renew a right spirit within me." She writes of this period thus; "when the Lord first laid his hand upon me, I thought but little of him, till he laid his hand heavier upon me, and shewed me what a sinner I was in his sight, and made me to feel that unless I was washed in his precious blood, I could never be saved. I was brought near to the gates of death, but I was afraid to die, and felt myself not fit to live, till the Lord made me to cry to him for pardon; when I tried to pray, satan tempted and tried me, telling me it was no use for me to pray, for the Lord would not hear such a sinner as I was; but through the Lord's mercy I kept on, when, one morning as I was praying, the Lord said, pray on, the promise cannot be broken; this gave me great encouragement, till I was enabled to roll my sins on my Saviour, whom, I have a humble hope, pardoned me, and cast all my sins behind his back."

Such is the simple, yet powerful confession of this young believer, not yet sixteen. Truly "not by might, nor by power, but by my Spirit;" we are forcibly reminded of those words, "out of the mouth of babes and sucklings thou hast ordained strength;" and truly this has often "stilled the enemy" in my poor oft-desponding and distracted heart.

Well does the writer, and others who visited her, remember the period; how sweet the change; though but few words were spoken, her spirit was happy, and often expressed her feelings in a flood of tears. Once she said, they are tears of joy; the love of Jesus to a poor sinful worm was so great, she could not love him enough in return. The word was then her meat and drink to her soul, and Pilgrim's Progress was made very useful to her.

The Lord was pleased to permit her to recover for a season, during which she earnestly desired to be baptized; she said those words had been precious to her; "the promise is unto you and to your children, to all that are afar off, and as many as the Lord your God shall call." She felt she *was* afar off, and had been brought *nigh*, and *therefore* desired to embrace the promise.

This request occasioned the letter partly quoted above; she continues, "I cannot say much, but my desire is much; I feel I cannot be thankful enough for his goodness, that ever he should take notice of sinful me; my desire is to praise his name through time and eternity. I wish to glory in nothing but the cross of Christ. 'The Lord hath done great things for me, whereof I am glad.' I wish to praise his name that ever he afflicted me, for in it I have had the greatest blessings, even to make me love him; I feel I do love him, and believe it is because he first loved me, and have a humble hope that he died for me. The night after the prayer meeting (held at her house) I could not sleep; my mind was so impressed with those words, 'If ye love me, keep my commandments;' and now it is my desire to come forth in his great name, depending only on him for strength and faith, to shew to others that I love him who has done so much for me. I feel baptism is a command, and desire to do it in his great name, who has made me to feel without him I can do nothing, and wish to give myself up to the Lord to do what he pleases with me."

EMMA GROVES.

Her health somewhat improving, and being able to attend with us at the house of God, after a time her desire was made known to the church; she was visited, appeared before the little assembly, and was accepted, to her joy, as it gave the lie to her many fears, and the suggestions of the enemy. In a journal she kept, of precious texts, and seasons, at the house of God, she remarks upon Lam. iii. 5, 6, "It led me to look back when the Lord bid me not to fear. It was Sunday night, all were gone to chapel; I was at home alone; *satan* told me that I should be confounded at the church meeting; I prayed if it was the Lord's will I should come, to speak to my heart

some cheering portion; and so he did; it was Isaiah x. 41, "fear thou not, neither be dismayed, &c."

I then felt,

'Through floods and flames, if Jesus lead,
I'll follow where he calls.'

But I soon began to fear again." It was thought well by some to defer her baptism awhile, as her health was but sadly: but the house of God was her delight, and the people of God her "best friends;" her mind was very nearly, if not entirely, taken up with the things of God; yet she complains of the enemy, and her evil heart, as the following will shew:—"on Tuesday, I was much tempted of *satan* that I was not one of the Lord's at all, that I had no part nor lot in the matter; and I could not take hold of one promise out of the Lord's word, till, while praying the Lord to bid *satan* begone, and shew me my interest in the blood of Jesus, that portion struck my mind: 'all things work together for good to them that love God.' I then thought, the temptations of *satan* were for good, to make the soul cry to Jesus." A few weeks later, she writes: "I have been thinking this week, O how I wish I could live, and not offend the Lord any more! but my evil heart soon goes astray, for 'the good I would, I do not, and the evil I would not, that do I.' The 12th verse 18th chap. of Heb. has been very precious to me; 'I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more;' of a truth the Lord has been merciful to the unrighteous, or he never would have been merciful to me."

That she was enabled at times to rejoice in the Lord, and praise his name, is very clear; she writes, "on Sunday morning, I was enabled to rejoice in the God of Bethel, Gen. xxi. 13, 'I am the God of Bethel.' It did come home so sweet to my experience; O what a blessing to have the God of Bethel for my friend; for sometimes he does so manifest his love to me, that proves he is my friend. While our dear minister was speaking of the God of Bethel, I could not help shedding tears of joy, for my very soul was delighted, my heart burned within me, and hearing of the God of Bethel, and felt the God of Bethel to be my God, I thought everlasting praises be

to his dear name for taking notice of sinful me."

Her sense of her weakness, and dependance on the strong arm of the Lord, was as evident. She writes: "It is of the Lord's mercies I am not consumed. I am now entering a new period of life; on Friday, Nov. 16, I was sixteen years old. Oh that the Lord will help me to spend the remainder of my life, not as I have done the past, but to his honour and glory, as I trust he has called me by his grace; O that he may keep me by his almighty power, that I may not turn to the right hand or the left, or fall into the hands of the enemy. O that it may please the Lord to keep me near to himself, and fill me with heavenly riches, and keep me looking to him that I may live as becometh the gospel, and to his great name shall be the praise." Again she writes: "I feel more and more every day that unless the Lord do keep, my evil heart would soon turn aside, but it is not my wish to do it. Sometimes I feel sin raging with such power, and the enemy taking such advantage of my fears, that I am led to question whether the Lord has ever spoken to me or no; but when he comes with some precious promise, and proves his love toward me, I get comforted. He overcomes the tempter for me, and banishes my doubts and fears for a time, enables me to rejoice in a precious Jesus; O that I might never offend such a Saviour again." Again she writes:—"I want not to be at peace with the world; I do not feel at peace with any thing I know to be evil; I wish ever to *hate* and *abhor* all that is evil, or the appearance of evil."

Thus (and much more) she wrote while privileged to sit under the gospel vine; but soon her Lord called her aside again, and her disease (consumption) appeared to waste her strength fast. Confined to her room, and soon to her bed, she once more took her pen and wrote—

"It has pleased the Lord of his *infinite mercy* to lay upon me the rod of affliction; O that the Lord will enable me to bear all without one rebellious thought; my earnest desire is to lie passive in his hands, and know no will but his. O that he may bless me with a special manifestation of his love. I sometimes feel low when I think it is all for sin that I am afflicted;

and then the Lord gives me a sweet word, as, 'whom the Lord loveth he chasteneth, even as a father the son in whom he delighteth;' and then I want the Lord to be upmost in every thought." Her great weakness suffered her to write no more; her pale cheeks and glistening eyes told us she would come down no more, and so she thought.

On Sunday night she was taken much worse; on Monday morning I found her very weak, and earnestly longing for a fresh token of love. She said, "satan has been tempting me to believe it is all a delusion." I said, you have not desired to deceive us, have you? she said, "no." I reminded her of past seasons, when she wept because she could not love Jesus enough: "I cannot love him enough now," she answered. On Tuesday I again saw her; she was more happy, and said, "I would rather be afflicted all my life, than be the queen without God." Then I said, Christ is precious to you. "*Yes, the very best*; I pray I may not murmur against him."

I said, have you had any portion? "yes, (she replied,) the vision is for an appointed time; if it tarry, wait for it: it will come, and not tarry." After speaking of the vision to Simeon, when he clasped in his arms Christ the '*salvation of God*,' I said, some have had to wait a long while for the vision, as Daniel said, "the thing was true, but the time appointed was long." But, she replied, it says "it shall come, it *shall not tarry*." So sweetly had her faith embraced the promise, which within twelve hours was to be so sweetly and blessedly fulfilled. After long discourse I left her; that was Christmas Day; a change took place in the night, and about one o'clock she was evidently near her last. Desiring to see me, I hastened to her; she had been refreshed by words spoken to her of the Lord: "begone unbelief:" the vision had come, and she was ready. She called all to her, and bid farewell to all; to her sister, she said, "Oh, Betsy, what do you think of your dying sister now? as I have told you, you can never go to heaven without a new heart." I then had arrived; she said, clasping my hand, "I have reasons to bless the Lord that ever he sent you to B—." I said, are you happy? "yes, more so

than I was." You find Christ is still in the vessel? "Yes, (she said) 'when thou passest through the waters I am with you; through the floods, they shall not overflow you.'" Then you find Christ precious? "*The very best*:" she lay in great agony, saying but little; sometimes praying; at last she cried out, "Lord, Jesus, dear Jesus, give me patience;" and soon after, "Come, Lord Jesus, come quickly. Why are thy chariot wheels so long in coming?"

I said, do you see Jesus, Emma? "I am longing to see him," and she sunk into a doze;—soon after, desiring to be removed into another bed, it was done, and soon she came near the gates of heaven. Her mother said, is Christ precious? she said, "precious," and dropped into a sleep, the sleep of death, without a sigh or a groan. "Blessed are the dead which die in the Lord."

WILLIAM.

Notice of Books.

Gorham and the Bishop of Exeter. The Ultimatum,—What saith the scripture? A Discourse delivered at Devonshire Chapel, London, on Sunday Evening, April the 7th, 1850. By JOHN HOWARD HINTON, M. A. Houlston and Stoneman, Paternoster Row. pp. 24.

Mr. Hinton in this discourse does not enter into a detail of the proceedings relative to the case of Mr. Gorham, he does not interfere with the political character of the affair, nor does he institute enquiry into the real doctrine of the church of England, whether baptismal regeneration be the essential faith and teaching of that church; but appeals having been made to ecclesiastical courts and to her majesty in council, for its final decision, Mr. H. takes up the question in relation to the word of God, to which he directs and makes appeal, as to the law and testimony. "WHAT SAITH THE SCRIPTURE?" This is affirmed to be the final appeal on all questions of religious controversy, and on this ground an enquiry is instituted into the theory of baptismal regeneration, and the pernicious influence and tendencies of the doctrine are clearly exposed. Those scriptures are examined which present spiritual blessings in connexion with repentance and faith; others are considered wherein baptism is conjointly introduced; and a third class of texts are reviewed in which baptism is mentioned in connexion with spiritual blessings, from all which it is abundantly proved, that "they fail to shew that baptism is either the condition, or any part of the condition, on which spiritual benefits are to be conferred, or of the instrumentality by which they can be conferred on man."

The argument is then viewed in relation to the alleged doctrinal grounds of baptismal regeneration, and lastly, it is clearly demonstrated, that the "assertion of the spiritual efficacy of baptism totally deranges the evangelical system in its adaptation to man."

The discourse is plain, concise, and conclusive on the subject; but with the arguments it contains, the author takes occasion to introduce a caveat against those views of original sin which involve the inability of man by nature to perform spiritual acts, or to obey the will of God. With this exception the discourse has our hearty approval, and is, we think, calculated to do much good in those places where baptismal regeneration is protruded into the view of the public.

The "Grave Question" considered; being a reply to Mr. J. Cox; showing that indiscriminate commands to spiritual exercises, and indiscriminate invitations to spiritual provisions are not authorized by the word of God. BY ISRAEL ATKINSON. London, Houlston and Stoneman, Paternoster Row. 1850. pp. 32.

The "question" which forms the subject of discussion in this pamphlet, has long been a point of controversial dispute, and from all we can observe, it appears probable that the period of its final settlement is yet far distant. Among the generality of the Baptist Churches, indeed, the subject is no longer agitated—the matter is set at rest—the oracular voice of popular sentiment has gone forth, and the doctrine of indiscriminate obligations in relation to spiritual acts and exercises

is no longer regarded as an hypothesis, but is now generally received as an essential principle of the orthodox faith, dogmatically asserted, and maintained with an air of confidence, which assumes a supercilious contempt for the advocates of an opposing system.

It is somewhat strange, however, that there are those, who, professing to maintain the distinguishing doctrines of grace, are not unfrequently contending for *general* views of the invitations of the gospel. The irreconcilableness of their system in itself seems apparent, and to the charge of inconsistency they themselves are not insensible of being exposed, which may in some measure account for a certain degree of impatient anxiety on the part of those brethren, to expound and vindicate their heterogeneous opinions.

Mr. J. Cox, of Woolwich, the worthy pastor of the first Baptist Church in that town, was, it appears, formerly opposed to the sentiment which affirms the duty of all men to believe savingly in Jesus Christ. He has, however, renounced the views he once held on that subject, and has since published to the world a book, entitled, "*A Grave Question for all Preachers of the Gospel, namely, How does God Address the Unconverted in his Holy Word?*" Mr. Cox, it appears, founds his arguments on those passages of scripture wherein the unconverted are, or are supposed to be addressed, and from which he attempts to prove, that *spiritual acts* are required of them, viz. "to seek," "to labour," "to believe," "to be converted," &c. To this work Mr. Atkinson has directed his attention, and in the pamphlet before us has furnished a well-written reply. A comprehensive view is taken of the whole question. The principles Mr. A. lays down are important in the controversy, his premises are well defined, and the conclusions are generally irrefutable. It is clearly shown that God (in his word) never addresses the unconverted sinner "in a manner contrary to himself," nor in a manner "*contrary to the nature of things.*" "*An invitation,*" Mr. A. remarks, "*supposes a mutual acceptableness between the inviter and the invited, and a suitableness between the invited and that to which the invitation relates. Invitations are therefore not sincerely given where there is a rooted enmity between the parties; it is contrary to the custom of things.*"

Then it is shewn that sinners, as such, are "*the enemies of God;*" are "*called the men of this world;*" that "*flesh and spirit are contraries;*" that "*death and life are opposites;*" that the unconverted are "*without spiritual vision,*" "*spiritual hearing,*" "*spiritual taste,*" &c. &c. from all which it is argued, that the invitations of the gospel cannot, in the *nature of things*, be addressed to the ungodly.

It is, however, important to observe, that neither the *inability of man*, nor the *decrees of God*, at all effect the moral obligation of the creature, while of *themselves*, they are *no proofs* that God does not require what the sinner cannot perform, and what God may have decreed shall not be performed.

In this part of his argument we think Mr. Atkinson's reasonings rather deficient and inconclusive, since it is obvious that God may and does require *that* of the sinner, which the sinner is totally unable of himself to perform, or which may consist with his decretive will never to be accomplished.

The sinner *cannot* love God, still God requires and demands it of him. Pharaoh was commanded to let Israel go, yet God had decreed and determined that he should not obey. And so in numerous other instances, it would appear that neither divine decrees nor man's inability at all affect his obligations, or even invalidate the truth and propriety of exhortations to duty.

We regret that the author is not clearer on this point in the *former* part of his argument; but it is with great satisfaction and pleasure that we read the following paragraph on page 13:—"Let my reader distinctly remark, the question is not *what* God *necessarily* requires of the fallen creature according to the law, as law, nor as it is a covenant of works; but what he *sovereignly* commands to the fallen creature under a new dispensation. The *necessary* commands of God, as creator and lawgiver, according to the law, are and must be what they were. No change in the creature, involving a loss of ability, can abrogate that law, or diminish its claims, nor can the creature's obligations be lessened. As a creature, though fallen, he is still subject to its demands; and as a sinner, he is exposed to its curse. But the reasonableness of all this must be fetched from the perfect adequacy of

the creature, in his original state, to render perfect obedience."

It is then clearly shewn by our author, that those commands to believe, of which Mr. Cox speaks, cannot be necessary commands, but *sovereign* or *arbitrary* commands; that every arbitrary command of God is necessarily reasonable, and that every such command is *possible*, or it cannot be *reasonable*. No arbitrary command can be reasonable which is *impossible*, every impossible command (i. e. every command to do a thing which is impossible) is foolish, or tyrannical, or both. Then no *such* command can be of God, for it is abundantly demonstrated that for a non-elect, unredeemed sinner to believe unto salvation is an *utter impossibility* in the *very nature of things*!

We are, on the whole, pleased with this little book. The manner in which it is written does credit to the head and heart of the writer; and we are glad to find some still rising up to wield the weapons of the warfare that must be maintained if the ancient faith is to be preserved amongst us. We would, however, suggest to our brother the propriety of avoiding, as much as possible, scholastic terms in the exposition or defence of the truth of God, which is of importance to the generality of the Lord's people.

When it is remembered that Mr. Cox has formerly said and written much against the sentiment for which he now pleads, the following strictures at p. 16 will be read with interest:—Mr. C. asks a series of questions in relation to the positions he had endeavoured to sustain, one of which is, "Can either of the above positions be *honestly* denied?" To this Mr. Atkinson replies, "I am surprised at this question, even to astonishment! What can it be—a defection of memory, or the artifice of simulation—the dotage of imbecility, or the dissembling of hypocrisy? 'Denied!' '*Honestly* denied.' Why, Mr. C. *knows* they can if he has not lost his memory. He knows they can

be denied by arguments *he can never refute*. He knows that Hussey, Skepp, Gill, Brine, Stevens, &c. &c. and indeed *John Cox himself*, with a host besides, have *irrefutably* denied those positions again and again. 'Honestly denied!' To what miserable shifts are the opposers of the truth driven. Mr. C. instead of refuting the arguments of others and himself, impugns the moral uprightness, learning and labours of good men, by a pitiful, self-condemning question. Were not Hussey, Skepp, Gill, Brine, Wayman and Stevens, *honest* men? Did they not walk, speak, write, live and die like honest men?—In every case where necessity compels to the alternative of supposing or attributing knavery or folly, the latter is the more charitable, but Mr. C. has chosen the former. Whether John Cox *honestly* denied those positions, none but the all-seeing Searcher of hearts can know so well as himself; but his question respecting the moral integrity of *others* deserves a severer rebuke than saying it is contemptible. Blush, blush, sir! or make it appear that universal invitations, connected with a limited provision, form the beautiful harmony of inspired truth; and that limited invitations, connected with a limited salvation, are only the *dishonest* discord of designing men. But with respect to your own publication, you were, perchance, not wholly unlike Darius, when he had signed the decree; what you had written, you had written; and, however desirous, yourself could not refute yourself. And not willing to be silent, though you have most unjustifiably impugned the honesty of godly men, you have said, 'Can either of the above positions be *HONESTLY* denied?' putting your qualifying term in italics, to remind us, I suppose, (that) *we ought to be honest*."

Earnestly do we recommend this little publication to the attention of all who feel interested in the "question" at issue.

Intelligence.

PROVIDENCE CHAPEL, MOAT ROAD, MAIDSTONE.

The union of Mr. Cornelius Slim with the church of Christ in the above

place, as pastor and flock, was publicly recognized on Tuesday, May the 7th, 1850.

Brother Sedgwick, of Grafty Green, commenced the morning service by

reading the scriptures and prayer. Brother Thos. Jones, of Chatham, stated, in a bold and lucid manner, the nature and order of a gospel church, founding his discourse on John xviii. 36, "My kingdom is not of this world." After which he remarked, that as our brother Slim was no novice in the pastoral office, but one whose name and reputation as a christian minister was already established in the churches, he should therefore merely call upon him for a brief recital of the divine providence which brought him here. To which Mr. Slim replied in few words, tracing the pillar of cloud which led and guided him, from his first entering on the *pastoral* work in the year 1839, to the present period. Mr. Jones next called upon some one, in behalf of the church, to state how they were led to make choice of their present pastor; to which Mr. Thos. Johnson, the senior deacon, responded, in a clear and pleasing review of the Lord's dealings with them, as a church, for the last thirty years. The venerable Andrew Jones, of London, then gave the charge to the minister, from 2 Tim. iv. 1—3, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine." It was a sound, comprehensive, and affectionate discourse.

In the afternoon Brother Wyard, of London, commended both pastor and people to the Great Head of the church, in solemn prayer at the mercy seat, and preached to the people a valuable, faithful, and savoury discourse, from Eph. v. 1, 2. Mr. Jeffery, minister of Salem Chapel, Maidstone, concluded in prayer.

The evening was occupied in the discussion of the following important subject—"The advantages and necessity of TRUTH, PEACE and UNITY in the church of the living God;" at which the pastor presided, and called on brother J. B. M'Cure, of Hadlow, to open the proceedings in prayer; and the meeting was then successively addressed by brethren S. Day, of Farleigh, J. Haffenden, of Tenterden, Thos. Jones, of Chatham, D. Crambrook, of Bethel

Chapel, Maidstone, G. Wyard, of London, and the pastor. Many invaluable remarks were made, calculated, by God's blessing, to make a lasting, salutary impression on all present, especially those whose privilege it was to have a name and a place among the living in Jerusalem.

Mr. Slim then closed the interesting services of the day in prayer, and the people dispersed, delighted, instructed and refreshed.

MOUNT ZION CHAPEL, HILL STREET, DORSET SQUARE.

On Wednesday, May 24th, brother Balforn baptized seven persons, four women and three men, to add to his little church at Ebury Place. They all professed to be influenced by divine grace to come forward, and thus publicly put on Christ, by walking in that ordinance, which men despise; but which, the great Head of the church commanded, and sanctioned by his presence. He, blessed be his name, first observed it, leaving us an example; then *saw* his disciples perform it, and on leaving them, commanded that they should go, teach and baptize, till the end of time. Our brother took his text on this occasion from Acts viii, 36, 37, 38, and plainly and zealously enforced the observance of believers' baptism, as deducible from this portion of God's word. He asked, how came the eunuch to say, "See, here is water, what doth hinder me?" Because in preaching Christ to the eunuch, he, Philip, had also preached baptism; and with the same reference to subject and mode as to this day is observed by all the baptised churches of Christ: the result of the eunuch's question fully proving this—for, "they went down *both into* the water, *both* Philip and the eunuch, and he baptized him there." Now, if sprinkling or pouring had been the mode, they could easily have procured the necessary element from this "certain water," and had no occasion to go *both into* it. But men will argue against the most plain and incontrovertible truths, when it suits their purposes or their prejudices so to do.

W. H.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

JULY, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Extracts from Sermons

PREACHED BY MR. JOHN STEVENS, from 1843 to 1847.

Contributed by one of his Hearers.

On Affliction. James i. 12.

Trials cannot endanger our state before God : no cross cuts off the crown : they are sent for the simple end of shewing what we can do and endure through the strengthening hand of God.

Calamity and temptation are no proof of blessedness in themselves : it is the *right endurance* of them that brings us under the promise of the blessing of God. To rightly "endure temptations," or trials, is to submit to the divine will, to remember the divine right, to confide in the divine care, and to expect the divine aid.

God never kindles an unnecessary furnace : could we know all, we should choose what we now endure. Our government is in those hands from which we could not withdraw it with advantage. If our present trouble is not wanted, to morrow it will be removed. When Christ the purifier can see his own image in us, we shall come out of the furnace of affliction.

The tried saints of God are to receive a "crown of life," figuratively expressing their future dignity and their immortality. It is a crown of *life*, because it is derived from the life which Christ laid down for us, and because we are to wear it as long as the life which he now possesses for us. We are to reign in life by one, Christ Jesus, Rom. v. 17, and to wear a crown that can never be *lost, sold, tarnished, or destroyed.*

Regeneration.—In regeneration there is a threefold change effected. 1st. In the *understanding* : for the eye is enlightened. 2nd. In the *heart* ; for it is made susceptible to what the eye sees. 3rd. In the *conduct* : which is framed according to the light that entered the understanding, and the feeling that arose in the heart. In regeneration and sanctification, God intends to qualify us for the happiness he has designed for us. The saving grace of God has no cause out of itself: man can neither attract it nor hinder it : no sin or unbelief in us can prevent the goodwill of God towards us, for “if we believe not, he abideth faithful.”

The telescope of *truth*, placed to the eye of *faith*, brings heaven to view, and distant objects nigh.

Regenerated men are called the first-fruits of God's creatures, James i. 18, in allusion to the first-fruits of the flock, the crop, and the womb under the law, which were to be offered and consecrated to the Lord. There was no *natural* difference between the first-fruits of the harvest and the field at large : the only difference arose from their being set apart for God. So there is no natural difference in the children of men, till grace makes the distinction, and sets apart one and another for the service of God. Christians are the first-fruits of God's creatures, and Christ is the first-fruit of christians.

Eph. i. 3.—As we were at first blessed with all natural blessings in earthly places in Adam, and as the Jews were blessed with all temporal good in the land of Canaan in Abraham, so we are blessed with all *spiritual* blessings in *heavenly* places in Christ. Adam and Abraham, were holders of blessings for their posterity, which they represented ; both of them typified Christ, the great stock-holder of all the spiritual blessings which are bestowed on christians. They are said to be given in “heavenly places,” because he who gives, and he who holds them reside there. Christ belongs to heaven, and is of heavenly origin ; and these blessings are designed to seat us together with him in “*heavenly places*.”

(To be continued.)

A SERMON BY THE LATE MR. JOHN STEVENS, OF LONDON.

“*In that day there shall be a fountain opened for the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness,*” Zech. xiii. 1.

When our first father existed from the hand of God, he was

without guilt or stain, a wonder of omnipotence, an expression of the holiness of God, and held under responsibility to the rights of his great parent. It appears hence, that sin is not human nature, nor any part of it, essentially considered, though no person exists in that nature in this world without it. God has ever evinced his indignancy against sin, and has predetermined his measures for getting rid of it, as it respects the constituted family of his love and choice. He necessarily hates it, and punishes it in those whom he for ever pardons. Wonderful is the way, and highly important. It appears in the work of making the vile to be pure, and the guilty to be just. This has necessarily devolved upon himself; for all powers created would have been found defective in every effort to make the sinner just, and to convert the unclean to appear without spot before him. It were one thing to break his commandments; it is a very different thing to fulfil and atone. The honour of salvation must ever rest with him who is worthy to have the praise of it, and by whom it is completed. It appears the people of God are under his teaching. As many as are under the Holy Spirit's guidance, are participants in part and analogy with their divine Father in sacred dispositions, namely, they hate what he hates; yes, and desire to be rid of it too; and he has indulgently promised them relief, and for the present has kindly said, "Sin shall not have dominion over you," for you are not under the legal covenant, or law of justification by your own deeds, but under grace, which reigns through the righteousness of Immanuel, unto the grant of life everlasting. They are then a highly favoured and distinguished people, but not by their heads so much as by their hearts. Where holiness is absent, christianity is a shadow; and without sanctification, every professor is a statue without life. Wherever I observe it has pleased the Most High to establish his public worship, his holy service, there he always connects the means of purification. If you cast your thought back on the tabernacle of Moses, or the temple of Solomon, on all the Jewish distinctions of worship, which had its day for fifteen centuries, there was no appointment of worship known in Israel but there was the medium of cleansing, as if God would write it in every thing his people had to do with in his sight, his hatred of men's pride, iniquity, licentiousness, injustice, cruelty, idolatry, profanity, pharisaism, and whatever kind of evil the enemy of Messiah may have grafted among men. Thus you find what washings, what baptisms, what anointings, what various means were appointed instrumentally, and a variety of particulars you will remember pertained to the house of Israel, and that constantly and especially, as we have remarked in our first reading this morning,

because none of these things could make an end of what they only could expose. Yet the pointing out our great Saviour leads us to consider that the Spirit of prophecy looking forward through distant ages, continually gave intimation that he was about to appear that would make an end of sin, finish transgression, make reconciliation for iniquity, and perfect an everlasting righteousness for men. O what a friend must this be who came to do what none else could effect, and accomplish his end, and is enthroned in glory now as the rich reward of his condescension, labour, sorrow and death. To him then let us look in the face of this passage, and I should consider there is no source of purification for men but what is found in Christ our Lord, and that he, in the light of the prophet here, is as the anticipated fountain to be opened for sin and uncleanness, and thus Judaism leads us on by its shadowy displays until he appears, who as the substance sweeps the shadows hence, and fills the christian heavens with the light of his reign, and the shedding abroad his love makes happy all the subjects of his government. In that day, is an expression the prophets had been led to adopt. There can be no question the day of the gospel is hereby intended—the day of Christ—the Redeemer’s day—the great day of salvation—the day of grace and truth, which is frequently referred to as the last day, the latter day, but it is especially the day of salvation, because our Lord and Saviour occupied that part in the commencement and morning of it in a singular way, and wrought wonderful things in the beginning of that day, and is to appear again at the close to wind up the business of the day, and will shew at the last what he had done at the first, and his last visit will confirm what he did in his first visit, and then he will shew us the virtues of his mediation in all the splendour of the church, without spot or wrinkle, or any such thing, for the opening of the fountain will have cleansed away the filth of the city. Considering, therefore, that this is the substantial point in the passage, the fountain opened, I should make a few remarks by way of fixing your attention on him who is the purifier of all the family of God. But now, considering him as the great purifier, and as the source of all purification, the question rises, in what respects? I would for simplicity and plainness, say, relatively, sacrificially, efficiently. He is by relation, by sacrifice, and by influence divine, the great cleanser of the people. He to whom the prophecies of Judaism were constantly pointing only the Jew did not mark the finger end; they were continually foretelling his great achievements, and the lustre of this expected one shone forth over their altars, but they did not discern the fire; his voice was heard in the temple, yet they did not know

it ; and thus with great concealment has he been spoken of in days gone by, and not with a little misrepresentation in our own times. In regard then to this idea, "*a fountain shall be opened,*" we will consider Christ in his relationship to his church ; considering him in his person, sonship, and public headship, as the great source of all that is purifying, and of all purification ; the source of all good ; the ordained source of all good ; for we must recollect the will of the Eternal is the root and ground of all that is ; that what the Son of God is to the church is not a matter resulting from his private character, either as God or as man, but grounded in the high decree of infinite wisdom ; and therefore he is appointed, he was elected for the great object and ends which he pursued in the day of his humiliation, and went forth as it was determined of him. "Behold (saith the Father) my servant whom I uphold, mine elect in whom my soul delighteth." Behold him in all the predetermination of my love. Behold him in all the sacred garments of his office. Behold him in all the grandeur of his person, and in all the eclipse of that grandeur when walking through the dust of Galilee and of Judea, as the shepherd seeking his lost, but much-loved flock.

(*To be continued.*)

Essays.

ON SAVING FAITH.

To the Editor of the Gospel Herald.

DEAR SIR,

Some time since I remember a correspondent in the Gospel Herald requested some one would write on the subject of *Faith* ; but as no one has complied with that wish, the following letter is sent for acceptance ; including the *nature, exercise, and advantages* of saving faith. Charity or love is said to be the best of graces, but many things are said of faith which prove it is a matter of leading importance in the gospel of Christ.

Saving faith is to be carefully distinguished from a merely national, natural, historical, or a miraculous faith ; a man may have all these and yet be destitute of saving faith. A natural faith believes on Christ, but does not confess him, for it loves the praise of men more than the praise of God, John xii. 42, 43. But saving faith is the gift of God to his own elect, who were ordained to believe, and indeed it is found in none else, see Eph. ii. 8 ; Tit. i. 1 ; Acts xiii. 48. Jesus is the author and finisher of it, Heb. xii. 2. It is *spiritual*, being wrought in the soul by the Spirit of God, and so is among the

fruits of the Spirit, Gal. v. 22 ; Col. ii. 12. It is not a common but a *special* faith, being peculiar to the chosen race, 2 Thess. ii. 13. It may be and often is *little* and *weak*, but it must be of the right sort to save the soul ; it must be great in quality though it is small in quantity : it must be real, or else it is rotten, and leads to ruin. There is but one sort of saving faith ; as there is but one God, one Lord, one gospel called one faith, one baptism, Eph. iv. 5. The false gods, gospels, faiths, and baptisms of men, are many, but oneness belongs to the true. Saving faith is *powerful*, in some if not in all. Abraham was strong in faith, and so was Moses, David, and many others ; who by faith have thrown down strong walls, subdued mighty kingdoms, stopped the mouths of lions, quenched furious fires, and endured dreadful sufferings, see Heb. xi. It is a *conquering* grace ; it is valiant in fight, has turned to flight the armies of the aliens, cuts down the devil with the sword of the Spirit, and overcomes the world ; (1 John v. 4, 5.) nay in all these things we are more than conquerors through faith in him that loved us. As it comes from the holy Father, the holy Son, and the holy Spirit, and has to do with holy things, and is holy in itself, it may be expected to *purify* the heart in which it is placed, and sanctify its subject to the service of God, Acts xv. 9. It is not a dead but a *living* faith, comes from the living God, makes a living soul, is fed by the life of Christ, and leads to a life eternal. It is a *loving* and a *labouring* faith, and so we read of the work of faith and labour of love, 1 Thess. i. 3. It has been, is, and shall be found in all elected, redeemed and regenerated souls.

Saving faith in *exercise* is giving credit to the testimony of God concerning his Son, a firm belief of the gospel, it is called *believing* in God, and also in Christ ; it is trusting in him, relying and depending on him to be and do as he has promised ; we read of those that first trusted in Christ, Eph. i. 12. It is expressed by *leaning* on our beloved as we come up out of this wilderness, (Cant. viii. 5.) by a *looking* unto Jesus, (Heb. xii. 2.) and so it is using the eye for a good purpose. It is often signified by *coming* to Christ, for life, rest and salvation, and so we walk by faith ; by *receiving* him, (John i. 12.) by *tasting* he is gracious, (1 Pet. ii. 3.) by *eating* his flesh and drinking his blood, so as to live by him. (John vi. 54.) It is longing after him, living on him, and labouring for him. Is faith commanded, may we exhort men to believe ? to which question, the answer is, men are not commanded to create or produce the *principle* of faith any more than they are required to make their own persons. To create the principle of faith and the persons of

men is the work of God alone; and it can hardly be thought he should require the creature to work what is peculiar to himself. As soon might he require men to be gods as command them to become creators of saving faith. But when he has first formed this new creature, the principle of faith within is, he has qualified us to obey when he commands us to exercise it. He first creates and then commands. It would be as strange not to command after creation as to command before creation. When he has given us faith he commands us to believe; when he has formed the believing eye in our souls, he requires us to look and see; when we are endued with the living principle, then we are exhorted to the acts and exercises of life. He does not give us faith that we should remain in unbelief, nor does he give us eyes that we should dwell in darkness and see nothing, nor has he blessed us with life that we should be dead and do nothing. Therefore, "this is his commandment, that we should believe on his Son Jesus Christ, and love one another," 1 John iii. 23. It is therefore the duty of regenerate souls to believe savingly, and this is quite consistent with sovereign grace. But are the *unregenerate* commanded and exhorted to believe savingly? yes, they are. Where? in many parish churches, in all Arminian chapels, in most Independent congregations, and especially in such baptist places where the followers of Mr. Fuller meet. These parties, though they differ on other points, they seem to be heartily united in this one particular, in commanding all the dead to live, the blind to see, and the faithless to believe, as the condition of their salvation. This popular practice proceeds on the favourite fallacy of universal redemption, is a daring denial of distinguishing grace, and leads poor sinners to believe they can do something savingly while Christ declares they can do nothing. Such commands of men to graceless sinners have long since appeared to me utterly inconsistent with the Father's love, the Son's redemption, and the Spirit's powerful work; and for such reasons cannot be right. But does not the scripture command unregenerate men to believe the gospel? yes, in a legal and reasonable way, and with a promise of temporal benefits; but not in a spiritual manner, nor as the condition of eternal salvation. If God commanded all to believe and be saved, as men do, it would never be said he had hated any, as Esau; or had hid the mysteries of the gospel from any, as in Matt. ii. 25; Matt. xiii. 11; or that Christ prays not for the world, John xvii. 9; or that salvation is by grace without works, as in Eph. ii. 8, 9; for salvation cannot be by divine faith and duty-faith also, seeing the first is of God, and the second of man. Truth is ever harmonious and self-consistent; but

men are always contradicting both God and themselves. With them it is yea and nay, and another gospel, quite the contrary of that preached by Paul, 2 Cor. ii. 19; Gal. i. 6. Such mongrel preaching is induced by a latent dislike to the doctrines of distinguishing grace, and is designed to get rid of sovereign truth as far as possible, and has produced this effect in many places. But blessed be God, his truth shall stand for ever, when the carnal schemes of men must come to nought.

We come now to consider some of the advantages of saving faith. All spiritual blessings are connected with faith, and promised to real believers. Now before faith would lay her hand on any of these blessings she would honestly *establish the law*, by pleading the righteousness of Christ as the fulfilling end of it, that she may enjoy all her advantages in a just way, Rom. iii. 31. Then the spirit of adoption enters the heart of every son and daughter, crying, Abba, Father, and thus they are all the *children of God* by faith in Christ Jesus, Gal. iii. 26; iv. 6. Being *justified* by faith, we have peace with God through our Lord Jesus Christ, Rom. v. 1. *Christ dwells in our hearts* by faith; happy they who are honoured thus continually! Eph. iii. 17. If Paul prayed for this, should not we pray for the same? our *access* to the Father, is not only through Christ and the Spirit, but by faith, Eph. ii. 8; Eph. iii. 12. By faith we *stand* justified and *accepted* in the beloved; in him we stand firmly, highly and safely, 2 Cor. i. 24. We *walk*; not by sight, but by faith; 2 Cor. v. 7; that is, we *go on* by faith, in all the ordinances and commandments of the Lord, blameless, (or we ought to do) Luke i. 6. We walk, not after the flesh, but after the Spirit; not after the lusts of men, but the law of Christ; not in darkness, but the light; not in the errors of the guilty, but the truth of the gospel; not with a wicked world but the God of heaven. If such a walk is wanting, faith cannot be rightly working, it must be dead, James ii. 26. *Salvation* from sin and hell is through faith, and is promised to them that believe, Eph. ii. 8; Mark xvi. 16. It is through faith we are *kept* by the power of God unto final salvation, 1 Pet. i. 5. The just shall *live* by faith, and the believer is already in possession of the *life eternal*, John vi. 47. So that the advantages of faith are many and great indeed. Let the strong believer be truly thankful for so great a gift as precious faith; and let the weak pray as the apostles did, Lord increase our faith; Luke xvii. 5. and so shall they be blessed with the strong. But what will become of those that continue in unbelief? the answer from the Lord is, they shall be damned, Mark xvi. 16.

Praise for Faith. S. M.

To all the chosen race,
 A precious faith is given;
 Thus we admire the Saviour's face,
 And feel the joys of heaven.

In Jesus we believe,
 With such a faith as this;
 His heavenly blessings now receive,
 And look for nobler bliss.

For favour so divine,
 Our thankful thoughts we raise;
 In heaven our hearts and voice shall join
 In everlasting praise.

I remain, dear sir, sincerely yours in faith and love,

Little Gransden.

THOS. ROW.

TWO LOOKS AT ONE OBJECT.

This object is unseen, yet is looked at by persons in two worlds; it is invisible in its existence, but visible in its actings. It is capable of a double description. Were we to hold up one side to view, some would be ready to say, it is my very self; were we to hold up the other side, the same person might be ready to say, that is not like me, but I should delight to be like that.

Can you tell us what is the most hateful object beneath the sun, and then tell us what is the noblest? if you can, you will guess the object we mean. Shall we, need we say, it is the human heart—the heart in two states—the heart as looked at by the sinner, and as looked at by the Saviour. These are the two looks at one object.

What is the report of the two lookers? we find them both in one book. The sinner says, “behold I am vile; I abhor myself.” The Saviour says, “thou art all fair my love; there is no spot in thee.”

These descriptions are both truthful, are contrary, and the question is, how can they be reconciled? They are descriptions of two states, the one nature, the other grace; the one sinful, the other holy; the one hellish, the other heavenly.

It is vile from two causes, relative and personal; in its connexion with Adam, and by its own actings. To be sensibly vile is the result of the Spirit's conviction, which produces mourning for sin, and desires after holiness.

It is all fair and without spot in its union with Jesus. Union with Jesus makes us complete in him. Apart from him we are black as midnight, united to him we are bright as day. In Christ we have justifying merit, and sanctifying grace; he is our robe of

righteousness, he is our root of holiness. He does not cover up our stains, nor hide our deformity; but removes and makes an end of them; and then he gives us his purity and his beauties. He gives us glorious minds and golden dresses: "The king's daughter is all glorious within; her clothing is of wrought gold."

What the church will be ultimately by glorious completion, that she was viewed anciently by gracious purpose. In the council of peace the portrait was exhibited, and at the final day the living church shall be presented like it—"O glorious church, not having spot or wrinkle, or any such thing."

Rattlesden.

W. ABBOTT.

Notes from a Shepherd's Remembrancer.

No. II.—THE PRAYER MEETING.

Amongst the earliest attendants on our Queen was Lady B..... She knows and loves the Lord. An elect lady. Her religion being one of love and of power, she felt an interest in promoting the honour of her Lord. And many were her opportunities. On occasions when it was her duty to attend her royal mistress to an amusement which would militate against a true christian-life, she explained her objections to her majesty and was excused. Others felt proud of those opportunities she declined; their souls going the course of this world, theatres, balls, races, were all congenial to them. They would pity her, she in pity would pray for them. So it is also in humbler life. In all grades the truly wise say—

"The world may think me poor, so I think them,
Their treasures I, my riches they condemn.
They have their good things now, for mine I wait;
How worthless theirs at best, the least of mine how great!"

In the brilliant circle of the court Lady B. used to speak of Him whose court is infinitely brilliant in the heavens, and in the service of whom was true dignity. A remarkable change therefore in the young Earl of R.... soon was observed by her. On enquiring of him she was delighted to ascertain that he desired an unfading coronet, and that honour which cometh from God only—that he failed to see them for him, feeling too vile for them. She spoke to him again and again as a heaven-taught woman would, but he saw no hope for him, and at length resolved on a tour upon the continent. On this tour he reached Rome—that beautiful, fascinating, dreadful, horrid city. The apparent devotion of popish superstitions deceived him,

and he became ensnared, and would fain have filled his belly with the husks which the swine did eat, but all failed him, and to his home he returned, as he went, with his wounded spirit. And well he might. He sought not peace by the blood of the cross of Christ only, but in his own resolutions to deserve it, or in the material crosses, and sacraments, of popery. No wonder then he still despaired of mercy and forgiveness from God. But the very continuance of sorrow for sin in the midst of these pillows of down under his arm-holes, and the numerous cries of peace, peace, was a good omen for the great Physician. His spiritual and fair friend sought him, prayed for him, and introduced him to faithful men of God, preaching or professing a full gospel, and meeting among the rest Mr. L. of W. who was preaching at the old Baptist Chapel at P. She introduced the young Earl to him. Mr. L. was a good man with great gifts in conversation and epistolary correspondence. In the party present at the time were the present Lady G. G. . . . and others. But, oh ! how helpless are all, without the Holy Spirit of promise—this also failed to remove the fear and bondage of his convinced soul. A holy God, an awful eternity, an inflexible justice—to these, what are the pomps and vanities of this world ! or even the theories of truths, to one apprehending truly the demands of a righteous law ?

Some time after the Earl of R. in travelling having put up for the night at his hotel in the city of W. . . . asked what faithful ministers they had in the city ? A list of their names was brought him, when that of Mr. L. reminded him of the interview at P., and he went out to seek his chapel, and if he was preaching that evening. In a back street he found it, also that a Prayer Meeting was being then held. Oh, only a Prayer Meeting, some would have said, and gone away again, although it is a meeting at which the God of heaven is expected as himself has promised, though only two or three may be there besides. Not so does the Earl. He silently stole into a pew, for one was praying—a poor man favoured to speak to the high and lofty One. He listened with astonishment, at first, that one evidently illiterate should so suitably pray. But as he listened on, the poor man poured out his heart in confession, in entreaty for mercy, for blessings—until the nobleman's soul was all rapture and bliss. He felt as he never before felt ; the peace of God which passeth all understanding now possessed his soul. For himself he found the Lord of whom Moses and the prophets wrote. What fond earnestness in Ladies B. and G. had failed to accomplish—what talented preaching had proved useless in—what Romish display knew not—what interviews with the great among evangelicals, from the mitred head to the

nonconformist could not—the Lord was pleased to do at a *Prayer-Meeting*, and through the instrumentality of a poor man who knew nothing of the honour then being conferred upon him. The blessing of the Lord maketh rich, and he can certainly bestow that with what instrument he pleases, or without any at all. After the prayer, an address from the pastor, Mr. L., followed, much also to the edification of the Earl. The service over, the noble stranger could not restrain, but went forward, spoke of his being blest, and much pressed to be informed where the poor man had learnt such a beautiful prayer! He had sought in vain every where for such! He had never heard such in all his life! He was amazed beyond measure at the hallowed season. To him it was the house of God, the very gate of heaven. The Lord was there, though in the mind of some, (O that I could shame them out of it!) it was *only* a Prayer-Meeting, and so not being worth a button to them, they will not make a sacrifice of a button's value to attend.

But the fruits of this Prayer-Meeting ended not here. The Earl lengthened his stay here; then began an intimacy with the minister, which lasted until Mr. L's death not long ago; every year he paid a visit to the city of W., and shewed the goodness of the tree by its fruits in various ways. He took care the poor should be provided for from this Prayer-Meeting, for he gave a considerable sum annually to educate the children of the poor in the neighbourhood, and finding more than nine hundred pounds debt on the chapel, he gave his check for a thousand pounds to pay it with. Learning also that the cause in the place of Mr. L's nativity was very low, he settled upon them £50 annually. Nor did the good effects of that Prayer-Meeting end here either. The Earl, blest with peace and joy before the Lord, he sought of the Lord a companion of his bosom and of his home, and he found one in a beloved daughter of the late Duke of B.... This amiable and excellent lady owing so much earthly comfort, and heavenly communion, to the blessing of the Prayer-Meeting, often visited the city of W. with her benevolent husband, who became, and is now the Marquis of C....

“ Gladly we join to pray for those,
 Who, rich with worldly honours, shine,
 Who dare to own a Saviour's cause,
 And in that hated cause to join :
 Yes, we would praise thee, that a few
 Love thee, though rich and noble too.”

Beloved fellow under-shepherds in the one fold, ye know not who are before you, nor their circumstances, but the one theme of glorious Jesus, his love, glory, complexity, fulness, everlasting salvation, divine

righteousness, eternal intercession, &c. &c. as testified by the Holy Comforter, is the grand catholicon of all. My brethren and sisters, travelling in the footsteps of *the flock* to the heavenly Jerusalem, never allowedly be absent from the ordinances—not one of them—they are the places of watering the flocks; and you know the good Shepherd has promised to be there. That the Prayer-Meeting may occupy its proper station in the affection and attention of the whole regenerated people of God, is the ardent desire of

A SHEPHERD ON THE PLAINS.

The Shepherd's Tent.

Correspondence.

BIBLE CLASS INSTRUCTION.

To the Editor of the Gospel Herald.

DEAR SIR,

I shall feel obliged by your inserting the enclosed extract in the next number of the Herald. It is taken from a communication read at one of our Bible Class Meetings. These meetings consist of the elder scholars and junior teachers of our Lord's day school, and at which our pastor presides. The value of such institutions will be apparent from the nature of the extract I have given; and I am anxious for its insertion, with a view of promoting the formation of like meetings in other places. The minister who adopts them will find his own usefulness increased, while the moral and religious benefit of the youthful portion of his charge will derive no inconsiderable benefit. The youths are led to value his instructions, to attend a place of worship with interest and regularity, and, above all, they are led to value the word of God; and under the blessing and grace of God, by that word, some are "made wise unto salvation." I say no more at present; if you insert this note, perhaps I may advance something more in favour of these institutions at another time, or

some abler hand may take up the question; of this I should be glad.

I am,

Your's faithfully,

A. REDSHAW.

Newcastle-upon-Tyne.

SUBJECT:—*Christ in the garden.*

After quoting in full the narrative as given in the 26th chapter of Matthew, and referring to Christ's praying in the garden, the writer remarks, as follows:

"Every thing about our Saviour's prayer was wonderful; the subject, the manner, the time, the place, the repetition, and his earnestness. The intensity of his feelings may be inferred from his attitude and his deportment; he kneels, he falls on the ground, he rises from the earth, he walks to his disciples; he goes back to his retirement, and repeats his word and his prostration:—"Oh, my Father, if this cup may not pass from me except I drink it, thy will be done." There was humility of spirit, lowliness of deportment, and resignation to the will of his Father. His suffering was pure mental distress, not the body by its torture giving pain to the soul, but the soul weighing down and crushing the body by its mysterious load of

anguish. Now he is crucified without a cross; he was encompassed with sorrow on every side; sorrow of the highest degree, such as no man could bear and live; and being in agony, he prayed the more earnestly; and although the night was cold, yet his sweat was as it were great drops of blood falling down to the earth.

How many bitter cups have gone round this world of sin and woe; but there never was one filled with such ingredients as that now given to Jesus to drink. Whence could this arise? he could not have any of the remorse which sinners feel who tremble at the wrath of God. Who can tell what views he had of the infinite evil of sin; what conflicts he held with the wicked and malignant powers of darkness; or what he had to endure from the divine justice as the substitute and representative of guilty man?

When Jesus had finished his prayer, he came to his disciples, and said, 'Rise, let us be going; he is at hand to betray me; and while he spake, Judas, one of the twelve, came;' for Judas did not enter the garden with the other disciples; for when Jesus said that he should betray him, he went and bargained with the chief priests and captains for the betrayal of his divine Master, for thirty pieces of silver; 'there came with Judas a band of men, armed with swords and staves; and he gave them a sign, saying, whomsoever I kiss, the same is he, hold him fast; and forthwith he came to Jesus, and said, Hail, Master, and kissed him; then came they to lay hands upon him. Jesus said unto them, whom seek ye? they answered him, Jesus of Nazareth. Jesus said, I am he. Then asked he them again, whom seek ye? they said, Jesus of Nazareth. Jesus answered, I have told you that I am he; if, therefore, ye seek me, let these go their way: that the saying might be fulfilled which he himself spake, of them which

thou gavest me have I lost none. Then he suffered them to lay their hands upon him and bind him.'

A WORD ON MATTHEW xi. 11,

IN REPLY TO W. REYNOLDS.

To the Editor of the Gospel Herald.

DEAR EDITOR,

Despite the friendly efforts of the author of "Friendly Hints to Soror in Fide," contained in your last, as also her exposition, which our brother rejects, I think that the "stone" contained in Matt. xi. 11 still remains untouched, at least to my mind.

That our Saviour, in his declaration respecting his faithful servant, John the Baptist, that "the least in the kingdom of heaven was greater than he," had reference to his faith simply, and intended his words to apply only to the period of his speaking, I cannot receive, for the following reasons:—

1. Because such a view implies an adverb of time, which the declaration does not contain, but which I think it would if our Saviour had intended his statement to be thus limited; nor do his words, to my mind, appear to imply such a limitation.

2. Because it is assumed that John was at this period less in faith than the least of the apostles then present with their Lord, and even the least in the kingdom, which cannot be proved; and from what we know and perceive in the history of the apostles themselves, it seems improbable that such was the case.

3. Because our Saviour is evidently speaking of John as a public character, and in reference to his office and position, as living in the *day break* of a new dispensation, and not in reference to his experience or faith as a private believer in Christ.

4. Because it represents our Saviour as estimating and handing down John's character to the church of God in

broad and unlimited terms, from that which was circumstantial and characteristic of but a small period of his history, and not that which was fundamental. Granting that our Saviour had reference to John's faith, and limiting his words in their meaning to the period of his speaking, it would be hardly fair (and especially to state it without any terms of limitation) to affirm that "the least in the kingdom was greater than he." It would not be correct to state that the stars were greater than the sun, even during the time of an eclipse, for such is not the *fact*.

5. Because such view appears to me to oppose itself to the object our Saviour had in view in uttering what he did in the preceding verses. Our Saviour seems to have anticipated that the Jews present when John's messengers arrived, would, from the object of their mission in visiting him, infer that John was a fickle character, whose testimony was not to be depended upon, he having borne witness to and pointed out Christ as the Messiah, while now he appeared to doubt it himself. To obviate and vindicate the character of John from these aspersions should they arise—to establish his character as a prophet, and faith as a man of God—seem to be the aim of our Saviour as contained in verses 7—11; and most nobly is it accomplished, by shewing, that notwithstanding this temporary oscillation of his mind, he was not a "reed shaken by the wind," a poor effeminate, changeable, faithless man; but a hardy, robust prophet and teacher sent from God, and "that among them that are born of women, there hath not risen a greater than John the Baptist."

Having now stated my objections to our brother's view of this passage, I will now state my own.

I conceive our Saviour is speaking of John as a public teacher, and prophet sent of God, and contrasting his

position and character, as such, with that of teacher or pastor in the perfected kingdom of our Lord; and as John was superior to all preceding prophets by his doctrine being more express, by being employed not only to foretel, but to prepare the way of the Messiah, and not only so, but also to point to him with a "behold the Lamb of God, that taketh away the sin of the world," so every christian pastor sent of God, even "the least," (notwithstanding that John was so *great* as a prophet,) is superior to him:—

1. In his office and work, which is to preach Christ and him crucified—his resurrection and ascension, and session at God's right hand.

2. In respect of knowledge, being more spiritual and clear, and possessed of an unction from the holy one, whereby he knows all things.

3. In respect of the matter of his testimony, which was to proclaim the new covenant, as sealed and ratified by the blood of Christ, and established upon better premises, Heb. viii. 6, 13.

4. In respect of the power promised, and which attends his testimony, and by which it is confirmed in the hearts of those who hear.

John did no miracle, nor was the Holy Ghost given in his day, as after the ascension of Christ; but the disciples went forth preaching the word every where, the Lord working with them, and confirming the word with signs and wonders following.

In conclusion, it appears to me also, that the words of our Saviour contain an antithesis, between the *greatness* of John as a prophet, and the *least* in the kingdom, which our brother's view seems to destroy, and virtually makes our Saviour speak thus:—Notwithstanding, the least in the kingdom is *now* greater than he who is *now* the *least*.

I do not say that my explanation is *right*, and our brother's *wrong*, but

write as a seeker after truth. If our brother can remove my objections, and still shew his to be the better view, I am, I trust, open to conviction.

I remain,

Your's affectionately in the Lord,
W. P. B.

THE LATE MR. J. D. PLAYER, OF SAFFRON WALDEN.

Extracts from his Diary.

Tuesday, 11th May, 1824.—“Having obtained help of God, I continue to this day.” When I look back upon the path in which I have walked, I see much cause to be deeply abased before the Lord. Since I have known his love, I have proved that I am bent on backsliding; and almost every step of the way is a fresh record that sin dwelleth in me. Evil ever present, and the good that I would I do not, but the evil that I would not that I do,” have been my constant subjects. But grace aboundeth beyond all this; the Lord the Spirit give me to remember this truth, that while I am humbled under a sense of my vileness, I may find relief in the all-sufficient grace of my exalted and precious Jesus! In reflecting upon the past, I have not only to record my own folly, but likewise to mention with gratitude the sovereign kindness of an unchangeable God, daily manifested in his dealings with me. Many sweet seasons of communion with my Father, my Saviour, and my Holy Comforter, I would now call to mind. How often has my soul been restored, my wounds healed, my darkness removed, my fears dispelled, my enemies disappointed, and my almost dying graces revived through the fresh anointings of the Holy Ghost, and his sweet applications of the glorious salvation of Jesus, and of the exceeding great and precious promises of the covenant to my mind; and notwithstanding all I have passed through,

to the praise of rich, free, and unchanging love, I am still kept looking to Jesus, depending upon his finished work, and fulness of grace, and sometimes rejoicing in him as my all in all. My present hopes arise from the immutability of God's counsel, and the certainty of the good work being carried on, maugre all opposition from sin, satan, and every other enemy. I am weakness itself, but I trust I have in some degree entered into the meaning of my Lord's cheering words to Paul,—“My grace is sufficient for thee, and my strength shall be made perfect in thy weakness.”

In his word I hope, and he is faithful.

12th May.—Alas, what foolish wandering thoughts am I subject to even when bowing my knees in prayer! The world creeps in, and the mind roams over every foolish vanity. Oh, for more of the Spirit's influence! Thy drawings, O Holy Ghost, I would ever implore; and when I cannot pray, lead my thoughts to him, who ever liveth to make intercession for me!

13th May.—I spoke this evening from Psalm lxx. 1—Praise becomes Zion, but none of her children have more cause to praise than I have. O, eternal Spirit, make me feel this.

16th May.—This day morning and afternoon from Colossians i. 28. Glorious subject. May I be enabled to preach him as Paul did: and, oh, that I may not only preach Christ but live upon him. This evening preached at Dibden, from John v. 25. May seed sown bring forth fruit! O Lord, bless my feeble labours, and make manifest that thou art giving testimony to the word of thy grace. Give me faith and patience.

20th May.—This evening commented on Jonah i. In his rebellion and stupidity I have a picture of myself; but how surprising the grace in preparing a place of safety even in the sea! surely in this the exceeding riches of grace are seen.

22nd May.—Last night was a most distressing one to me. My rest was broken by the most sinful thoughts continually arising in my mind; and alas! I have reason to say, I was in some measure overcome. "I am carnal and sold under sin," and at times am ready to conclude, that if born of God I should not be subject to what I am. But I cannot give up my hope, and it is my earnest desire that I may be saved from the dominion of sin. Blessed be the Lord for that gracious promise—I know that as long as I am in the body I shall feel that "sin dwelleth in me," the flesh will never be improved, but I pray thee, gracious Lord, keep me from walking after the flesh, and never suffer me to bring forth the fruits of it. As a lost sinner I can only look to him who is able to save to the uttermost.

23rd May.—This morning preached from Psalm cxxii. 1, and afternoon, Job xix. 25. This living Redeemer is my hope and joy. Without some knowledge of him, and faith in him, I should sink into despair.

7th Dec.—I this day completed my 24th year, and I would call to mind the goodness and mercy that have followed me to this day. The first fourteen years of my life were spent in a state of unregeneracy, and with shame I remember the early and awful proofs that I gave of my alienation from God, and my natural propensity to every evil; but even these days of darkness afford many instances of the Lord's kindness, and in looking back upon the providential care of God from my earliest infancy, I find abundant cause to say, "Bless the Lord, O my soul, and forget not all his benefits." But O what sovereign, unsought for grace was displayed when the Lord, according to his eternal purpose, sent the arrows of convictions into my heart. What a dreadful state was I then in! O the aboundings of grace! Every circumstance connected

with my tuition under grace, and my being brought as a ruined sinner to the cross of Immanuel, manifests the wisdom, love and mercy of a covenant God. Since his love was displayed to me, I have often wandered, and have most dreadfully proved the deceitfulness and desperate wickedness of my heart, but immutable love has secured my eternal salvation. Praise to the triune God!

7th Dec. 1825.—Through the continued goodness of my covenant God, I am spared to complete my 25th year, and when I take a view of the past year I have abundant cause to say, "Goodness and mercy have followed me hitherto." I would leave future events in the hands of him who performeth all things for me, and I desire to be enabled to believe that the God of my salvation will be my guide even unto death. Under his guidance I must be led in a right way, however intricate and trying it may be.

ORIGINAL LETTER OF THE LATE MRS. S. PEARSON.

Bildeston, August 24th, 1826.

DEAR SIR,

Expecting soon to have an opportunity of sending, I commence a few lines to you, as I am desirous of frequent intercourse. I hope you will write whenever you can, for rest assured I feel interested on your behalf, not only as a fellow traveller, but also on account of your dear departed mother and truly valuable father.

I have many times thought of that blessed Lord's day which I passed at St. Neot's, I feel thankful that I was led to come back the way I did; you are, indeed, a favoured people, for but few hear the heights and depths of truth in their harmony, and in their life-giving power as you are favoured to hear. They are not common privileges. O that it may more and more

appear that they produce uncommon effects; that a revenue of praise may arise to Israel's God in some proportion suited to his large and flowing bounty towards you. And to this end may much of the Spirit attend and own the preached word; this it is which makes old truths new, and brings them within the present grasp of faith; this it is which brings heaven down to earth, in love's chariot, and takes earth up to heaven. O that the heaven-revealing, heaven-realizing Dove, may rest upon you all! this shall truly rouse from nature's stupidity, and make the sorrowful heart to sing for joy. I often have to lament my distance, my hard-heartedness in hearing sometimes the sweetest truths, and therefore feelingly know the necessity of the life-giving Author of the gospel, to make it spirit and life to me. My interest in it I know cannot alter, this is a staff to lean upon even in midnight darkness. But the children of the day cannot help sighing for the break of day, they watch for the morning star, they pant for the bright rising of the Sun of Righteousness, they have wounds to be healed by his balmy wings. What forcible effects are felt when this sun arises, either in public or private; he is then enjoyed individually as our Sun, much as if no other shared in the benefit. We cannot have more than a whole Christ, and less than that will not reach our case, and blessed be God less than a whole Christ he has not given. What a case ours must be to want all that Christ is; all he has, and all he ever will be to his chosen. What a mercy it is for us who know what hunger and emptiness are, and that to a painful degree sometimes, that it is such a sort of emptiness that nothing can fill but Christ, and is not this a proof that the Holy Spirit himself has emptied us for this very purpose? it is such an aching void that nothing but God can fill; It is Christ's righteous-

ness we poor sinners hunger after, and no creature works will do, not prayers, nor tears, no! The best duties will be tasteless in the performance when the Holy Ghost sets the soul longing for an enjoyment of that best robe, and for the smiles and embraces of him who wrought it; everything is flat without Christ to a lively soul. How many have to lament the prejudice, the ignorance of their parents in the things of God! and not a few have had to bear persecution and cruelty from them; this is cutting work, but this is not your lot; the lines have fallen to you in pleasant places, you have a goodly heritage, in what I have noticed, and in privileges in Zion. The Father of all mercies be praised on your behalf; but you have your thorns, no doubt, also; and if not many outwardly, yet I know you will find enough within to constitute the warfare: and without this, where would be your enjoyment of victory? If not partakers of the sufferings of Christ, how shall we enjoy the consolations? and I firmly believe that sin would not have been suffered to remain in us till death, without that greatest of all ends being answered by it, which is the glory of God. Perhaps you will tell me in your answer to this, how so great and glorious an end should be promoted by so vile a thing as sin remaining in our hearts, till we draw our last breath. I know now it often makes me groan, and to agree with one who said, "Better is the day of one's death, than the day of one's birth;" in the latter we begin to sin, but in the former we shall be free from it; and I really am glad that I am so much nearer drawing my last breath. O, my brother in Jesus, what a relief to a sin-burdened soul in a moment! Is it possible for us, while sin remains in us, to have any conception what it will be to be without it? Can we conceive of the blessedness we shall feel in having our minds set free, for ever free, from this great burden,

and in being able to soar into the heights of grace in Christ, God-man, and in him to be able to bear full beams of love in its three-fold glory, in Father, Son and Spirit? The meditation of it is sweet, but when entered into to any great extent it is overpowering. But I apprehend that which overcomes in this feeble state, will invigorate all our powers in yon bright world above; so that the more we behold and enjoy, the more we shall be capacitated to know and enjoy. So that as strength is given equal to our deeps of distress and day of sorrow in this world, strength shall be equal to that bright day of glory and the heights of love's manifestations there; and that it doth not appear what we shall be, yet we may form some sweet encouraging ideas of our state there by knowing what it will *not* be. There will be no sin, no ignorance, no sorrow, no sickness, nor any tempter, any sleepiness, any half-heartedness; no absent God, no envenoming world, no accuser of the brethren, no guilty conscience, O, no! but the contrary of all these. But I must close, and leave you to pursue the thought, and hope to have the result of your meditations when opportunity offers.

I remain, your sincere friend in the Lord.

SUSANNA PEARSON.

AN ATTEMPT AT AN ANSWER TO THE QUERIES OF J. S.

Concerning the 38th chapter of Genesis.

This chapter *properly* succeeds the 37th, as it is evident from the 1st verse. Immediately after the selling of Joseph, Judah separates from his brethren—becomes intimate with Hirah a Canaanite—marries Shuah—and indeed becomes entirely a worldling; having now cast off what profession of religion he had, and leads a profane life for years. Thus it is clear he was hitherto an unregenerate

man, as most probably the rest of Joseph's brethren were up to this period. Here we see how man by nature goes on from one evil to another, but

Glory to God they ne'er shall rove
Beyond the limits of his love.

In Judah's case we see the sovereignty and superaboundings of grace, as it is plain the Lord makes use of Judah's fall with Tamar to bring him to a feeling sense of his awful state as a sinner before God, verse 26th; and that he lived estranged from God nearly all the period of Joseph's being in Egypt, is evident from the age of his three sons, Er, Onan and Shelah; therefore his conversion and restoration to his family, took place a short time previous to his going with his brethren for corn, when we see him in his speech on the behalf of Benjamin shewing the marks of a regenerate man. Joseph had then been in Egypt twenty-two years.

Another thing we learn in this chapter; poor old Jacob had other troubles beside losing Joseph; as we find one trouble seldom comes alone. Most likely, Judah, instead of going home to his father, went from Dothan to his friend the Adullamite; perhaps trying to stifle the convictions of conscience in the pursuit of worldly pleasures: but, O, the riches of grace;

Still hard at heel where'er they stray,
With pricking thorns to hedge their way.

Heaven's long-suffering, indulgent care, attended his wandering steps, and preserved him, until the appointed hour came on, not to propose, but call by grace, this object of mercy and love everlasting. His poor old father must have had sorrow upon sorrow, thus to find his son living far from God, and spending his substance in riotous living.

Likewise, we here have valuable instruction, and see in the case of Er, and Onan, what solemn warnings God gives to those who may think to

escape his omniscient eye. Sins, hid from all creature view, are exposed to him in all their hateful form, and ere long the suspended arm of vengeance will fall on all those who live and die in this awful condition. Had they in their father Judah at this time an example of ungodliness? if so, truly we may say "how unsearchable are thy judgments!"

But the chief importance of this chapter, consists in its being that necessary link in the genealogy of Judah's future son and Saviour, whereby we find the deep councils of Jehovah fulfilling, whilst "the seed of

the woman" is preserved in Tamar, and it is mysteriously laid in Judah's sin. Thus, "he was made sin." How unlikely, in creature estimation, was it, that God should thus act, to bring forth from this unlawful union, a Phares, "a breach," (margin) to be the means of repairing the breach between the sinner and God: Judah's Shiloh made sin, that Judah and all spiritual Jews might be righteousness.

Thus I hope J. S. will see, the place of this chapter is correct; its instruction useful; and its history, and mystery, divinely important.

T. D. Wood.

Poetry.

GOD THE REFUGE OF HIS PEOPLE.

God is a refuge when the thunders roar,
And furious waves dash on the rock-bound shore,
When lightnings flash, and dark'ning clouds o'erspread
A gloomy mantle o'er my helpless head.

God is a refuge when the pestilence,
That walks in darkness, bearing thousands hence;
Though thousands fall, thy God will cover thee
Under his wings; then trust, thy shield he'll be.

God is a refuge when by sin oppress'd,
With sorrow fill'd, we seek, but find no rest;
Distress'd with doubts and dark bewild'ring fear,
Hope almost gone, yet then our God is near.

God is a refuge when the subtle foe
Seeks by his wiles our hopes to overthrow,
And like a mighty, overwhelming flood,
Comes to destroy and drive us from our God.

God is a refuge when the holy law
Unfolds its leaves, and fills my soul with awe;
Condemn'd, undone, to Christ for help I flee,
His righteousness and blood's my only plea.

God is a refuge when the race is run,
Life's battle fought, the glorious vict'ry won;
Clasp'd in the arms of love, I'd yield my breath;
God is our refuge in the hour of death.

Greenwich.

RICHARD NEVILLE.

Genesis xlix. 8, 10.

The promised Shiloh and Judah's chief son,
Th' preeminent prince of his tribe are but one;
The sent one, Redeemer, the Peace-Maker too,
All meet in Messiah, most glorious and true.

Thy brethren shall praise thee, and honour thy name,
Bow down and give glory, because thou wast slain,
The blood of thy cross shall attract them to thee,
Their chains are all broken, by thee they are free,

The sceptre from Judah, or rod of his reign,
For ever departed, when Jesus was slain;
And now thro' the isles of Britannia we see,
The Gentiles are gather'd, are gather'd to thee.

30, *St. Martin's Lane.*

P. PHILLIPS.

2 Cor. iii. 5.

The Holy Spirit makes us know
That nothing good from self can flow,
We're helpless and undone;
To think aright of things divine,
Or fix our minds on truths sublime,
Ability we've none.

The thoughts of Jesus and his grace,
The views of his most lovely face,
Which once reviv'd our heart,
We daily prove we can't restore;
Though pain'd within, we oft deplore
Our joys so soon depart.

In conflicts with our mighty foes,
In bearing all our various woes,
Our help is from above;
We fight, we work, we run our race,
Strengthen'd by all-sufficient grace,
The gift of sovereign love.

In Jesus all our strength resides,
And whilst in him the saint abides,
He finds a rich supply;
Apart from him we nothing do
That's good and holy, just and true;
We on his grace rely.

Saffron Walden.

J. D. PLAYER.

FAITH AND WORKS.

"Good Dan and Jane were man and wife,
And lived a loving kind of life;
One point, however, they disputed,
And each by turns their mate confuted;
'Twas faith and works—this knotty question
They found not easy of digestion;
While Dan for faith alone contended,
Jane equally good works defended:—
They are not christians, sure, but Turks,
Who build on faith and scoff at works,
Quoth Jane; while eager Dan replied,

By none but heathens faith's denied.
I'll tell you wife, one day quoth Dan,
A story of a right good man,—
A patriarch sage of ancient days,
A man of faith who all must praise;
In his own country he posset
Whate'er can make a wise man blest:—
This was the flock, the field, the spring,
In short, a little rural king;
Yet pleased he quits his native land,
By faith in the divine command;
God bade him go; and he content,
Went forth, not knowing where he went.
He trusted in the promise made,
And undisputing straight obeyed;
The heavenly word he did not doubt,
But proved his faith by going out.
Jane answered with some little pride,
I've an example on my side,
And though my tale be somewhat longer,
I trust you'll find it vastly stronger;
I'll tell you, Daniel, of a man—
The holiest since the world began,
Who now God's favour is receiving,
For prompt obeying—not believing;
One only son this man posset,
In whom his righteous age was blest,
And more to mark the grace of heaven,
This son by miracle was given;
And from this child the word divine
Had promised an illustrious line;
When lo! at once a voice he hears,
Which sounds like thunder in his ears,
God says, "Go sacrifice thy son."
"This moment, Lord, it shall be done;"
He goes, and instantly prepares
To slay this child of many prayers.
Now here you see the grand expedience
Of works, of actual sound obedience;
This was not faith, but act and deed,
The Lord commands—the child must bleed.
Thus "Abraham" acted, Jenny cried,
Thus "Abraham" trusted, Dan replied.
"Abraham," quoth Jane, why that's my man,
No, "Abraham's" he I mean, says Dan,

He stands a monument of faith;
 No, 'tis for works the scripture saith;
 'Tis for this faith that I defend him;
 'Tis for obedience I commend him.
 Thus he, thus she, both warmly feel,
 And lose their temper in their zeal;
 Too quick each other's choice to blame,
 They did not see each meant the same.
 At length, good wife, said honest Dan,
 We're talking of the self-same man,—
 The works you praise I own indeed
 Grow from that faith for which I plead,
 And Abraham, whom for faith I quote,
 For works deserves a special note,
 'Tis not enough for faith to talk.
 A man of God with God must walk;

Our doctrines are at last the same,
 They only differ in the name.
 The faith I fight for is the root,
 The works you value are the fruit;
 How shall you know my creed sincere,
 Unless in works my faith appear?
 How shall I know a tree's alive,
 Unless I see it bear and thrive?
 Your works not growing on my root,
 Would prove they were not genuine fruit.
 If faith produce no works, I see
 That faith is not a living tree.
 Thus "faith and works" together grow,
 No separate life they e'er can know;
 They're soul and body, hand and heart,
 What God hath joined let no man part."

CHATTERIS CORRESPONDENT.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

FAITH.

Faith is the eye with which the believer sees Jesus sitting on the throne of glory, where he ever liveth to make intercession for his saints. Faith is the mouth by which he receives Jesus, as the bread of everlasting life; "he that eateth of this bread shall live for ever."

Faith is the hand with which the believer puts on the robe of righteousness, made for him by Jesus; even the righteousness of Christ—"the robe of Christ is ever new."

O that I may see the King in his beauty; receive him daily as the bread of life; and be covered with the robe of righteousness.

E. C. C.

THOUGHTS BY THE WAY.

The other Sabbath morning, when cold and frosty, I observed in my walk to chapel, a man with a gun; he kneeled on the cold ground, he uncovered his head, and patiently and intently watched the movement of some birds he was desirous of shooting. Well, I thought, this man is ill employed, yet I may learn some useful lesson from him. He endures the cold, he exercises much patience and watchfulness to attain his object. So let me "watch for souls as one that must give account, that I may do it with joy, and not with grief."

W. A.

Intelligence.

SOHO CHAPEL, OXFORD STREET, LONDON.

On Monday evening, May the 13th, a special Tea Meeting of the members and friends at Soho Chapel, Oxford Street, was held, to commemorate the eighth Anniversary of the pastorate of Mr. George Wyard. The weather was unfavourable, but nearly 150 assembled to tea shortly after five o'clock.

A little before seven the public meeting commenced. Brother Wyard occupying the chair.

After singing, brother Sadler implored the divine blessing, with devout acknowledgment of past mercies, &c.

Brother Wyard then referred to some of the many reasons they had, as a people, to "thank God and take courage," having been favoured with an unusual degree of peace, and a good measure of spiritual as well as external prosperity.

He reported that during the eight years of his pastorate there had been received into the church 236. That during that period they had

Dismissed to other churches	22
Separated for various reasons	38
And that death had removed	45

The clear increase therefore being 131

After singing another hymn, our dear and honoured brother Foreman rose, in the name and on the behalf of the congregation, to present to Mr. Wyard a very beautiful copy of Bagster's Bible, for his use in the pulpit. In presenting it our brother Foreman (taking the *new book* for his text) delivered a most instructive and encouraging address, partly to the pastor, by way of congratulation, and partly to the people, in the way of exhortation.

The pastor having briefly acknowledged his grateful sense of his people's christian regard, and his desire and intention still more earnestly to pray and to labour for their advantage and prosperity, the following brethren addressed the congregation :—

Nichols, on Isaiah's description of Christ as "Wonderful." Aldis, of Somers' Town, on the next name or character, "Counsellor." Woodard, of Ilford, Essex, on the third title given, "The Mighty God;" and father Jones not being disposed at that late period to take up the next point in order, gave a general and concluding address to the pastor and people.

The meeting, which was generally regarded as deeply interesting, was concluded about half-past nine o'clock.

May continued and increasing success attend the multiplied and varied labours of our beloved brother Wyard, in that important locality and elsewhere.

J. W.

BEXLEY HEATH, KENT.

Since the commencement and under the labours of our brother Wallis, the cause at Bexley Heath, Kent, is much increased. Since March, 1849, fifteen have been added by baptism, and sixteen by experience, making a total addition of thirty-one members.

We are at peace and well attended.

Your's truly,

A CORRESPONDENT.

SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.

The Annual Meeting of this Association, consisting of twenty-nine

churches, was held on the 4th and 5th days of June, at Chelmondiston, a village beautifully situated on the banks of the Orwell, about midway between Ipswich and Harwich, and adjoining Wolterstone, the seat of the Berners family, where the second Baptist Church in Suffolk was formed, and afterwards removed to Stoke Green, Ipswich, where it now remains, under the pastoral care of our respected brother Mr. James Webb. The spacious Tent belonging to the Association being pitched in one of the most eligible spots which could be obtained, the ministers and messengers, with a considerable assemblage of worshippers, met in the morning of the first day, when the letters from the several churches, reporting their spiritual condition and containing the annual statistics were read. The information given from them, though not such as indicated a thoroughly prosperous state, was, upon the whole, encouraging; and from the interest expressed, and the lively and devout pleasure which had been enjoyed in the quarterly prayer-meetings for the special outpouring of the Holy Spirit, it may be hoped that the revival of the work of God and the increase of the Redeemer's kingdom, in this part of his earthly inheritance, are at no great distance. The actual accession of members reported was not so great as in some former years; but it is gratifying to remark, on the other hand, that the number excluded from communion for immoral or disorderly conduct was less. In the afternoon the congregation assembled again, and brother Blomfield, of Cheltenham, preached from Heb. iii. 1. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus." And in the evening, brother Thornley, of Stowmarket, delivered a discourse on Psalm cxix. 94. "I am thine, save me."

The business meetings of the ministers and representatives of the churches were conducted with much brotherly love and unanimity. The Circular Letter on "Growth in Grace" was read and ordered to be printed. A petition to the King of Sweden, praying that the Baptists in that country might be allowed the same religious liberty as is enjoyed by christians of other denomi-

nations, was adopted and ordered to be signed for the Associated Churches by the moderator and secretary. A resolution was passed recommending that collections be made on the third Lord's day in September for the Suffolk, Norfolk, Cambridge, and Hunts. Home Missionary Society. Other resolutions also were passed relative to the Baptist Irish Society, and the mission in Denmark. Exhibitions were made to the poorer churches amounting to £54. Brethren Matthew and Wright were requested to continue their offices, the former as treasurer, the latter as secretary, for the ensuing year. Brother Collins was appointed to write the next Circular Letter on "Divine Providence." The next Annual meeting will be held at Stoke Ash on the first Tuesday and Wednesday in June, 1851, when brethren Cooper and Collins will preach the Association Sermons, and brother Abbott will act as moderator.

At six o'clock in the morning of the second day, the brethren met for prayer, and were much favoured with the spirit of grace and supplication. In the forenoon, brother Wright, of Beccles, preached to a large and very attentive congregation from 2 Chron. xx. 20. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." And in the afternoon, in consequence of the lamented indisposition of brother Collins, brother Cooper, of Wattisham, gave a luminous and enlarged illustration of the influence and efficacy of God's almighty grace in an exposition of 2 Cor. iv. 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God was evidently present on these solemnities, and a sweet savour of his grace was enjoyed by many under the ministration of the word. This favoured Annual Meeting closed its services by singing the usual hymn, Rippon 254, expressive of the kind and cordial christian love of those who had been engaged in them.

Blest be the tie that binds
Our hearts in christian love!
The fellowship of kindred minds
Is like to that above.

The public collections for the funds amounted to

BEULAH CHAPEL, SOMERS TOWN.

April 28th, 1850.

"—for that day was an high day."

We had prayed that it might be, and anticipated that it would; we hailed it as Israel of old was wont the day of first ripe fruits; we called to mind the "sure word of prophecy" which told of the "handful of corn upon the top of the mountains, whose fruit should shake like Lebanon;" and thought of that tree, which though cut down, had its unseen living roots in the fruitful soil, and in God's time sprang forth again, adorned with more luxuriant foliage and laden with more precious fruit than before. We looked for a token for good, some evidence that the Lord was yet with us; that "Jehovah Shammah," and not "Ichabod," was written upon our walls!

The morning prayer-meetings yielded their blessing, and prepared our minds for the solemn but not gloomy services of the sanctuary. "It was meet that we should be merry," and so our pastor called our attention to the love song of the church,—"The king hath brought me into his chambers."

In the afternoon we heard something respecting the "inheritance of the meek;" and shortly after six in the evening, the sittings from which the baptistry could be seen were all filled, and subsequently most of the other pews. Brother Alldis preached from Rom. vi. 4, and the congregation listened with deep attention to the solemn truths he uttered.

At the close of the discourse, after singing a hymn, those whose testimony had been a sweet sound in the ears of the church, came forward, and in the presence of witnessing hundreds, were buried with Christ in baptism, and as of old, went on their way rejoicing. So, ever and anon are the covenant transactions of eternity past, being developed by the unfoldings of time, to meet a glorious consummation without an end, in the ages to come.

Somers Town. W. PALMER.

P. S. Mr. Alldis has established an Afternoon Lecture on the Lord's day, for the benefit of those friends, who from their position in life, are less able to attend at other seasons.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

AUGUST, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

A SERMON BY THE LATE MR. JOHN STEVENS,
OF LONDON.

(Continued from page 153.)

We then apprehend that he who is the ordained object of all goodness to the church must be considered the source of purification. He must be found the centre, the source, the spring-head, the great communicator, author and cause of all that runs into the upraising of a ruined family, and the escorting them through death and danger, to the final rest pre-appointed for them. You know Paul was full upon this subject; "He is made of God unto us—(made what?)—wisdom, righteousness, sanctification, and redemption." He would not leave any thing out that was of material kind, but would embody truth, and give you hold of your heritage in one handful, and yet that fulness shall be above all you can ever comprehend. Relatively, then, in this respect, we find he must be considered here as a fountain sealed, before he became a fountain opened. Was he not a fountain sealed through ages gone by? a fountain, therefore, for the church, before he was a fountain to the church, or in the church? a fountain full, before he was a fountain flowing? a Christ with God before he was a Christ incarnate with man? a Christ before he was crucified, but with a design to undergo that painful death? Are we not to take observation that our blessed Saviour was not a being that sprang into conscious existence at Bethlehem? Then he was a babe born, and there exhibited in humble garb; but he was a Christ above it, and before it, and without it. Here we behold *manifestation*, not *constitution*. Here the great stranger had made his entrance and was little known, but on his way to be better known. Therefore we

say he was thus a fountain in a concealed aspect ; a fountain for the church, and that before he became a fountain to the church ; a Saviour for us, my brethren, before he became a Saviour in us, to us. What use is there in making these remarks ? Why, my good friend, it is simply this, that you may know the fountain whence your streams flow, and that you may read the permanence of the effect in the majesty of the cause. Many professors are alarmed if you lead them into causalities, effect. Effect that is plainly *feeling*, say they, that will do. I love a feeling religion, and one unfelt is a miserable one to die by. But let us recollect, right knowledge, which will lead to a right worshipping and glorifying of God, will be a knowledge of *causes*. Thus we find there was a fountain with God before there was a fountain with men. There was a fountain full of ability to deliver, before the ability was exercised or extended to us. A friend for sinners, while sinners thought not of that friend. Our blessed Lord is spoken of as being manifested, appearing, and so forth. Now how do you understand such language ? Manifestation seems to indicate an existence in secret ? or would you take it to mean nothing but *creation* ? Then it would not hold true of his whole person. But when the grace of eternity was to be revealed among all nations, then he that stood behind the wall came on this side of it. He that was wrapt in the veil of heavenly grandeur, now came down under a veil of earthly meanness ; and he that held all treasures for the church in past ages, made his appearance to pay her debts, to cancel every claim, to set his captives free, and to open the gates of paradise for the inlet of all those whose names were in his book, written on his bosom, represented in his countenance, and perpetually lodged in his care. Well, then, we consider that as in a relative point of view, he was a fountain known to God, though unknown to men ; and thus a purifier before he purified, that is, before he openly, actually filled his function as the expiator ; a priest ready anointed, before he became a priest drest in the linen of humanity, and ready to make himself the victim of justice in the expiation of the crimes of his people. He has thus wrought what he had predetermined to accomplish, and came out from the bosom-communion with his Father to enter into converse with refractory men. O the contradictions he endured ! the abasement to which he submitted ! the criminality under which he was charged ! the ponderous weight of guilt that lay on his shoulders ! the responsibility in which he stood while the whole inhabitants of heaven, of human class, were all dependent on his acts. The joys of heaven must have ceased had he left unaccomplished his great undertaking. The hope of his expecting people

living on earth must have died on the spot, had he not proved his all-competent hand, and his immeasurable grace and worth in delivering. His work was finished. We have never loved him as he deserved, or thought of him as it becomes us; that is, our ideas have been very scanty, and our hearts cold, contrasted with our vast and overwhelming obligations to him; and, alas, how many are out of temper when we but mention in their hearing what a Christ he was before they knew him. What hyper-calvinistic notions! as if a man could be harmed by beholding the splendour of the Prince and the Priest before he disrobed himself to walk among the offenders, to effect their reconciliation, and accomplish their redemption. Let us, however, proceed. My text does not speak of a fountain shut, but opened; now in this I have said, *sacrificially*; the subject might be thrown into a different mode, but nothing can be more simple. Then his coming to the cross where this tragedy was transacted, where the offence was cancelled, and where his interest became divulged, was indeed to be the purifier of the people, was to effect the great work of sanctifying the family. He had taken upon him the high responsibility to his Father that he would not come back again till he could shew the church as free from guilt as he himself appeared. Because the matter was thus, the whole relationship was standing in him, and he the head representing. The Father, therefore, looked at the family in his beloved Son, beheld the family in what he could raise it to be, and the Holy Spirit covenanted to testify of this wonderful connexion and interest. Thus by love that never shall end, by redemption unalterable and power that is unpreventable, the great object is realized, and the salvation is completed. Thousands and myriads of myriads, an innumerable host are joining and will join in grateful praises to this Immanuel, God with us.

Then I first remark, when we say *sacrificially*, we are coming to the scene of death, we are approaching the peace making, though awful event; we are meeting the flaming sword of indignant justice, and hearing the rolling thunder of a righteous law; we are coming where the fiery mountain trembles, where earth shakes to its centre, and heaven curtains its brightness; we are coming to a scene of most extraordinary description, but what was requisite,—that the Lord of glory should be a dying victim! Was it not sufficient that he should have blood? Were not incarnation enough? If he would come under that eclipse by a covering of flesh, and disrobing himself of the former splendour of his royal throne, would not this suffice? His having that which was a suitable medium of expiation would not suffice; the blood must be shed, therefore he must become a

sacrifice for the sins and uncleanness of the inhabitants of Jerusalem, of the house of David ; Old Testament language, to express in a figure the associated tribes of God's elect, in his dear Son. Here we come to the idea that the whole work must be attended to, and that sin is not put away without sacrifice. By suffering and death, therefore, and only thus, could this sin and uncleanness be removed. Why ? Because it was a forfeiture of existence as to its well being, a breach of divine commandment, a latent principle irreconcilable with any attribute of God, which he cannot but detest, and with which he can have no communion. This being considered, it were a matter of moment how the accursed evil should be completely removed from the church of God. Many devices of men had been thought of : the Jew, in the pride of his heart, converted his ceremonial sacrifices into an expiation of his crimes, and would imagine that his Maker meant him there to fix his trust. Thus you find also in all cases, the ignorant intellect, touched with a qualm of conscience, flies to some similar subterfuge, and converts the taking of the sacrament, as they term it, into a satisfaction, or the sprinkling of a few drops of water into the formation of a christian state, all which is like the Jewish blindness, before alluded to, with regard to their sacrifices ; for where there is no spirituality there is no religion.

(To be continued.)

Extracts from Sermons

PREACHED BY MR. JOHN STEVENS, from 1843 to 1847.

Contributed by one of his Hearers.

Unbelief cannot hinder election or redemption, for these were settled before unbelief had a being.

We must *have* an interest in Christ before we can "exclude ourselves" from one, and having one we cannot do this, for what we did not procure we cannot destroy ; what is of divine origin cannot be destroyed by human influence.

To give a chance of salvation to all men, as some say, is like presenting beautiful flowers to the blind, playing exquisite tunes before the deaf, and providing festivities for the dead. It is a mockery and not a benefit.

Salvation proved to be determined by election.—As no man can be accepted or saved *contrary* to the will of God, or appear in his presence in heaven without God's being willing to have him come there, then it must be *according* to his will, and therefore God *choose* that it should be so, and this is all that is meant by election.

Again, as all men are not called by grace here, or saved hereafter, it is evident that God *choose* that they should not, for if he had so chosen, it must have come to pass, his *power* being equal to his *will*. Then it follows that God's choice, or election, alone, makes the difference between fallen man as to salvation.

One man is not saved because he is not *chosen* to salvation, for had he been chosen he must have been saved; God's power being equal to his will. Another man *is* saved because he *is* chosen; for had he not been chosen, he could not have been saved, as nothing can take place *against* the will of God.

The power and the will of God are equal in extent; what he *wills*, he always *does*, for he always *can*; and what he does, he always *intended* to do, for he does nothing against his will. He ever *does* what he *wills* to do, because he is omnipotent; he never does what he does *not* will to do, also because he is omnipotent. For these reasons salvation must be determined by the will of God, and by the will of God alone.

If *all* power is from God, he cannot be prevented in anything; since the power to prevent must come from himself. God may be opposed, but never hindered; God permits rebellion, but not control.

Nothing in the redeemed *account* for their being redeemed. This is humbling. Nothing in the redeemed *prevents* their being redeemed. This is encouraging. Both manifest the free and sovereign grace of God.

The truth of God wears no veil, and needs no polish; the diamond requires no painting; it comes from God himself.

This world is intended for conflict; for here sin and holiness, error and truth exist together, in ourselves and others, and these can never be reconciled. Heaven alone is the kingdom of peace.

Profession of religion in the present day is shallow; it covers so large an extent of surface.

If we are singular for God, God will show himself singular for us.

The christian should preserve a stubborn nonconformity before the world, and be careful to give no *other* occasion for taunt or rebuke. It is gallant to be smitten with our own rod, but "if reproached for the name of Christ, happy are we."

(*To be continued.*)

Essays.

THE GLORY OF THE GOSPEL.

It is a remarkable fact, that almost all that is revealed to us con-

cerning the gospel of the grace of God, is contained in the epistolary writings of certain of its first preachers. We have no regular treatises, or systematic essays, upon any one branch of gospel truth ; and even those *passages* most commonly adduced in support of the doctrines of distinguishing grace, seldom occur in connection with any distinct and designed exposition of those doctrines in the writings of the apostles. They appear, on the contrary, frequently, to be digressions from the subject upon which they are writing, or incidentally introduced to support some practical exhortation. Yet we must not, on this account, suppose such portions to be less worthy of our reverend reception, and firm belief ; nor view them as introduced without an end and design. Doubtless, that Divine Spirit, under whose immediate inspiration the apostolic writings were penned, directed their minds to those very things that appear to be most digressively and incidentally introduced. For every portion of God's word is indispensable, and no part superfluous ; nothing is discordant, but every part combines to form a perfectly harmonious and glorious whole.

In illustration of these remarks, we find the great apostle in his second epistle to the Corinthians, third chapter, vindicating himself and his fellow-labourers as able and faithful ministers of the New Testament, (ver. 6,) and then suddenly digressing into a most striking and valuable description of that dispensation, of which he was made a minister,—a description which exhibits to us in the most glowing and forcible manner, the peculiar excellency and glory of the gospel, as contrasted with the former dispensation which had then passed away. Upon this interesting subject we propose to make a few brief observations :—

The first thing that strikes the attention is the contrast of *terms* the apostle here employs. One was the “ministration of *death*,” the other the “ministration of the *Spirit* ;” the one, “the ministration of *condemnation*,” the other the “ministration of *righteousness*,” or justification. There is also a contrast of *circumstances* : the one was exhibited in the material form of writing engraved on stone ; the other, in the spiritual form of divine influence upon the heart ; the former dispensation was obscure, imperfect, and intended to be “done away,” when a clearer revelation should be given ; the latter is beheld “with unveiled face,” and is intended to remain, and that for ever, as an exhibition of the character of its Author. But in one respect both ministrations are similar ;—both were *glorious* : yet the glory they severally possessed was not the same either in nature or degree. It is to be remarked, that the apostle never denies the glory of the old

dispensation, but expresses it in very strong terms. The publication of the moral law, which was but an expression of the holiness of the law-giver, was accompanied with everything calculated to impress, with awe, the minds of the Israelites, who were just emancipated from Egyptian ignorance. The descent of Jehovah in fire upon the mountain-top, the tempest and the darkness, the sound of a trumpet and the voice of words, and the bright shining of the face of Moses, upon his return from his mysterious interview, all combined to stamp the "ministration of death" with a grandeur and glory which are worthy of our serious contemplation. But the first display of this glory was not upon Sinai. Even in Eden's garden that glory was seen. When the Lord God descended to pronounce the primeval curse upon our first parents, after their transgression, and when they were expelled from the tree of life, and a flaming sword prevented their return, there was then the first display of the glory, of the justice and holiness of God upon earth. And through all periods of the world to the present time, a secret, internal exhibition of that glory has been made. When the sinner is penetrated with a sense of the majesty and purity of that God he has offended, and of the justice and strictness of the law which condemns him, he sees the glory of the "ministration of death and of condemnation," though that condemnation be his own.

But we will briefly turn to the greater glory of the gospel dispensation, which combines all the glory of the former dispensation with a peculiar glory of its own. The former was "*made glorious*" by the manner of its promulgation, and by the external signs with which it was accompanied; but the gospel needs no outward or material splendours; its glory is intrinsic and unborrowed; it disowns all human contrivances to embellish and commend it; it even disclaims all "wisdom of words" and eloquence of diction in those who preach it. "Seeing we have such hope," or persuasion of the glory of the gospel, "*we use great plainness of speech.*" Such was the apostle's avowal, and it well becomes every preacher of the great truths it contains.

1. *The glory of the gospel is essentially spiritual.* It was prefigured by visible appearances and external manifestations under the law, but it is itself of a far different kind. Neither in the instruments that have promulgated it, nor the worship appointed to be observed in connection with it, is there any thing attractive to the carnal eye. It is only when it is disguised in the splendid ceremonies of anti-christian churches, that the world like to view the gospel. It has a glory which is not to be seen by the external eye, but by the mind, and not by the mind unenlightened by the Spirit of God, whose

province it is to give the light of the knowledge of this glory in the face of Jesus Christ ; which leads us a step further.

2. *The glory of the gospel is personal.* It does not consist in abstract truths, or dry propositions, but in truths exhibited in living forms and personal actions. In the person and work of our blessed Lord, we have the gospel embodied. He not only teaches the truth, but he is the truth ; he not only exhibited the light, but he is himself the light, by which alone we can know anything of God. Now the gospel is simply a mirror to reflect the glory of Christ ; for this object, in connection with the salvation of sinners, it was sent into the world. But the glory of Christ is the glory of God, for he is the great medium and agent for manifesting and promoting the glory of God. For this end and reason, God has so highly exalted him ; and his own glory is so great, because he has made the glory of God so great, by what he has accomplished in representation, substitution, mediation and intercession. In his incarnate state his glory was veiled to the eye of sense, but his glory "as the glory of the only begotten of the Father, full of grace and truth," was beheld by John and his fellow disciples. By the side of Jordan's stream, and upon Tabor's mount, and in his resurrection and ascension, it broke out in visible displays. He is now withdrawn from mortal view, but in the gospel glass, we, by faith, behold his glory, which it is the glory of the gospel to exhibit.

3. *The glory of the gospel is transforming.* It is a true saying, that "we become like that which we love ;" and no less true that a sight of the glory of Christ in the gospel, while it wins the affections, conforms the soul to his image. This it does in proportion to the distinctness and the constancy with which it is beheld. When the Spirit takes of the things of Christ and shows them to the mind, and thus glorifies Christ in our view—when we behold his condescending grace and dying love, we become more and more assimilated to his lovely character, breathe his spirit, walk in his footsteps, and earnestly long for the period, when the assimilation shall be perfect, and the vision complete. Such honour have all his saints.

London.

G. P.

THE AFFLICTIONS OF THE BELIEVER NOT PUNITIVE.

BY BISHOP HOPKINS.

A query may perhaps arise with some, as to whether the afflictions and temporal evils that believers suffer in this life, be not inflicted

on them, by virtue of the curse and threatening of the covenant of works: "In the day thou eatest thereof thou shalt die." For the curse of dying comprehends in it, not only temporal death itself but all other miseries and troubles that we undergo in this present life. To resolve this query, we must know that God hath two ends respecting himself, for which he brings any evil upon men. The one is, the manifestation of his holiness; the other is, the satisfaction of his justice. And accordingly, as any affliction tends to these, so it is either properly a punishment, or barely a chastisement and correction. If God intend by the affliction to satisfy his justice, it is properly a punishment; but if he intend thereby only to glorify and manifest his holiness, it has then nothing of the rancour and venom of the curse in it, but is a fatherly correction proceeding from love and mercy.

There are, indeed, many gracious ends respecting believers themselves, wherefore God doth afflict them; as, to exercise their graces, to starve their lusts, to keep them humble and dependent, to wean them from this world, and to fit them for a better. But the great end respecting God himself is, that by these afflictions they might know and see how holy a God they have to deal with: who doth so perfectly hate sin, that he will follow it with chastisements wherever it be found. Though the sin be pardoned, and the sinner be beloved, yet God will afflict him, to vindicate the honour of his purity in the world, and himself, too, from contempt, when those who will presume to offend shall certainly smart for it, 2 Sam. xii. 13, 14.

The afflictions and evils that believers suffer are not inflicted by God as punishments for their sins; because punishment always implies satisfaction for transgressing the law. But this satisfaction to divine justice is not to be wrought out by believers themselves; Christ hath fully satisfied every demand of justice, and therefore no further satisfaction is expected from them, since that would not be consistent with the rules of justice, to punish both principal and surety two. The curse of the law poured all its poison upon Christ, and there is not one drop besides to fall upon believers. Death, and all the evils threatened in the covenant of works, are curses not merely because they are grievous and afflicting, but because they are inflicted on transgressors, with a view to the satisfaction of divine justice upon them. Hence Christ is said to be accursed, and his death to have been an accursed death. And truly, should God inflict those evils that he now doth on believers, as a satisfaction to his justice, though the evils be no greater, nor more painful than they are, they would all be curses, and make them too accursed

creatures; for the true notion of a curse consists not in the measure of the evil inflicted, but in the infliction of it as penal, and in order to the satisfying of law and justice.

Hence, therefore, with what calmness and sweet peace may a true christian look upon all his afflictions. Though they be sore and heavy, and seem to carry much wrath in them, yet they have nothing of the curse. The sting was received, all of it, into the body of Christ, and he need not fear the dreadful thunder of the law's threatenings, for the bolt is already discharged upon another. Indeed, were it God's intent to satisfy his justice by the evils he inflicts upon me, I might then tremble with horror, and account every, even the slightest suffering, a presage of far greater and eternal to come. But if I have an interest in the righteousness of Christ, justice is already satisfied, the curse is removed, and all the sorrows I suffer are but the corrections of a gracious Father, not the revenge of an angry God. Am I pinched by poverty? that is no curse; God does not seek revenge upon me, but only keeps me from allurements to sin and vanity. Am I afflicted with losses in my relations or estate? that is no curse. God doth not thereby seek satisfaction to his justice, but only takes these from me, that he might be all in all. Am I tormented with pain, and weakened with diseases, and will these bring death upon me? yet diseases and death itself are no curses; but only a necessary passage from life to life, a bad step to Canaan, a short night between one day another. Revenging justice is satisfied, and, therefore, come what afflictions it shall please God to try me with, they are all weak and weaponless, without sting and without curse in them.

But most sad and miserable is the condition of the wicked, who have no right in the sufferings of Christ. For there is not the least affliction that befalls them, the least gripe of any pain, the least loss in their estates, the most slight and inconsiderable cross that is, but it comes upon them through the curse of the law. God is, by these, beginning to satisfy his justice upon them; he is beginning to take them by the throat, and to call upon them to pay him what they owe. Every affliction is to them but a part of payment of that vast and endless sum of plagues which God will, to the very utmost farthing, exact of them in hell.

Spiritual Things Illustrated by Outward Objects. **THE UNIVERSAL DISSOLVENT.**

PART THE 2nd.

"They shall beat their swords into ploughshares, and their

spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Isaiah ii. 4, and Micah iii. 5.

I had little thought of writing again on this subject; but recent events, of a painful kind, have brought it afresh to my mind. It is perhaps better, in writing, to take up the subject of passing occurrences; ere the mind has lost the freshness of its recollection. The renewal of the former disquisition leads me to consider, how the love of God, and of his Son Christ Jesus, in its operations upon the souls of men, is calculated to dissolve national hatred, and to melt the iron sinews of ungodly war.

And here, surely the pages of the Gospel Herald will not be prohibited to me, as an arena, in which I may attempt to shew to a professed christian country, how necessary, how imperatively necessary, is the presence of love, that universal dissolvent of mortal ill, needed, to melt the antipathies of states and kingdoms; that nation may not lift up sword against nation, neither may they learn war any more.

I have a dim recollection of having somewhere read the title of an article, called "Love's Master-piece." It would be a master-piece indeed, to melt the bloody sword. I write from painful experience of its requisition, having recently lost an only brother, who, after twenty-five years rough riding through the battle fields of India, down to the last scene at Goojerat, outlived them all, by a few days, and then died, worn out with toil, in little more than the summer of life.

The cause of humanity is the cause of Christ. We are on gospel ground, while deprecating the dominion of the bloody sword. It was the commencing sentence in all the treaties of one of our kings, that when Christ came into the world, peace was sung; and when he left the world, that peace was bequeathed. It was a noble commentary on Scripture, and I quote it as an historical record, worthy of the enlargement of a sermon.

We are a warlike nation, and consequently a cruel one. We go into other countries, as a friend remarked the other day, just as the Papists did of old, with the sword in one hand, and with the crucifix in the other. Crimes, like diseases, are infectious; and too much of this cruel spirit is caught by the church, as well as by the world. The glory of victory is a dazzling thing. Our nationality, and our sympathy, with our fellow countryman, in everything which is not openly detestable, make us forget that war is the greatest of human miseries. The magnificent details of victory blind our judgment,

and conceal the horrors which are hidden behind the curtain; whereas, as one of the greatest warriors of the age has said, "a victory is one of the most terrible things in the world, except a defeat."

In the present day, when the horrors of war have been carried out to an awful extent, in almost every country in Europe, except Great Britain, it cannot, I hope, be considered a mere legal or unevangelical subject to touch upon, as regards the deprecation of such a scourge of the human race. Mankind, mad with all manner of schemes of supposed liberty, are employed in destroying thousands of lives, for the ostensible purpose of gaining it; whereas, we may well ask, whether the market price of the purchased article does not infinitely exceed the value of the commodity, even when it is obtained. They carry into effect the wildest schemes of revolution, attended with the most incredible cruelties, and loss of life and property, to overturn a monarchy or dynasty, the evils of which, perhaps, are but partial, and the cure for which is much worse than the disease. They set up a republic, which is as tyrannical as the old monarchy they have subverted, and cause evils which it will take the labour of centuries to remedy. So much for war. The priest consecrates the silken flag, to the "amen" of the rolling drum; and prays for success to attend the bayonet, which is destined to pierce the bosom of a father, or a brother, whose loss cannot be compensated for by millions of gold and treasure.

It is an awful trade; and well worth the deprecation of all God's ministers and servants. We preach against minor sins, which are indeed breaches of the law of God, and bring sinners to perdition; but here is a wholesale sin, which as much exceeds the sins of detail, as the fire of a volcano exceeds the fire that consumes the dwelling of a grieved family. One melts a mountain, and might melt a world; but the other can be stopped in its progress, or ameliorated by the hand of charity.

It would be a noble work to commence a crusade against these ungodly Saracens, for the purpose of rescuing the holy land of gospel profession from the hands of christian infidels. Our own happy country is so protected by the God of nature and grace, who has in mercy thrown the arms of the incircling ocean aptly around the circumference of our island, that it is a notorious fact, that great part of our nation, unread and untaught, scarcely know what is going on in other countries, where they lie open geographically to any invader; and consequently they have their sympathies hardly excited when told that the continent is all in arms. It would soon be different if we could pass over Blackheath, on the morning after a battle,

(supposing such an event to occur) and see that peaceful plain covered with the carcasses of those whom we had once known and loved, now disfigured with gory wounds, and their limbs crushed with the wheels of flying artillery and fiery horse.

Just read the following extracts from a letter which I copied from a Loudon paper, in relation to the recent battle in India, at Chilianwallah, in January last year. The letter was written by a young officer, and he records the death of his friend in these words:—"I was talking to S**** and made some remarks about the firing, and he answered me with a smile, and I turned my head to watch Fordyce's troop of horse artillery, which was coming up again to our support. When I looked round again S**** was lying at my feet in his blood. I tried to raise him, but he was stone dead. A ball had struck him on the back of the head, and had entered the brain. And there he lay; the finest young man in our corps; the life and soul of the mess; beloved by all; cut down in his prime. The smile was still on his lips, as when he spoke to me last; and but for the blood that bedabbled his curling hair, and the cold blue hue about his lips and eyelids, you might have fancied him in a peaceful sleep; so calm, so painless, was the expression of his countenance. He was one of my chief friends, but it was no time for lamentation, and after taking one long gaze at his pallid face, once so full of life and manly beauty, I rejoined my regiment." The next scene he records is still more pathetic. "There, on the ground, bleeding to death, lay a young mother. Her leg had been carried off by a round shot; and the stump protruded ghastly through the mangled flesh. She held a babe to her breast; and as she bent over it with maternal anxiety, she appeared totally regardless of the agony she must have been suffering; and to think of nothing but the poor infant, which was draining the nourishment from her failing breast. I gave her some water, which she drank greedily; raising her large imploring eyes to my face, with an expression which it was heart rending to witness. I was obliged to leave the poor creature, but the remembrance of that sight will live with me to my dying day."

Who would not cry to God for the blessings of peace after such scenes as this! Who would not wish to see the gates of the temple of Janus shut up, and for ever, as was the custom of the Romans in the event of universal peace, and which most auspiciously happened shortly before Jesus Christ came into the world.

The preparations of England at all times for possible war; her floating castles pierced on their big sides for scores of guns, and filled with wild men; her regiments of the line, and home

regiments; her military academies, depôts, &c. &c. almost exceed belief. One would be ready to think, that half of mankind must needs destroy each other in order that the survivors might live, and that foreign nations were like wild beasts, which must be extirpated *ex necessitate*, by a general tiger hunt. We are defeated; then we pension disconsolate widows, and send orphan sons to royal founded schools, to learn the trade by which their fathers died. We gain a victory; then the bells of churches, consecrated to the God of peace, ring out their merry notes; and priests give thanks to God that we have gained a battle, which was fought for nothing; and which gives death a better helping hand than the plague or the cholera. Religion is lugged into every thing; but it is not the religion of Christ. The gospel, like a taciturn Quaker, stands peaceful by, and refuses to enlist in the unholy cause, and meekly justifies its neutrality, by saying, "Whoso smiteth thee on thy right cheek, turn to him the other also."

I have gone on so far in matters of plain detail, that the present article has assumed the character of an essay, rather than that of an illustration. My professed object was to shew the power of the universal dissolvent, love, in its ability to melt the iron-stone and rocks of human souls, but space forbids. The time will come at last, however, when sacred love, poured out in copious streams by the hand of grace divine, shall melt the bloody sword and the pointed spear, and weld them into peaceful instruments, to aid the growth of wine and bread; and

"The brazen trumpet kindle war no more."

Universal peace and universal grace, (it may not be too much to say) love to God and love to man, shall then divide the empire of the moral and spiritual worlds; for it is written, "The knowledge of the Lord shall cover the earth, as the waters cover the sea." As instruments in the hand of Christ, whose is the kingdom, the power, and the glory, may we look for the happy day, help its coming, hail its appearing, and, under the power of the universal dissolvent, melt into its image.

FRATER IN FIDE.

Evening Meetings.

PRAYER MEETING.

The way to the house of prayer was uphill; how often this is the case; it is so in our apprehension, if not as to the road. The poet well expresses this thought,—

"What various hindrances we meet
In coming to a mercy-seat!
Yet who that knows the worth of prayer,
But wishes to be often there?"

The mind is burdened with time cares, the spirits are depressed, the affections are chilly, and the legs drag on heavily; a sense of duty rather than the hope of enjoyment urges us onward; we do not like the thought of keeping away, or rather, we cannot entertain such a thought peacefully, yet we anticipate little or no reviving from the meeting. But why? The promise speaks different to this, the experience of the saints bears witness with the promise; but unbelief blinds the mind, and dejects the spirit; thus the good is not hoped for, not pleaded for, and so not enjoyed. It is a deep and stirring sense of need, coupled with the thought of the Father's unsearchable grace, and his delight in mercy, that lead us to the throne of grace with urgent, believing, hopeful prayer.

Secret and social prayer have each their claims on the christian. Secret prayer is of vital importance to his state of mind, growth in grace, amiableness of character, and usefulness of effort. It is a power that has to do with all this, affecting our entire spiritual existence; is essential to our very life, enjoyments, and pursuits, to our preservation from evil, and perseverance in the good ways. By prayer his every day supplies reach him, by prayer he steps on in his pilgrimage, by prayer he comes to the end—he enters heaven by prayer.

Social prayer regards him as a member of the family of God; that he has interests in common with them; that he is possessed of sympathetic feelings and social desires; that he exercises intercessory prayer, seeking blessings for his friends with whom he is more immediately in union, and also upon the whole spiritual Israel of God. All the subjects of the Redeemer's kingdom are praying characters, and from love to their Prince, are desirous of its increasing extension and prosperity; and to this end will make their prayerful enquiries in connexion with their zealous exertions. A prayerless christian, is no christian; he may be one in name, but is far from it in heart. He that does not commune with God is no child of his, for into the hearts of all his children the Spirit is sent down, crying, Abba, Father.

After half an hour's walk, having ascended the uphill, we left the road, crossed some fields, and soon reached an obscure cottage. Here we found some friends, who after their day's toil were met to seek his presence and favour who has said, "To that man will I look that is poor, and of a contrite spirit, and that trembles at my word,"

Such are indeed honoured and privileged characters ; for it is said, "Blessed is the man whom thou choosest, and causest to approach unto thee." And the experience of such is, "It is good for me to draw nigh unto God."

That cottage was a favoured spot. There some of "the fellow citizens of the saints and of the household of God" met together. There prayer was wont to be made, the book of grace and truth read, the Father's words pondered and fed upon ; the Holy Spirit taught them their needs, and helped them in their prayers, the Saviour advocated their cause, the Father paid his gracious visits, and shed his joys abroad in their hearts. There they proved that

"Religion never was designed
To make their pleasures less."

Their joys and thanks were expressed in Zion's songs, they felt themselves debtors to grace, and made mention of the loving-kindnesses of the Lord. Prayer was united with praise ; in short and fervent petitions their wants and desires were made known to God. How preferable are the sincere, warm utterances of the heart, to the cold, though polished forms which many use. We can look back to the chilling, cramping power of forms—those were days of fetters, which, we trust, are gone by for ever. We rejoice to meet with cheerful, spiritual, grateful, fervent suppliants, whose hearts move their tongues, or rather, the Spirit of God moves both. There is, however, much passing for prayer that is not prayer. Our cry must be, Lord, give us, not words, but hearts to pray, and such hearts will find words. Secret prayer will ever prepare for social and public exercises ; the secret seeker will be a public finder ; he will be blest in the closet and the sanctuary too.

The Holy Spirit's grace is as essential to prayer, as the Father's inviting love, and the Saviour's prevailing merits. He prepares the mind for prayer, he helps in prayer, giving renewed life to faith, hope, love and joy ; also moves us to wait and watch, expecting answers to prayer ; and then gives us the grateful spirit acknowledging the divine mercies. It will assist us in devotional exercises, whether secret or social, frequently to indulge thoughtfulness on our spiritual state and prospects, our relation to God, his promises to us and his church ; the conduct of his grace, the way of access, the ground of acceptance, the help of the Spirit, the advocacy of Christ, and the blessings of the gracious covenant.

There are differences of opinion as to reading the scriptures, expounding the scriptures, and giving addresses at our prayer meetings. These are not essential exercises, they may be dispensed

with, or they may be used ; still, we think, they are of useful tendency, are likely to increase the interest and profit of the meeting. We would occasionally dispense with them, yet generally use them, but use them variously ; sometimes reading without comment, at other times offering short, or more copious expository remarks, as the scripture in hand may require, our minds feel, or the occasion call for. At other times some practical reflections at the close, or an address suggested either by the scripture read, or the circumstances of the meeting ; and also occasionally an anecdote of a devotional and practical bearing will have a pleasing effect. These exercises require to be brief and lively, occupying but a short portion of the time ; indeed brevity and appropriateness in all the exercises will greatly conduce to the usefulness of the meeting. We hope, in penning these remarks, our friends will not think we are dictating ; we merely offer our opinion.

At the cottage prayer meeting, a portion of scripture was read, and an address given, chiefly on the evidences of love to Christ. This is a subject suited to many tried minds ; and prayer and conversational meetings are exceedingly adapted to relieve minds labouring under spiritual maladies. God is pleased to help and comfort his people by means, and it is by the utterance of the heart at the mercy seat, and by the relation of experience in our meetings with each other, that one christian is made a blessing to another.

On the above subject we do not know any thing more ingeniously written than the well known hymn of the excellent Newton's—

“ 'Tis a point I long to know.”

Love to Jesus includes—desires after Jesus, and delight in Jesus. Are these the feelings of the hearts of our readers ? Is Jesus the most desirable, the most precious object in your esteem ? If so, how came you to entertain such thoughts of him ? Surely you have been taught by the Spirit of God, for such sentiments concerning Christ are the result of his teaching. It may be that some are longing after Jesus, but are not able to rejoice in him. To such we would say, desire on, and joy shall crown your desires.

The throne of grace must be more frequently, believingly, earnestly, perseveringly resorted to, both for our personal and relative interests, and our, and Zion's good will be the happy result.

“ My soul shall pray for Zion still,
While life or breath remains ;
There my best friends, my kindred dwell,
There God my Saviour reigns.”

Rattlesden,

W. ARBOTT.

Correspondence.

LETTER OF THE LATE MR. PLAYER.

MY DEAR WILLIAM,

The desire you express to number me among your correspondents, together with the friendship which has subsisted between us from your childhood, and the knowledge I have of your ingenuous disposition, induce me to address you with the greatest freedom.

The advantages which arise from epistolary correspondence, when carried on judiciously, have been acknowledged and pointed out by some of our best authors. The unreserved expression of opinion which mutual friendship allows and cherishes, promotes freedom of thought, while the habit of committing our ideas to paper for the perusal of another, has a tendency to produce regularity and correctness in our affections.

As I am not fully acquainted with your views and taste, and the present state of your mind, I feel some difficulty in deciding what the subject of my first letter shall be; but I am desirous of directing your attention to those things which may be useful, and therefore submit to your consideration the following remarks, on the influence of real godliness upon our conduct through life, and its tendency to produce true happiness.

You are well aware that the scriptures state that man is fallen from God. This humiliating fact is manifested by the universal propensity of the human family, to seek happiness in present things; and notwithstanding the experience of ages has proved, that all is vanity and vexation of spirit, one generation after another engages in the same vain pursuit. The truth of the scriptural account of man's lapsed condition is also confirmed by the trials and misery that are incident to our earthly pilgrimage, as well as by the awful instances of vicious conduct we

continually witness among our fellow men. The wholesome instruction some are favoured with in their childhood and youth, and the wise discipline they are placed under, with a variety of other means, may do much to restrain and to form a character estimable among men, but all these things still leave us afar off from the infinite source of felicity. The impartation of spiritual life, and that knowledge of ourselves, of God and of Christ, which arises from divine teaching, lay the foundation of a new character distinguishable from, and far more exalted, than all that human refinement can produce. The man that is born of God, and brought under the influence of gospel truth, is made to feel that the favour of God is essential to real happiness, and is taught to regard the will of God as his only and perfect directory in all things. In the present imperfect state, he falls far short of his aim, and continually deplores his aberrations, guilt and frailty; he hates all evil, and delights in the law of God after the inward man. He does not rest his hopes of acceptance with God, and of enjoying eternal life upon anything he does or feels: the knowledge he has of his depravity, and his consciousness of faultiness with his acquaintance with the law and character of God, forbid that he should place any dependance on himself. To be found in Christ, clothed in his righteousness and washed in his blood, is the believer's earnest desire, and on Jesus alone he builds all his hopes. This faith does not take away the motives to holy obedience, but leads to, and cherishes all that is excellent and ornamental in the christian character, and glorifying to God. Gratitude for deliverance wrought, and favours bestowed, is the powerful principle under which the godly man acts. Diligence in business, is en-

joined by our gracious Lawgiver, and if the christian's secular pursuits are crowned with success, he enjoys in this far more than the men of the world can, because he has a sense of divine favour in his common mercies, and a hope of an infinitely better portion when his earthly career ends. When the carnal man meets with disappointments and trials, he has no refuge to flee to, and either sinks under his troubles, or seeks relief from them by a more ardent pursuit after the vanities of the world, yea, often attempts to drown reflection by following the most vicious courses. Under similar dispensations, the believer realizes the peculiar worth of his spiritual privileges, and is led to recognize the hand of a wise and gracious Father, administering by affliction the discipline that is needful for us. Never is the real blessedness of the godly man more manifest than under the severest trials with which God sees fit to exercise him; as his afflictions abound, his consolations also abound. In passing through life, we meet with many events which confound all our thoughts, then it is the christian's happiness to rely confidently on the Lord, believing that the divine government is holy, wise and just, though often mysterious. And when in perplexity, not knowing which path to take, how great the privilege the child of God is blessed

with, in that his gracious God has promised to guide him. Nothing but experience can prove how truly blessed it is to have access unto God through Christ, and to be encouraged to cast all our cares upon him, by the assurance that he careth for us.

I know not whether these few remarks accord with the views you entertain. However this may be, I believe you will receive them as manifesting a sincere desire to promote your happiness. I think you will not, from what I have written, conclude that religion is a gloomy theme. I shall have great pleasure in receiving a reply from you; and pray favour me with your views upon the subject of this letter if you feel inclined to do so. But if you have any objection to write freely on this subject, do not let that objection be the means of closing our correspondence; as, though this appears to me to be the most momentous, we may, perhaps, usefully correspond upon things of inferior importance. That it may be your happiness to know, that the fear of the Lord is the beginning of wisdom, and to walk in those ways which are pleasantness, and the paths which are peace, is the sincere desire of

Your's very truly,

J. D. PLAYER.

Saffron Walden, Aug. 30, 1833.

Obituary.

ELIZA ARTHRELD.

An inspired apostle exhorts the saints on earth to be followers of those who are gone to heaven; hence it is evident they are not to be forgotten, but affectionately remembered and imitated in all that is excellent by those who are still in the wilderness. To record their virtues as the fruits of the grace of God bestowed upon them cannot therefore be improper, but must, under the bless-

ing of heaven, tend to the encouragement of the believers in Christ, and the glory of God.

With these views I have taken my pen to write a brief narrative of Eliza Arthreld, asking the Lord to guide me, that the above end may be answered. She lived for some few years in Levington, in the county of Suffolk, and was removed from that village to her heavenly inheritance on the 29th day of April, 1850, aged forty-one years, hav-

ing been predestinated, redeemed, and called thereunto by the gracious purpose of the Father, the precious blood of the Son, and the almighty influence of the Holy Ghost. About nine years ago, it pleased God to take away her husband, after a lingering affliction. He had wandered far from God, but it pleased him to seek out this poor wandering sheep, and bring him to the Shepherd and Bishop of souls, so that he died happy in the Lord. By this painful bereavement our departed sister was left a widow with four small children, and an expectation of the fifth ; but though the event was exceedingly distressing, yet it was overruled and made use of by our heavenly Father for her spiritual and everlasting good. Before this she was a stranger to God and Christ, living without hope ; now she was deeply convinced of her sinful, ruined state, constrained to cry for mercy, and in attending on the preaching of the gospel in a room which was licensed for that purpose, her soul was directed to the Lamb of God that taketh away the sin of the world. Some time after this she declared the Lord's dealings with her soul before the church of Christ at Walton, which caused great pleasure in the hearts of all who heard her, and with several others was baptized and added to the church. During the few years of her christian pilgrimage on earth she was enabled to adorn her profession by a godly conversation ; though not a perfect character, she was a sincere and humble follower of Jesus Christ. Her pathway was strewn with many trials : as a widow she was exposed to the envy, hard speeches, and reproaches of those around her, without a husband to interpose on her behalf ; but she trusted in God, and committed her cause to him who never forsook or withheld his mercy from her.

About four years ago death again entered her dwelling, and took away her eldest son ; a few months after another was removed into the eternal world. Under these painful events the sorrowing mother was greatly supported by the hope that her departed children were gone to heaven, and also by the precious promises of her faithful God. Three years since it pleased the Lord to lay her upon a sick bed, where she continued, with one or two short intervals, until the day of

her death, with an afflicted child in the same room, confined to his bed, who, with two others, survive to mourn their loss. It was truly painful to see the sick mother and the diseased child suffering under weakness and pain, quite incapable of helping each other ; yet the true christian could not visit this abode of sickness without experiencing a degree of pleasure and profit, in beholding the peace and serenity of the afflicted saint, and listening to her savoury and spiritual conversation.

The following are some of the sentences which fell from her lips on different occasions of my visiting her :—“ I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.” “ If I never meet you again on earth I shall meet you in heaven.” “ Though my trials have been heavy, the Lord has never forsaken me, but has supplied my need in a way that I did not expect.” “ I am a sinful, unworthy creature, relying on the merit of Jesus. He has been a husband to the widow and a Father to the fatherless. If any one has cause to bless his name, I have, for his goodness to me.” “ My husband has been dead eight years, yet of all the good things which the Lord promised, not one has failed, but all have come to pass.” “ My children twine about my heart, but the Lord will provide ; the cords which bind me to them are strong, but the Lord will enable me to give them up when he is pleased to call me, and I shall come to the grave as a shock of corn fully ripe cometh in in his season ; some corn is not ripe so soon as other corn is. I thought I should have been ripe before now, but it is not so, therefore the Lord still continues me here ; when I am ripe he will gather me home.”

On one occasion a clergyman of the Church of England called to see her, and tried to persuade her that she was in great error in forsaking the Established Church, and that she ought to take the Lord's Supper at the hands of an ordained minister ; of course, one ordained according to the rites of the establishment ; but though his remarks pained her, they by no means shook her faith, but tended to confirm her in the principles she had, through grace, received. She said, “ The Lord has dealt so graciously with me, that I am

quite weaned from the creature." The Psalm commencing,

"I'll praise my Maker with my breath," &c.

Was very sweet and consoling to her mind; and though she was sometimes perplexed and cast down on various accounts, yet for the most part her mind was kept in peace, steadfast in the Lord, and trusting in him.

On the evening before her death she said, "I am pleased to think that the time of my departure is so near; I long to be gone." She bid all her children farewell, saying they laid at the bottom of her heart, but she could commit them to the Lord. Her hands for some time before her death were clasped, as if she was engaged in prayer. Just as her soul was taking its leave of the body, she waved her arms in token of victory, having been requested to do so by a christian friend; and thus she entered that happy land, where the inhabitants never say I am sick, and the people who dwell there have all their transgressions forgiven.

On the following Lord's day an at-

tempt was made to improve her death, from Job v. 28, words chosen by herself. In her case the truth of that scripture is strikingly verified, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." He kindly supported her by his promised grace and strength, raised up kind friends to minister to her need, especially one, who though placed in far superior circumstances, visited her almost daily, and communicated with her affliction, for which she expressed her gratitude, both to the instrument, and especially to him who inclined that friend to minister to her, nor will he suffer her to lose her reward. She, however, ardently loved those with whom she stood connected in church fellowship, and often seemed much revived by the visits of the unworthy writer. But now she needs no more christian sympathy, no more temporal or spiritual supplies as communicated in the present state, but is led by the Lamb to living fountains of water, and God has wiped all her tears away.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

RUNNING TO HEAVEN.

Some talk of running to heaven by free-will; free-will runs down hill fast enough—the downward road to hell; but it has no breath to run to heaven with. When, however, it gets new breath, breathed by the Spirit of God, it will be as sure of getting to heaven as that the angels are already there.

W. A.

CIRCUMSPECT WALK.

"See that ye walk circumspectly."—Eph. v. 15.

The christian's walk is an effective preacher, and many attend to it; it is an open book, and many read it. Thus religion is often either condemned or commended. Our Lord's religion and his honour are much affected by our steps; let this be our daily prayer, "Order my steps in thy word."

"The Cottage Bible" says,—"The above text has been aptly illustrated by the following familiar allusion:—Did you ever see a cat walk upon a wall covered with broken bottles? Nothing can be more wary or circumspect." W. A.

I am, says the believer, a mystery of iniquity, but Jesus Christ is a mystery of godliness.—*Romans*.

Our Saviour says that the Holy Spirit "shall bring all things to your remembrance;" you may remember them as rational creatures, but you cannot remember them practically without the Spirit.—*Id.*

The best of us find that when our hearts are at the highest pitch, when at the top of the mount, they are, even then, but as warm water, soon cool again; therefore we should go to Jesus,

not only to warm our hearts, but to keep them warm.—*Ib.*

It must be supernatural force to keep your hearts and mine within the veil; it requires no power short of the power of God.—*Ib.*

The legalist's obedience is that he may be saved; but the believer's is because he is saved.—*Ib.*

I would not speak a word against comforts; they are very well when they are founded on God's word, and when they are not, they are nothing but enthusiasm.—*Ib.*

O sirs, whatever you do, take care you do not rest on any thing but God's word, and that will bring in true comforts, solid comforts, holy comforts, lasting comforts, everlasting comforts! —*Ib.*

The word of God is the nurse of faith.—*Ib.*

The more you know of Christ the more you will love him, and the more you will loathe yourselves.—*Ib.*

Complain of your weakness, but do not let your weakness make you forbear leaning on Jesus; if you do, you will fall.—*Ib.*

Trust Christ much, and you will have much to praise him for.—*Ib.*

The greatest honour you can do Christ this side the grave is, to trust more to his love, and go daily to him that you may trust him more still, and commit every concern of yours into his loving hands and tender care.—*Ib.*

No, no; a Socinian's Christ will not do for a convinced sinner.—*Ib.*

The believer attends ordinances that he may know more of Christ, receive more from him, and depend more upon him.—*Ib.*

Intelligence.

SAXLINGHAM, NORFOLK.

The union of Mr. John Nottage with the church of Christ in the above place, as pastor and church, was publicly recognized on Tuesday, June the 11th, 1850.

Brother Taylor, of Pulham, commenced the morning service by reading a portion of the scriptures, and by prayer. After which Mr. J. Foreman, of London, stated, in a very bold and impressive manner, the nature and order of a gospel church; after which he boldly and most affectionately stated that our minister, Mr. John Nottage, was a man of great integrity, and whose name and reputation as a christian minister stood already established in the church of God, therefore he should call upon him to give a brief recital of the divine leading of the providence of God, which brought him here among us. To which our esteemed friend and brother Nottage replied, in his tracing the pillar and cloud which guided and led him to preach the word of truth to us; and he just touched on his first entry on the work of his ministry, beginning in the year 1835, and stated that down to the present period never was he more satisfied that the Lord led and brought him down to this people, for he could testify that his pray-

ers have been answered again and again, by sign upon sign, up to the present day. Then Mr. Foreman called upon one of the members in behalf of the church, to state the rise and progress of the church, and how they were led to make choice of their present pastor; to which one of the deacons reported, by his reading of the Lord's dealings with the church for the last sixty-seven years.

After which our brother Nottage was called upon to state his faith in his ascended Lord, which he acceded to, and delivered it in twelve distinctive heads, very much to the satisfaction of the multitude then assembled, and which done him great credit, as the means of uniting the hearts of the true believers to him. The distinct manner in which he delivered it gave very enlarged views to all the audience who have an ear and an eye, of the truth which he preaches and boldly testifies of between God and his soul.

Then our beloved brother Foreman delivered the charge to the minister. It was a most solemn, sound, affectionate, and a comprehensive charge. He also gave a brief admonition to the church, which it is hoped will be borne in mind by the members for years to come. Brother Foreman founded his discourse from 2 Cor. vi. 3.

The afternoon service commenced by our brother W. Clarke, of Carleton Rode, the late pastor, (who presided over the church twenty-four years,) reading the scriptures, and by solemn prayer, commending both the pastor and church to the Lord and his keeping. After which brother Reynolds, of Eynsford, in Kent, delivered a most faithful, profitable, and savoury discourse to the church and people, from Eph. v. 1, 2, "Be ye therefore followers of God, as dear children," &c.

At the conclusion of this service between 300 and 400 sat down to tea, provided by some of the friends, in the open air, and a very pleasing scene it was to see so many assembled on such an occasion.

After tea was concluded, our esteemed brother Foreman delivered a most delightful, encouraging, and profitable discourse in the open air, to the assembly, from Heb. vi. 11. And we hope we may be allowed to say, that it was a good and great day to many then and there assembled; and we have great reason to believe and say, that it will be remembered by many (for good) for many years to come.

On Lord's day, July the 7th, our esteemed pastor baptized two females and one male, they each being full seals to his ministry; for which we desire to give God the praise for all his goodness and mercy to the children of men; for the Lord have and is doing great things for us, whereof we desire to be glad and to rejoice, for his mercy endureth for ever.

On Tuesday evening, July the 9th, we held our half-yearly Herald Tea Meeting. We have no doubt but that many of our friends were hindered or prevented from attending, which was owing to the heavy rain in the afternoon and evening. We had forty-five, to the best of our calculation, who partook of an excellent tea, provided by Messrs. Reeder and Spratt, the secretary and treasurer to the Herald Society held in our place. Our respected friend, Mr. Hindle, of Bungay, was called to the chair; and having discussed the utility and the benefits that may or might arise by the perusal of such a Magazine in conjunction with the word of God, it was most cordially deemed expedient to further the cause of the society as much as in us lay. The next object which was introduced

was, to take into consideration the plan and means of establishing a Sunday school, which motion, after due deliberation, was carried unanimously.

R. E. E. A. D.

INTELLIGENCE FROM THE WEST.

TROWBRIDGE.—Lately, at the Fair, the friends under the pastorate of brother Rudman held a festival, at which the Sunday School children were regaled and instructed, then a goodly company partook of a public tea, afterwards a public meeting was addressed by brethren present, viz.—

Brother Huntley, of Limply, Stoke, on the various dealings of God to his people below. Brother Hawkins on these dealings as qualifying and preparing this people for the glory and praise of God, whereby they are enabled to sing both of mercy and of judgment also. The pastor, on the goodness of God to him and his people, whereby the place being too small, they had been obliged to enlarge their chapel; and on these as obligations to mutual satisfaction, affection, and zeal.

On the first Lord's day in June Mr. Rudman baptized six friends, at the usual hour here, eight o'clock. It was a brilliant morning, the spot was delightful, and there could be scarcely less than three thousand persons congregated on the bank of the river. The address was delivered by brother Hawkins, and it is expected to be published as a tract, in four pages, for gratuitous distribution on like occasions, as so many persons speak highly of its adaptation for usefulness. It made a strong impression there I am told, and the pastor and people are said to have had a noble day altogether. May they have many such.

Bradford, Wilts.—The friends here also have lately had a festival. The spacious British School Room being kindly lent for the occasion, it was completely filled; and in the evening a public meeting, brother Hawkins, the pastor, presiding; when brethren Eakett, Pearce, Rudman and Huntley delivered some excellent thoughts, instructive and amusing, on the "Best Shoes." Last year the subject was, the "Best Robe."

Hilberton.—Since the above, here also the friends have partaken of a social tea meeting, and after it a public meeting; their minister, brother Pearce, in the chair, by whom, and brethren Eakett and Hawkins, speeches were made. A goodly company met there, and the cause here, we have pleasure to add, is prosperous. May they increase a hundred-fold.

Southwicks.—Our aged brother Eakett baptized eleven friends on the first Lord's day in July, in the brook. Brother Huntly addressed the people from the bridge. This is one of our very oldest churches in this kingdom. It is the mother-church of most of the oldest churches round here for miles, as Trowbridge churches, Bradford, Melksham, Westbury. It was here they found an asylum when the infamous "five-mile act" was in force, flocking here from Bath, Bristol, and the above-named towns, assembling in "Which Wood" by night, as well as day, hidden from the spies of the Established Church during the reigns of the wretched Stuarts. This church had once some of the influential of the land among its supporters, but some ninety years ago they seceded to the Unitarians at Trowbridge.

Expecting soon to have further information from this quarter, and desiring a large measure of peace and prosperity to all the flocks of the Lord, and an abundant communication of that blessing which gives spiritual growth, useful labours, and fraternal love and union to and among the under-shepherds, I remain, beloved Messrs. Editors, with all affection,

Your's to serve,

A SHEPHERD ON THE PLAINS.
Shepherd's Tent.

NEW ASSOCIATION OF PARTICULAR BAPTISTS

In London and its Vicinity.

THE FIRST ANNUAL MEETING of this Association was held on Friday, May the 31st, 1850, at Bethesda Chapel, Ratcliff Grove, St. Luke. In the afternoon the pastors and messengers attended to business—Mr. Newborn being moderator. A good company of ministers, deacons, and members of the associated and sister churches took

tea together in the school rooms adjoining the chapel. The attendance in the meeting-house, at the public service which followed was encouraging. Brethren Bull, of Over; Woodington, of Croydon; Garritt, of Stoke Newington; Southern, of West Ham; Wood, of Islington; Foster, of Denmark, and other ministers were present as visitors. The moderator took the chair at half-past six; and after brother Woodington had besought the Lord's blessing, he introduced the business of the evening. A brief report of the origin, nature, and proceedings of the association was given by the secretary. "THE OBJECTS OF THIS ASSOCIATION" formed the basis of ADDRESSES, in the following order, viz.:—by Mr. Curtis, upon "*the fraternal intercourse of pastors, with a view to advance their comfort and usefulness*;" by Mr. Moyll, upon "*the promotion of union between the churches*;" by Mr. Milner, upon "*the defence of the truth, as expressed or involved in our fundamental law*;" by Mr. C. Smith, upon "*the assisting of needy churches*;" and by Mr. Wyard, upon "*the making of efforts to extend the Redeemer's kingdom*." These addresses were listened to with evident interest. Brother Foster, a godly, zealous, and self-denying missionary, gave an affecting account of the moral darkness resting upon Denmark, his native land, and upon the neighbouring kingdom, Sweden; of the progress of truth therein; and of the persecutions inflicted by professedly Protestant churches, established by law in those countries, upon the humble, active, and conscientious disciples of Jesus, who adhere to "the faith once delivered to the saints." The first circular letter of the Association, drawn up by brother Bonner, adopted at a previous meeting of the pastors, and afterwards printed, was issued at this meeting. Its subject is, "The Propriety and Utility of an Association of Christian Churches and Pastors."

If God permit, the next *quarterly* meeting will be held at Ilford, when brother Meeres is to preach, upon "The doctrine of Election promotive of Holiness." And the next *annual* meeting in May next, at Soho Chapel.

Our hope is, that this Association will grow, and become increasingly useful.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

SEPTEMBER, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

A SERMON BY THE LATE MR. JOHN STEVENS,
OF LONDON.

(Continued from page 176.)

I remark in addition to this, the fountain was not to be opened merely, having that in it which was suited to flow abroad to relieve, but it flows not abroad but through a peculiar opening. The fountain does not open itself, it is opened: "In that day there shall be a fountain opened." We shall fetch an illustration from the ancient providential appearance of God to the tribes in the wilderness. When they came to Mount Horeb they were in want of water, an order was given that the rock should be smitten, and the waters gushed therefrom. A marvellous miracle that! that a flinty rock should send forth such living streams. But the Maker had a hand in this; Moses and his rod were but instruments of his power, or signs of it; it was smitten, and it sent forth its streams. Smitten by God's authority—mind that. If you were to go thither and smite it a thousand times it would not send you a bowl full; it is the Lord that is the source, whatever be the medium or manner of displaying himself. Now, how should our Rock yield us the streams of cleansing blood? It will be smitten for it. "Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord of hosts. Smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." This is the context, "Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

It pleased Jehovah to bruise him. Now the idea is, that of our having peace through his chastisement; he was, as it were, whipt for us, punished for his people, and endured the desert of the guilt in behalf of the guilty. This was mercy abounding, this was an expression of his inseparable heart, and that he had loved the church, and was come to give himself for it. The opening of the fountain corresponds with what we have before remarked. He was a Christ before he was crucified; but this his being smitten—this was the visitation, when the rod of justice fell upon him. It was thus in the endurance of the sentence of law, in suffering the stripes of indignant justice, in bearing the penalty incurred by breaking the precept, that he became a split Rock, a wounded Saviour, a bruised Redeemer. "They shall look upon him whom they have pierced, and they shall mourn for him. They pierced his side, and forthwith came thereout blood and water." The whole representation corresponds to shew that he was visited in punitive justice, and was in this sense a passive endurer of that which belonged to the guilty; imputing sin to him was not rendering it inherent, but where guilt is charged, punishment will follow it. In this way I understand the Rock, the fountain is opened on purpose that he might become a friend and a Saviour.

Having thus become a fountain opened for sin and uncleanness, it is said, to be opened "to the house of David and to the inhabitants of Jerusalem." To the house of David it was really, it was literally done. Where was the Saviour smitten, crucified, and slain? Publicly at the gates of old Jerusalem; the Jews were congregated around—there was the house of David and the inhabitants of Jerusalem. And he was smitten, and the Rock gave forth its fulness, the fountain was thus opened, unlocked, and began to flow with salvation before their eyes: yet, although it was publicly exhibited, they did not discern it; they knew him not, although he was there a sufferer for their pollutions, some of them that stood by. Yet they mocked, derided, and scorned. O what a heart was that which could pour forth that relieving petition, "Father, forgive them!" So that there was a literal fulfilment of the passage by them in the day of his crucifixion. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." Then it was distinctly to them as to the public exhibition of a crucified Saviour. The Gentiles were not directly there. There were there around him whom the prophet mentions. In this respect it may be said with safety that we see the difference between an exhibition to our bodily senses and a revelation to our inward powers. It does not appear that through any exhibition of

the outward kind their hearts could at all have been touched ; but when the Holy Spirit attended the preaching of the apostles afterwards, then they were convicted, and cried aloud, "Men and brethren, what must we do to be saved !" It is well there should be the external exhibition ; it is merciful that the internal is not denied. We therefore observe here, that it was a fountain opened by his sufferings and his death ; that redemption obtained an open channel to flow forth from the source of love and mercy, and to bring purification to the spiritual house of David, and the inhabitants of Jerusalem. It was the true David's family that were concerned ; it was the holy, the heavenly Jerusalem that he had on his heart ; as to the old city, he was turned out of it. "Let us go forth therefore unto him without the camp, bearing his reproach." There was still a city, a connected people, who were typified by the old citizens, and by the house of David. These were "a chosen generation, a royal priesthood, a holy nation, a peculiar people, called out of darkness into marvellous light."

The Redeemer in his endurance became a fountain opened, and thus in his bruising and death sovereign redemption flows forth from the source, the ocean of infinite mercy and grace, bringing in its mighty current the high price of salvation, and carrying hence the pollutions of the city, cleanses the church sacrificially, and that by the shedding of blood, which was done typically before, but was now done really. The church thus receives an ample relief from the punishment of crime, and the Redeemer here obtains his crown of everlasting glory and praise in behalf of all his church.

Thus we may see that the opening of the fountain was an event of peculiar character and importance. It is here we find our gracious Lord lays a firm foundation for the extending of his redeeming worth to all for whom he died. He gives you the benefit of his headship, but he sends it through his agony ; he gives you a possession of his boundless treasures, but he seals the benefit with his blood ; he becomes to you a Saviour once slain, but in all the salvation you find the channel of the current, that river bed that regulates the flowing abundance, the meritorious mediation of the Lord of glory. The obedience and death of heaven's great Lord has opened a door of fellowship with heaven and God, and proves a medium of sending to us, with honour to the divine Giver, all the benefits of the everlasting covenant and kingdom. "All things are your's ; for ye are Christ's, and Christ is God's." God's great messenger, God's great High Priest, God's elect way of walking down to men, the image of his glory, God's great covenant messenger, to be as the word of God to

the ears of men, the foundation of all salvation, which he is made in his promises and prophecies ; and thus, while interested in him, we obtain all things in him, and we have nothing without him. There is but one door into the kingdom, there is but one ground for fellowship and communion, there is only one path that leads into the holy city of everlasting blessedness, there is only one High Priest to whom our sacrifices can be trusted, there is only one Advocate that can take up and manage our cause at the divine bar. We do not want a second. We have a fountain opened in such a manner as involves a ground for an application of all that we can need or desire. Let me remark, that while the Redeemer did not thus crucify himself, but the hand of Almighty Justice was concerned herein, so we find he has yet dispensatory power, and was a voluntary agent in all that took place. He gave up himself, he laid down his life ; and having done this, what did he mean ! would it be safe for us to conclude, that having said and done this he would be quite satisfied ! I believe not. But he would give the people an overture of relief if they choose to accept of it ! Never. He would not be contented with that; he knows us too well, and knew that an overture or offer would only just be laughed off the stage. If he had done no more than make men an offer, or give them a chance of salvation, they would take the chance on the other side, and damn their souls for ever.

But he opens the fountain efficiently, by his word and Spirit, by his doctrine and influence. This is an important principle we should understand. "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word." The word is the organ of influence, the form of sentimental understanding, by which the judgment is lighted into a discovery of the relief, and the mystery of the purifier becomes revealed to the purified, and faith becomes a recipient of the rich ransom, the holy purchase price, and all the virtues of Messiah's agony and death are brought home to the heart, by believing the love in which he undertook the work, and the merit that attended his obedience and endurance, and the completeness of the work he had taken in hand to finish.

(To be continued.)

Extracts from Sermons

PREACHED BY MR. JOHN STEVENS, from 1843 to 1847.

Contributed by one of his Hearers.

Christ's work and rest, Heb. iv. 10.

Christ hath ceased from his work of redemption, and hath en-

tered into rest. This rest is analogous to that which followed the completion of the work of creation : this latter formed the Old Testament Sabbath ; the former, the New Testament Sabbath. Christ's meritorious work lay between two periods, viz. his appearing among men at his incarnation, and his appearing from the tomb at his resurrection. This was performed in a dress prepared for him. He took our nature to do our work. He did not sit down till it was finished, but "when he had offered one sacrifice for sin, he for ever sat down on the right hand of God."

Christ "entered into *rest*," when he was discharged from all demands of law and justice, and was "justified in the Spirit." His *rest* was not merely a cessation from labour and sorrow, but a state of satisfaction and enjoyment, arising from seeing the result of the travail of his soul. He rests *in* his work, as well as *from* it. This, however, is *his* prerogative. His people "rest *from* their labours," but never *in*, or *upon* them. Christ enjoys *his own* rest ; his people, a *given* rest : he procured his own rest, and their's too. The rest is their's by occupation, not by acquisition. Christ takes possession of "the rest that remaineth for the people of God," in their names, and as their representative ; and when we, by faith, can read our title to it, our minds are quieted, servile fear is removed, tribulation is consecrated, heaven is opened, and the *sweets* of christianity are enjoyed.

Christ our Life, Col. iii. 4.

All life is derived from God, through Christ, as a life-giving head. Christ lives in our souls, as our souls live in their bodies, as a quickening spirit. As the branches in the vine, as the ear in the corn of wheat, as the cause in its effect, so Christ lives in us. There is a sameness of life between the Saviour and the saved, for they participate in the same life, and power of action, of which he is the subject ; but while he is the author, fountain, and maintainer of life, they are the recipients and exemplifiers of life. His sonship is the source of life, his mediatorship is the channel of life, and his indwelling the possession of life. Spiritual life, is, strictly speaking, a quickened sensibility to the evil of sin, and discernment of the truth as it is in Jesus. It includes *light*, *love*, and *devotion* ; or, a light in the understanding, love in the heart, and prayerfulness of spirit.

Christ lives essentially, as God ; derivatively, as man ; representatively, as a Head ; mediatorially, as a Saviour ; and influentially, as a "quickenings Spirit."

We come to God in his paternal character, by the filial character

of the Son, through the inspiring influence of the Spirit. The scriptures ascribe *primacy* to the Father, *medium* to the Son, and *influence* to the Spirit.

It is a lively, life-giving principle—that of intercession; for it shows us the person of Christ after he left this earth, his interest in us, his care for us, and his sympathy and power engaged on our behalf.

We are made what we should be, by being joined to him, who is ever what he ought to be.

It was necessary that he who saves, should be worthy of the worship of the saved.

It was the honour of Adam not to need a Saviour; it is the disgrace of his posterity not to acknowledge their need of one.

There can be no merit before the infinite God, but by way of *compact*; when God promises certain blessings, on certain conditions, and they are faithfully performed, the blessings are then merited.

We may fulfil God's decree in breaking his command; and God can justly punish the sin which glorifies his character as a just judge and a holy God.

None feel their need of pardon so much as those who have received it.

Joy advances among the ranks of paradise, when prosperity abounds in the church among the ruins of this world. There is an influence running through the whole church in heaven and earth; every part affects, and is affected by every other part.

Time measures the christian's miseries, but eternally his joys. The reverse is the case with the wicked.

(*To be continued.*)

Notes from a Shepherd's Remembrancer.

No. III.—THE ALTERED PURPOSES.

Where do you purpose going this morning, father? asked a lad as they prepared to go to church. "I don't purpose going further than K—Church," was the answer. This K—is a hamlet beautifully situated on the banks of our largest river, is located round a noble green, has an establishment which draws thousands to it, and is honoured with having several mansions of the reigning family. Yet it has long had, perhaps ever has had, a blast and a mildew. It has an edifice superbly lovely, which by custom is called a church, but though visited by royalty, it has not the gospel preached there. Stereotyped utterances under the name

prayers, and manuscript readings on morality, they do have. They hate "methodism," and all approaching to it is promptly put down. They never have had a dissenting meeting there, the whole place would ring with the disgrace of such an humiliation. Its present vicar told one of his parishioners, he would rather be was a drunkard than that he should go to a "methodist chapel," meaning thereby any other place of worship than the parish meeting-house. It is now somewhat more than a quarter of a century ago, when the preceding vicar of K— used to come to church driving furiously a pair of "greys" in a splendid curricule. He was a gambling sportsman, not at all discreet in his words even at the church doors, if either groom or horses offended. In a fit of passion and swearing, while attempting to uncouple a pair of hounds, a gun, he incautiously held under his arm, went off and burst, nearly sending him off into another world. He was spared, however, with the loss of his left arm, which made it difficult for him to turn over the leaves of his prayer and sermon books. This accident altered not his course, but he carried to the races and balls, to the theatre and the pulpit, to the gambling and the communion tables, this mark of his ungodly life.

His dissipation would sometimes prevent his appearance on the Sunday, until just before the murder near Enfield. He had before this deed of darkness been seen in the company of that gang of gambling murderers, but after he was never seen more. To talk of religion amongst people satisfied year after year under such a teacher must be delusive. If God has any ransomed ones in such a place, how shall he make it evident? We shall see. Amongst the families of glittering, yet poor dark K—, was one, the parents of which had three sons. They had had two daughters then no more. A few years before the vicar was lost, the mother of this family became a quickened sinner through the death of her last daughter. Thereby she was taught this world's vanity, and her own awful desert. So she and her's were seen at times going to other churches seeking for better men. A year or two after the vicar was missing, the eldest son, a lad of about seventeen, in the midst of his play-going, cricket-loving, Sabbath breaking companions, was pricked in *his* heart, but having no idea of any true religion beyond the "pale of the church," he sought something real, something powerful, other than he saw around him and more than he felt within him, but he wandered in vain from one church to another. All seemed dead, dead, dead to him. Awfully dead, all. Ah! it is a solemn thing, my young reader, to be brought into judgment with God, even here below. What must it be to the impenitent unredeemed above?

It was not from any word of God, or in any ordinance of God's that this lad was arrested, but in an ordinance of the devil's. In one of the fictions of the theatre, for like priest, like people, all the priests one after the other at K—— patronize these, and their flocks, or herds, which is it? followed them. In one of these fictions a blustering popinjay is made to say in all the fury of mock malice, ambition and murder, the awful words of—"My soul and body on the fight." They entered the soul of this lad, and, so wrought, as to convince him of the stupendous consequences of the deeds of his body to his undying soul. The sins of his whole life rose to his view, until he moaned month after month in secret, for that which would make him safe to die. But the longer he lived and strove, the worse he felt, until his very prayers seemed to be presumption. And instead of using what is called the Lord's prayer, he could only say, "Oh! that I might call God my Father in heaven! but no, I am too guilty a sinner—O God, be merciful to me a miserable sinner." The very sin which the "blind guides" had encouraged is made the instrument of stopping a willing votary in satan's course.

This poor lad went on thus, up and down, about sixteen months. To enter a dissenters' meeting never entered his head; he thought none but poor, ignorant, self-conceited hypocrites attended them. One Sunday morning while in this state it was that the question at the beginning of this paper was put, and that purpose formed; but while going with his father to their "own church," and just as they came to the corner of the turning leading across to Old B—— the desire all at once entered, and he instantly asked his father to accompany him to B—— Chapel, "a chapel of ease." He assented, and so the first purpose was broken and another formed, the pace of walking increased, and the chapel reached. It is now called a "district church," but as they came up to it the poor boy feeling ardent desires to ease a burdened mind, which he laboured to keep secret, not knowing where to go, nor what to do, he spied a meeting-house, and though to the "church people" it was a chapel of the most hateful of all people, he proposed to his father that for once they should go to the "Anabaptist Meeting." This was agreed to also, and into it they went, so again proving how easy to snap the purposes of men. Had heavenly purposes any thing to do in the breaking of these purposes, think you? Let us see the effects, perhaps my reader says. Good.

Well, our churchfolk found the people singing, and it seemed to the lad in earnest too. Presently the vestry door gently opened, and a peculiarly looking man, without surplice or gown, exceed-

ingly demure, with the left hand seeming to hold on one of the breast buttons of his coat, slowly and gravely walked down the aisle, and solemnly rose up the pulpit stairs. Every thing seemed novel to the lad, and a spirit of ridicule inwardly smiled at the—like appearance of the “unauthorised tub man,” so powerful are blind prejudices. Soon the bible was opened, and as this had been the companion of the lad's, he was all attention—then a prayer, without a book, all which seemed to indicate a feeling, a reality. This he had not seen much of and began to think it was only to be found at the “playhouses” and Roman Catholic Chapels. He knew it was only in appearance at these, and if he found his soul so delighted in the worship of God, as he had been at the former of these places in his ignorance, and found a people *really* as the Papists *appeared*, he thought then he should find true worship. Again they sang; here was a contrast to the fine singing of the royal choir at K— Church, and it struck him forcibly at the time. Now came the text—“They started to go to the land of Canaan, and to the land of Canaan they came.” The travellers were pointed out as originally idolators, blind worshippers; guilty and deceived, yet selected by sovereign grace, through a sacrifice which atones for all their iniquities, and are led by saving compassion and pity, with directions, provisions, clothing, all from the mercy-seat, and that by a right way, through the wilderness which this world was described to be to all who are really started for the heavenly Canaan. Away flew old prejudice, in came a precious hope, and this was *real* things at last, this was a “fine man,” what a pity he is not in “the church.” He had now courage to pray for mercy, and believed the gospel was indeed good news, and he went home resolved to find such a preacher among his own people. This he never did; but was satisfied God was here, as he was not to be found elsewhere to him; and then he said, I will go with you, for I perceive that God is with you. Thy people shall be my people, and thy God my God.

Sixteen years passed over, and the father of the lad died. He too had profited under this sermon, which, through the breaking his purposes, he had heard. After a while he became a regular attendant there; and in a sore affliction, of some year or two's duration, before he died, found most evidently the saving favour of God, in which is life, and left a precious testimony of a stingless death. A funeral sermon was to be preached, and by his request, the minister invited that lad to preach it, which he did in that very pulpit they both, as strangers, had first heard the gospel preached in power. Nothing is too hard for the Lord. Unalter-

able are his purposes. "*I have purposed it, and I will also do it,*" is his language ; "the Lord hath purposed, and who shall disannul it?" is our echo to it.

This lad had gone on step by step, and at length was enabled, by the blessing of God, under the ministry at this very Baptist Chapel, to unite in worshipping God as he who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, and eleven months had hardly rolled over when he was baptized. Seven years after on removing to London he was dismissed to a church there, and by the desire of his late revered pastor and friend he endeavoured to exercise his gifts before the church at—. These exercises were so dreadful to him he scarcely knew what he said, and he often wondered at their recommending him to go forth in the work of the ministry from what they heard then. He was at the time his father entered into the joy of his Lord, pastor of an important church in a "border-county" town.

Moreover, the beloved mother of this lad, by his intreating, at first accompanied him occasionally, then regularly from her own soul's choice, then became a member and remains one to this day, and, as I am assured by the deacons of that church, a highly esteemed one. One of the lad's brothers lived in a neighbouring town, to him he would talk of his new religion, and at first, though a dear brother, he used harsh expressions. But he came to hear for himself, and God opened his heart to a knowledge of himself, and so continued his saving mercy, that, with his mother, the same minister immersed them in the name of the Holy Trinity at one service. This brother afterwards removing, was dismissed to a church in Surrey, and is now an honoured deacon of it. The remaining brother, the younger, afterwards related the Lord's dealings with his soul to the same church, ascribing his earliest abiding convictions to the altered conduct and bible readings of his elder brother. He is now struggling with a few others to introduce the glorious gospel into a long-famed city, in which there is no ministry—no church of the faith and order of apostolic churches. Yet more—since then, amongst the relatives which have been induced to attend this same baptist chapel, once so hateful to them, an uncle and aunt of this lad's, with a son of their's, have all been welcomed with "come in thou beloved of the Lord, wherefore standest thou without," and I believe are all members now of the same church. Truly we may sing—

"Thy ways, O Lord, with wise design
Are fram'd upon thy throne above,

And every dark and bending line
 Meets in the centre of thy love.
 Thy flock, thy own peculiar care,
 Though now they seem to roam uney'd,
 Are led or driven only where
 They best and safest may abide."

A very remarkable thing in this is the fact, that, the very day these purposes were broken, was the first day on which a man of God had come from a distance on a probationary term, to learn the Lord's will respecting his labouring here; of course he did come, and he it was whose ministry was blessed to this family so mercifully directed. The Lord reigns, ordering all things after the counsel of his own will. Let pastors work while it is called to-day. When their work is done in one place, without discouragement or striving let them look up for guidance to another; what may be overwhelming to-day, shall be found to-morrow a step needful, though inscrutable, to the sphere where divine purposes of love and mercy have souls to bring by them into life everlasting. Ransomed children shall come, though for a time lost under the iniquity of blind guides; satan's own service shall be, if needful, the Lord's arrow. "They shall come." "Even the north shall give up." Mourning sinners, ye shall be comforted. It is the unalterable purpose of heaven; then blessed are ye. *All* our purposes may be broken—*this* never, it being "according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him."

The Tent, near to Shechem. A SHEPHERD ON THE PLAINS.

Essays.

CROSS EVENTS.

"Consider the work of God," says Solomon, "for who can make that straight which he hath made crooked." Now we know that "all things are of God;" and that providence, as a divine economy, is the work of God. It was *his* work to frame it; and it is *his* work to superintend its fulfilment, and to complete what is now, and for thousands of years has been, in progress. Providence and grace work together, like faith and love, and one cannot operate without the other, nor be glorified alone.

As creatures we are in the disposing hand of God; and all human affairs are the unfoldings of his eternal plan,—the unrolling of time's

canvass, or the manifestation of Jehovah's infinite mind, will, council and decrees. There is the book of providential life, as well as the Lamb's book of life, containing all human events in their places, periods, order of succession, unity of parts, particular tendencies and universal harmony.

All *cross events* are comprehended in the decrees of God, and can be neither anticipated nor adjourned—avoided nor modified. Sin and sinners are concerned in bringing events to pass; but our God superintends, controuls, and directs the whole to a definite though mysterious end.

In all this, divine agency mingles not with the evil principle. Infinite wisdom has permitted the existence of sin and formed a system of administration within the range of which it operates, subject to such restraints as a being infinitely wise, benevolent and almighty, has been pleased to ordain.

All things therefore, are not merely under Jehovah's eye and within the compass of his power, but constituent parts of his wonderful plan; so that *he* is concerned either in the ordering or the executing of all things; consequently, where an event does not originate in his *power* it is sure to end in his *praise*. Where his *active* agency neither originates nor excites, his *directive* power shapes both the affair itself, and the course it takes.

It may be observed that what *we* call cross events are so only in *our estimation*. They are crooked only as they disagree with *our* ideas, inclinations, prejudices and supposed interests. They are straight enough when viewed in connexion with the wisdom and goodness of God.

Besides which we *judge falsely* in consequence of the medium through which we discern objects. A straight stick will appear crooked if placed in a vessel of clear water; and how many things in providence appear crooked solely on account of the medium through which we contemplate them!

Added to which, our *judgments are partial*. We look upon ourselves as *types* instead of *individuals*, and hastily infer that whatever is not good for *us* must be wrong either in itself or its relations.

Further still, *we judge prematurely*. Let the painting be finished before the artist is blamed; and the tapestry completed before either the design or the execution of it receives censure. Let us wait till God has finished his work before we pass a vote of no confidence in him.

Nor can we *see connections*. At present the chain is under

water ; but our God sees the end from the beginning—every link—every connexion—every particular. “ Let patience have her perfect work.” The chain will be drawn up when the last link is put to it.

Equally true is it, that the best of men too frequently judge divine providence in a *worldly, carnal manner*. Hence when providence crosses the path of pleasure, spills the cup of opulence, diverts the object of gain, breaks in upon family prospects, or mars a man's position in society, he is ready to blame every thing and every body, and perhaps even God and himself. All this savours of worldly pride, and self esteem. Were we humble and spiritual we should judge otherwise.

Lastly, in a system of involved machinery, curves, cranks, and various crooked parts, are as necessary as right angles. A straight instrument seldom suffices for every purpose ; and the most crooked event often derives all its fitness for the place it occupies, and the service it renders, to the very fact of its being crooked. And how frequently does God take hold of his own people by crooked events, as the smith takes hold of the iron by his tongs, and heats, and softens, and works it into a better form upon the anvil ! “ Who knoweth what is good for a man in this life ? ” How desirable to say, “ not my will, but thine be done.”

All things are for the elect's sake, and therefore must, upon the whole, be beneficial. They *must* work together for good. “ This is the Lord's doing, and it is marvellous in our eyes.” But it shews us,

1. The sin of deep dissatisfaction on account of cross events, seeing these are from the Lord who sees them necessary, and means to render them useful.

2. The folly of exalting our own wisdom, or our own position, above the wisdom and position of the Author of providence, who is said to “ do all things well.”

3. The unseemliness of cherishing the crooked resentments of a crooked nature for vindictive purposes towards the instruments of crooked events. The christian may be crossed, but he is not to be cross. Cross events are from God ; cross tempers have another origin ; though the hand of God rules here also.

4. The necessity of divine grace to preserve and to sanctify our minds under the ever shifting, marvellously mingled, and often trying dispensations of divine providence. O how much, how much we need the sovereign, sanctifying, soul-quieting, faith-supporting grace of our ever merciful and ever gracious God !

Rushulme, Manchester.

W. P.

ADAM AS THE FEDERAL HEAD OF HIS POSTERITY.

Adam is to be viewed both as our natural root, and as our federal head. In the one respect we were in him as our original ; in the other as in our representative. There is no difficulty in conceiving of Adam as our natural root, for that is only in regard of the delivering and handing down of his own nature to his posterity. But we have now to consider how Adam was our federal head, and what it signifies to be so.

A federal head is a common representative, or public person ; a person, as it were dilated into many, or many persons contracted into one, appointed to stand in the stead of others ; so that what he doth, as acting in that public capacity, is as valid in law to all intents and purposes, as if those, whom he represents, had in their own persons done it.

Now, such a representative is supposed to have the power to oblige those, for whom he appears, to any agreement or compact whatsoever, as though they themselves had entered into it. And this power, that one man hath to bind others, may arise two ways—from a voluntary delegation ; or, from a natural, or at least a legal, or acquired right that one hath over the other.

A representative by *delegation* is one, to whom those whom he represents, have, by a free and joint consent, given up their own power and invested him with it. As, to use a known instance in choice of a parliament, the people give away their power to those few men whom they send ; so that whatsoever these few do, what laws or taxes soever they impose, is, in a law-sense, the act of the people themselves. But Adam was not thus the federal head of mankind, because, having not then received our being, we could not choose him to act with God for us.

But there is also a power in some to oblige others, arising merely from the right that the one hath over the other. And this right is two-fold ; either *natural*, on account of natural production, or else *legal* and acquired, upon the account of purchase and redemption. For both he that begets, and he that purchases and redeems another, hath a right over him. Accordingly the whole race of mankind never had but two federal heads ; and they were the first and the second Adam. The power that Christ the second Adam, had to represent those for whom he undertook, was founded upon a legal and acquired right over them. Being their Redeemer, he had bought them to himself, out of the hands of justice, and therefore might dispose of them as he pleased. But the power that the first Adam had to represent us, arose from a natural right, as being our common

parent. And the reason why Adam only was our federal head, and not our other intermediate parents, from whom we sprung, as well as him, is because they are not so appointed and constituted by God.

Thus, then, Adam and all mankind are to be considered as one and the same person in all things wherein he represents us. And this oneness with him in a *law sense* (a term frequently used) signifies nothing else but that there is a real foundation laid for the law justly to reward or punish *us*, according to Adam's obedience or disobedience.

The *covenant of works* was not made with him as a private person, but as a federal head, and therefore with us in him. For he was not a single person, but a whole world, wrapt and folded up together in one. So that when we consider Adam or ourselves with relation to this covenant, we must so mould our apprehensions, as if all we were Adam and Adam all of us; for though we then lay so deep hid in our causes, the covenant took hold of us and bound us to the obedience that Adam promised both for himself and us, and, in case of failure, to the penalty which he exposed both himself and us unto. It may be long enough disputed without certain resolution, whether when God made this covenant with Adam, he knew himself to be the federal head of mankind. Probably, this affair being of such vast and general importance, some such apprehensions might be impressed upon him by God; and if so, the more inexcusable was his fault, that knowing himself entrusted with the happiness of his race he should so wilfully sin, and thereby ruin both himself and them.

That all men have been, and still are, transgressors of the covenant of works, is generally confessed; but that we should transgress this covenant so many thousand years before we were born, even in the infancy of the world, that our hand should be lifted up against God in that primitive rebellion, some deny, few understand, and fewer still lament. Yet, what saith the apostle, Rom. v. 12, 18, 19, "By one man's disobedience many were made sinners." But how could many be made sinners by the sin of one? not by imitation only, for were there nothing else in Adam's sin to make men sinners but only the setting of an example before them, I can see no reason why the example of his penitence should not as effectually excite us to repentance and virtue, as that of his disobedience to sin, especially since we have the example of the miseries and wretchedness that sin hath brought upon us. But the fact is, that we became sinners by Adam's disobedience; because in him, we ourselves sinned and disobeyed God, looking upon what he did as equivalent to the

personal deed of all mankind; which imputation was built upon most righteous grounds, because Adam being our first parent, had a mutual right over us, and might bind his posterity to the terms of any covenant that God should be pleased to make with him, and which might have been so much to their advantage.

BISHOP HOPKINS, 1660.

Correspondence.

To the Editor of the Gospel Herald.
DEAR BRETHREN,

Your correspondent, W. P. B. thinks my ideas on Matt. xi. 11, are not correct, and has given (page 162) five reasons for not receiving them, and four in support of his own. But he afterwards says, "I do not say my explanation is *right*, or our brother's *wrong*, but write as a seeker after truth." But how can his conclusion be reconciled with his introduction thus given? "Dear Editors, despite the friendly efforts of the author of 'Friendly Hints to Soror in Fide,' contained in your last, as also her exposition which our brother rejects," &c. Now this is asking you to deal out vengeance against both our efforts to explain a difficult text. Surely he is not seeking after truth, when he bids you *despite* our humble efforts to set it forth, although we differ in opinion. The word he has selected to express his opposition and disapprobation is found but twice in scripture, Ezek. xxv. 6, and Heb. x. 29. In the former place, it means, the utmost contempt, shown by clapping the hands and stamping the feet; in the latter, bitter hatred and malice; and in our common language, to spite, affront, provoke. The strange incongruity which appears in the bold and prominent use of this term, would almost make one think it was an error in printing; as it stands, however, it is one of the most scornful and contemptuous expressions I ever met with. He must excuse me when I say, I think we both are entitled to

an apology, for such rudeness. Is not controversy, when clothed in the Spirit of the gospel, much more likely to prove beneficial? His objections seem to arise from a petulant feeling, and appear to me to have but little weight, but I will briefly notice them. 1. The adverb of time implied, as your correspondent terms it. It is plain that our Lord spake in the present tense, and in *that only* throughout the whole account given, and even uses those expressive words, "From the days of John the baptist *until now*." He was speaking of persons then in his kingdom. How then does it appear that no limit is found in the text? But even if there were none, this would not affect my argument in the least. 2. There is nothing *assumed* in my exposition. The text informs us that John was less than the least in that kingdom, or *the very least*, as brother Paul once expressed himself. I can hardly think your correspondent would wish to exclude John from that kingdom which began with his ministry, Mark i. 1, 2. His official character is set forth as great and noble, but his faith, as weak and feeble. "Art thou he that should come, or do we look for another?" What can be more plain? The attempt, therefore, at the conclusion, to make this appear ridiculous, by the gratuitous *now, now*, was quite uncalled for. 3. It is granted our Lord was speaking of John in his public official character; nor have I once represented him as a private believer, as your correspondent

has mistakenly affirmed. But he was a man of God, a man of faith who filled that office; and as his faith sank to its lowest degree, his previous official dignity was eclipsed to its lowest degree also, to those who had beheld its splendour. 4. My view of the subject gives no such representation. Where have I represented John's general character, by one particular circumstance, which even took place after his office had ceased? When imprisoned he ceased to be a teacher, and soon became a martyr. The inference is therefore altogether unfounded.

5. How can it be supposed that my exposition opposes the object our Lord had in view, any more than your correspondent's does? It appears the multitude heard what John's messengers said, and must have observed the weakness of his faith. But our Lord immediately suppressed any mean thoughts which might arise in their minds concerning his honoured servant, by describing his official dignity as it had been displayed before them, notwithstanding his present weakness of faith. He thus taught the multitude and his apostles too, that important lesson, the strongest stands by faith. I confess I can see but little difference in this fifth reason, between my views and those of your correspondent's, save only this, that which I call weakness of faith, he calls oscillation of mind.

The four following reasons he has given to remove the stone which he thinks I have not touched, contain very little to which I object. That John, in his official character, was less in some respects than those inspired men whom the Lord had gathered round him, is not disputed, but in one respect at least, he was greater. In Jordan's

sacred river, John was more highly honoured than any prophet before him, or apostle after him, when Messiah bowed to the ordinance of heaven, and received it at his hands. It is true, the inspired apostles were, in some things greater than John in respect of their office, in knowledge, power, success, duration, miracles, &c. and especially at, and after the day of Pentecost. But to affirm that "every christian pastor sent of God, even the least, is superior to him," is a bold assertion, which I do not feel at liberty to make. John's ministry is declared to be the beginning of the gospel of Jesus Christ. Then, John preached the gospel of Jesus Christ, and I am not sure that John's knowledge, love, zeal and talent in preaching it, were inferior to any minister since the apostles' days. These, however, are points upon which there may be many shades of difference in opinion entertained, without denying that I have touched the stone in question.

I have no wish to prolong needless controversy, and should W. P. B. reply to these remarks, I must request, as a matter of justice and christian candour, that he will give his name and address. Assumed names, or initials, are like anonymous letters, the writer is seldom so courteous as when he tells us who he is, and where he lives. A few hints upon the right motive and spirit of controversy, I perhaps may subjoin one day, for it is clear, that some controversialists require information upon those points. Wishing much edification may be derived by the readers of the Gospel Herald,

I remain,

Your's truly in the Lord,

Eynsford, Kent. WM. REYNOLDS.

Obituary.

MR. ABRAHAM ABBOTT,
WALTON, SUFFOLK.

The word of God assures us that the

memory of the just is blessed; and the true christian feels a mournful satisfaction in reflecting upon the life, death, and blessedness of any one who

has evidently lived and died in the Lord, especially when the brother or sister removed is one with whom he has taken sweet counsel, and walked to the house of God in company; whose humility of soul, consistency of character, fervent prayers, and peaceful end, have plainly proved the reality and vigour of his religion, and thus strongly united him to the hearts of his brethren in the Lord.

Such was the character and end of Mr. Abraham Abbott, late a member of the Baptist Church at Walton, Suffolk. It does not appear that he was ever permitted to run into that excess of riot which characterises the youth of too many individuals; but from early life was of sober, industrious habits, accompanied with serious impressions. When not more than twelve years of age, he would conceal a candle in his room, that he might study the bible when it was supposed he had retired to bed. He would also go three miles, after his day's labour, and return the same distance, to hear a sermon in the Established Church, by Mr. Griffin of Ipswich. Under his ministry, our departed brother was converted to God; and after removing to Ipswich, he constantly attended his preaching, to which he was strongly attached. It appears, however, that for a long time he felt persuaded that believers' immersion was a scriptural institution. His mourning widow has heard him say many years ago, that if any unpleasantness were amongst the people with whom he worshipped, he should join the Baptists, as he thought they were right. And when, through age and infirmity, Mr. Griffin was unable to preach more than twice on the Lord's-day, he would go one part of the day to a baptist chapel; and though Mr. G. would try to defend Pædo-baptism, he did not at all weaken, but, as it frequently happens, strengthened, Mr. A's opinions. Soon after the death of Mr. Griffin, our departed brother took a farm in the village of Walton, and with his wife and family removed there; after which he regularly attended the Baptist Chapel in that place, and a few years before his death was baptized and joined the church, of which, through grace, he continued an honourable member, until it pleased the Lord to take him home.

He was remarkable for the plainness and simplicity of his manners, discovering no ostentation or self-importance, though providence had smiled on his endeavours, and raised him to circumstances of comfort. His conversation was mild, affectionate, thoughtful, and often spiritual and savoury; his general deportment was upright and honourable, so as to gain the respect even of the enemies of religion; his attendance on the means of grace was very constant,—on the Lord's-day, at the week-evening prayer-meeting, and lecture, he was seldom absent, and often expressed himself as being quickened and refreshed by thus waiting on the Lord, whilst his regular attendance, fervent prayers, and godly converse, frequently cheered the souls of his fellow-christians. Nor did he neglect prayer, reading the bible, and christian instruction at home, but daily attended to these important exercises.

The disease which carried him to the grave was very rapid, and as it greatly affected the stomach and throat, prevented his conversing much. Being asked, however, at the commencement of his affliction, if he wanted anything! he said, "I want Christ," implying that all his hope and confidence were placed in him, and nothing less than his presence could make him happy. To the writer he complained of the conflicts which he felt within, between the flesh and the Spirit; but appeared to be much relieved and comforted in his mind by the reading and expounding a part of the 8th chapter of Romans, and prayer. From that time he seemed to continue in a composed and submissive state of mind to the end, though quite unable to converse for some days before his death. Being asked if he were happy! he unhesitatingly replied, in a whisper, "Yes," and shortly after expired, on the 3rd of December, 1849, in the sixty-fifth year of his age. A wife and eleven children remain to mourn the loss of an affectionate husband and tender father; whilst the church, also, has to lament that a very valuable member is taken away, who, though he had his imperfections, over which he mourned, yet through grace feared God above many. On the following Lord's-day an attempt was made to improve the solemn event, from the

words contained in Acts xi. 24, "He was a good man," to a very large and attentive congregation.

Christian reader, be not slothful, but a follower of those who through faith and patience now inherit the promises.

"HE WAS A GOOD MAN."

A good and gracious man was he,
And one who lov'd his God;
But now from sin and sorrow free,
He dwells in heaven's abode.

A principle of holy faith,
And heavenly fear and love,
With pray'r and praise he fill'd his days,
But now he sings above.

We oft have seen the silent tear,
And heard him cry for grace,
To rest upon his bosom here,
And on his numerous race.

His conflict now with sin is o'er,
No more he doubts and fears;
No unbelief, no sorrow there,
But love and joy appears.

We love to trace him in his looks,
His attitude and dress,
His silvery locks, his smiling face,
And when our hand he'd press.

Timid, yet bold, he fear'd not man,
But fear'd to give offence;
We listened when he spoke to us,
And drew some comfort thence.

But he is gone; his end was peace;
We cannot wish him back;
Though nature feels and mourns the loss,
Yet he sustains no lack.

His spirit now with Jesus is,
And free from care and pain;
He sees his Saviour face to face,
And ever with him reign.

Oh may the widow's God be her's,
Whom he has left below;
The children find their father's God,
Their father's Saviour know.

May they in early life become
The followers of the Lamb,
Till Christ will say of them, ye shall
Be with me where I am.

Notice of Books.

The Treatise of Albertus Magnus, (1193—1280.) De Adhærendo Deo: Of Adhering to God. A Translation from the Latin. London, Charles Green, Bishopsgate Street.

This is a singular book, the production of an ecclesiastic of the middle and dark ages. Albertus Magnus, or Albert the Great, was descended of a family of high birth, was attached to the Dominican order, and laboured at Cologne, Paris, Rouen and Lyons. He was a man of eminent learning and godliness, and appears to have realized a deep acquaintance with divine things. His theme in the little work before us is, *vital intercourse with God*; which was evidently the element in which his spirit delighted, and on which he dilates with peculiar force, and depth of spiritual penetration. The translator has justly remarked, "No thoughtful and devout reader of the bible, and especially of the New Testament, can fail to be struck with the power and beauty of many passages." There is, however, an air of mysticism pervading some of his thoughts peculiar even to the best writers of those ages, while

evangelical doctrines are, perhaps, too much obscured by the abstractions of thought indulged by the writer.

We can, nevertheless, cordially recommend this singular little volume, as containing very much that is calculated to sweeten the hours of retirement, and elevate the soul to God.

Spiritual Joy the source of Religious Distinction and Zeal; or, the Substance of a Discourse preached in the Particular Baptist Chapel, Oldham Street, Manchester, on Lord's day morning, May the 5th, 1850. BY W. PALMER. Hall and Co. Paternoster Row, London.

The text on which the above discourse is founded, is Psalm xx. 5, "We will rejoice in thy salvation, and in the name of our God we will set up our banners; the Lord fulfil all thy petitions." The subject is appropriately discussed in the author's usual compact and comprehensive manner.

The gladdening nature of the experience of God's salvation is described, and believers are shewn to "rejoice"

in its "author," "origin," "antiquity," "order," and "agency;" also in its "sovereignty," its "certainty," its "sanctity," and its "safety."

The decision and zeal arising out of a joyful experience of this salvation, pointed out in an illustration of the figurative allusion of the text, which is primarily applied to CHRIST, as the believer's imperial banner or ensign; around which is displayed the banners of covenant transactions, bible authority, personal religion, and religious freedom. In addition to these are exhibited the gracious banners of election, redemption, justification, vocation, and final perseverance. A few important practical reflections close the subject, shewing the necessity of prayerful solicitude, blended with spiritual exertion.

The First Circular Letter of the New Association of Particular Baptists, in London and its vicinity. Addressed by the Associated Pastors to the several Churches they serve in the Lord, and also to sister Churches and brother Pastors in and near the metropolis, who agree with them in matters of faith and practice. Issued at their first Annual Meeting, May the 31st, 1850. Houlston and Stoneman, Paternoster Row, pp. 16.

The above Circular Letter has been issued by several brethren, pastors of churches, who have been induced to take steps towards the formation and establishment of an Association of Particular Baptist Churches in the metropolis. We shall rejoice if the brethren succeed in their object, believing that nothing is more calculated to promote the cause of truth, and to unite the metropolitan churches in one common bond of affection, strength, and efficient service in the kingdom of their Lord.

There has been, and still is, too little union among the churches in London holding the principles of the primitive faith; let them now combine their efforts. The signs of the times invite their mutual co-operation, and nothing will contribute to the efficiency of the several churches in their respective localities as the union and combination of the whole in one associated body. To induce the brethren and churches to join the newly-formed As-

sociation is the object of the above CIRCULAR, in which the PRINCIPLES of the union are declared and defined, and the propriety and utility of an association of christian churches and pastors are enforced. The *independence* of every church is affirmed as a sacred right, a principle of the association not to be violated under any circumstances. No attempt is to be made to restrict individual liberty; no interference with the private affairs of any church will be allowed, nor any cognizance to be taken of disputes between churches, or church members, or churches and pastors, *unless by request of both the parties concerned.*

In favour of such an Association it is clearly shewn, that "it is not disagreeable with any rule or principle of the New Testament," that "it is in accordance with the inspired records of christianity," and "demanded by the signs of the times."

Its UTILITY is demonstrated as tending to promote friendship among the pastors—to diffuse the comforts of brotherhood among the churches—to strengthen them for the attainment of common objects—and to remove the false impressions which many entertain concerning us and our churches.

We respectfully urge the perusal of the above Circular, and heartily do we desire and pray for success to attend the efforts of the brethren, who have, we think, thus taken a step in the right direction.

The LETTER is issued by the brethren Box, Bonner, Curtis, Milner, Moyall, Meeres, Newborn, Slade, Smith, Wyard and Woodward.

Some churches have already united with them, a list of which will be duly published.

Tracts and Letters. BY G. WYARD.

Our brother Wyard still continues to issue his little messengers of gospel truth. We have received several of them, among which are "HINTS TO CHURCH MEMBERS, on their attendance at church meetings," and the "BAPTIST'S CONCORDANCE;" also several LETTERS have come to hand, on important subjects, viz. Nos. 9, 10, 11 and 12, treating on the following subjects: "The Church of God on Earth;" "On Baptism;" "On the Lord's Supper;" and "The Ultimate Glory."

The above complete the series, fifteen in number, and may be had separate, one penny each, or six shillings per hundred, or in one neat volume at two shillings.

These tracts are plain and faithful expositors of the doctrines and ordinances of the gospel. Every church would do well to institute a "Tract Society," for the distribution of these and other scriptural tracts, in its immediate locality. We lament the diffusion of error, and the spread of sentiments subversive of the primitive purity of the doctrines and ordinances, but at the same time are guilty of supineness and neglect of those very means by which truth might be disseminated in the most easy and systematic manner. If the influence of such instrumentality be powerful in the hands of others, why is it so generally disused by our churches?

A Bruised Reed not broken; or, Living Testimonies of a Hidden Life. Being a Memorial of the Life and Ministry of the late THOMAS READ, compiled at the request of his friends, and published for the benefit of his widow. By JOHN POYNDELL, Minister of the Gospel. London, James Paul, 1, Chapter House Court, Paternoster Row.

Of the subject of these memoirs we have had no personal knowledge, nor are we able to collect from the pages of this work much positive information relative to Mr. Read's personal character, denominational connexions, or ministerial influence. A few particulars are recorded respecting his parentage, youth, and entrance upon the ministry, about the year 1819, from which it appears, that from the earliest period of his christian profession he embraced the doctrines of free and distinguishing grace, and signalized himself as an opponent of those *general* views of the gospel, commonly designated "Moderate Calvinism." It appears, however, that Mr. Read was not a *Baptist*, as we learn from these memoirs that he was accustomed to "baptize infants."

The volume chiefly consists of his own written productions, a few extracts from his diary are given, several of his sermons are embodied in the work, together with a selection from his correspondence. We do not ad-

mire the *spirit* manifested in some of these effusions, nor are we at all captivated with the style and manner pervading the whole. It is, in our opinion, too inflated and coarse to exhibit with due advantage "the living testimonies of the hidden life" of a disciple of the meek and lowly Jesus. We are persuaded it can be no recommendation of the truth to exhibit and defend it by the use of vulgar epithets and violent declamation, too much of which is found in these pages.

But most decidedly do we object to some of the principles avowedly stated and defended in this production.

On the subject of the law, and the nature of christian obligation, good and great men have widely differed, who nevertheless have been agreed in maintaining the divine authority and practical importance of christian precepts, or the precepts of the New Testament. But Mr. Read, it seems, repudiated the practical use of those precepts in relation to believers; he denounces the general practice of ministers enjoining "what they call gospel precepts" upon their people. He censures those servants of God, who "*from inward convictions of the propriety of the precepts forming a part of their ministry, urge them accordingly upon their people.*" To urge the preceptive part of the word of God, it is alleged, "doth mightily please the gospel pharisee!" For ministers to exhort their people to "love their enemies," to "bless them that curse them," to "feed their enemies who hunger," &c. is but feeding goats. Ministerial exhortations to such duties are described by Mr. Read as "loading men's shoulders with heavy burdens" as ministers "will not touch with one of their fingers!" The following paragraph will, perhaps, sufficiently express his views on the subject:—

"But some will ask, what then are these precepts written for? I answer, not to flatter the pride of man's heart, that he either has done or can do them, but to preach aloud to him he *cannot* perform them, that every mouth may be stopped, and all plead guilty before God, and to lead us to look to him who has obeyed them all in principle and practice, and this as the great Surety for his church and people. 'By his obedience many are made righteous.' Precious faith views him

the great law-fulfiller and *precept-keeper*, and all who trust in his great name for life and salvation may confide most securely that his merits are theirs imputatively, and though in themselves *far from his holy precept performers*, yet that in him, through his works, they shall be presented at last 'unblamable and unreprouchable in his sight.' "

We cannot allow ourselves to characterize the above pernicious sentiment as we think it deserves. Such principles and such reasoning we hold in utter abhorrence, and have hesitated

whether to give currency to them by the insertion of the above.

During the period of Mr. Read's ministry, we perceive he preached stately, in succession, at ten or eleven different places in London. In 1833 he emigrated to the United States, and returned to this country in 1838. Whether the practical tendencies of the above sentiments had any influence on his frequent removals we are not informed, but we are willing to believe that not many churches are to be found who would very long sanction and tolerate tenets so subversive of the holy principles of the gospel.

Intelligence.

BLACKMORE, ESSEX.

On Lord's day, June 29th, Mr. W. Trotman baptized two persons. It was a joyful season, as the pool had not been opened for several years, and the brother and sister were a kind of first fruits. Our cry is, O Lord, we beseech thee, send now prosperity. A solemnly interesting circumstance is connected with one of the candidates, the sister; her husband had for months been much opposed to her, especially to her following her Lord through the water; he threatened, but her love and faith were sufficient. After a storm of passion had subsided, he became quite an altered man, acknowledged his sin to us, and to his wife, and his determination of attending regularly; but he was permitted only to come one Lord's day four times. The following Thursday he was taken with a fit, and in seven hours was no more: his last words were, "I am a lost man." His conduct throughout that week was astonishingly altered, whether it was by sovereign grace, the great day alone will reveal to us; at all events it affords a solemn warning to all who dare to mock or despise the ordinances of God's house.

MOUNT ZION CHAPEL, HILL STREET, DORSET SQUARE, LONDON.

Monday evening, May the 6th, 1850,

being the twenty-third Anniversary of the ministry of Mr. J. Foreman, at Mount Zion, a public and truly interesting service was held, to commemorate the goodness of the Lord towards us, as a church and people, and likewise to shew by something tangible, that the pastor still lived in the affection of his people.

A considerable number of friends took tea together, after which brother John Sears, the senior deacon, was called to the chair. Brother King gave out the 782nd hymn, Denham's Selection, being the first hymn that was sung within the walls of Mount Zion Chapel, commencing thus,

Dear Shepherd of thy people, here
Thy presence now display;
As thou hast given a place for prayer,
So give us hearts to pray.

Brother King then implored the Lord's blessing, in which we feel assured many united, praising the great head of the Church, for his care over us so many years; for enabling his dear servant to stand fast in, and contend earnestly for the faith, and for the success that has crowned his labours (both at home and abroad,) and that an unction from the Holy One might still rest upon him and his flock. After another hymn, closing with the following appropriate verse, —

May all the blessings of a God
In rich abundance fall;
Pastor and people all rejoice,
And Christ be all in all.

Brother John Sears rose and gave a concise history of the origin of the cause at Mount Zion, and of the leadings of God in his providence, in bringing Mr. Foreman among us, and then, in the name of the church and congregation, after reminding our beloved pastor that this was the *year of jubilee*, presented him with a testimonial, of the value of one hundred guineas; viz. one hundred sovereigns in a purse, and a handsome bible, of the value of one hundred shillings, bearing the following inscription on the cover :—

A token of christian love,
Presented

By the Church and Congregation
Meeting for the worship of God
At Mount Zion Chapel, Hill Street,
London,
To their honoured & highly-esteemed
Pastor,
Mr. John Foreman,
Upon the completion of the twenty-
third year of his Ministry,
May vi.
MDCCL.

After the presentation, which was received with much feeling, Mr. Foreman gave a brief outline of his call by divine and sovereign grace, his call to the work of the ministry, his removal from Laxton to Cambridge, and from thence to London; also of some of the difficulties with which the cause of Mount Zion has been surrounded, and how all have been happily overcome; also of the progress of the little one toward a thousand, our number at first being 38, and now near 400, between five and six hundred having had a name on the church book; and concluded with a hearty prayer, that the Lord would still own his labours, smile upon the work, and bless the church with prosperity and peace. We then sung,—

"Father of mercies, in thy word
What endless glory shines;
For ever be thy name adored,
For these celestial lines."

Brother Curtis, of Homerton, late deacon at Mount Zion, then, in the most affectionate manner congratulated our pastor on the happy circumstances that had brought about the meeting, on the noble stand he had made in the truth, and the success that had attended his labours, and then affectionately commended him and the church to the Lord.

Brother Milner followed in the same strain, and gave some excellent advice to the church. After which brother Holmes concluded with prayer. The meeting will long be remembered with pleasure by those who were present, and by some with regret, who did not avail themselves of the opportunity to be there.

It is worthy of remark, that although twenty-three years have rolled away since Mr. Foreman began his labours in Mount Zion, no cause can be pointed to of whom it can be said, that was a split from Hill Street; *no division has ever taken place*, and yet we can truly say, *FROM US the word of God has sounded forth*; about a dozen having gone from us to preach the word of life, and none of them, as we know, have denied the faith either in doctrine or ordinance, and though we have had no division, we rejoice to know that there is a sort of a *branch* cause, even in Australia, a church has been formed in Geelong, where one of our members (if he may still be called a member) is deacon, and the worthy pastor, our highly-esteemed brother W. Saunders Trotman, first began to speak in our Sunday School. God Almighty bless that little one, and may that too, if it be his will, one day become a thousand, and that small one a strong nation. And with regard to our happy anniversary, we can only say, *thine, O Lord, is the greatness, and the majesty, and the victory and the glory, for all things, both in the heavens and on the earth are thine; all things come of thee, AND OF THINE OWN HAVE WE GIVEN UNTO THEE*. Now, therefore, O Lord, we bless THEE, and *praise thy glorious name*.

ROBERT SEARS.

On Lord's day, July 28th, brother Foreman administered the ordinance of believers' baptism to six persons, four female and two male. Our pastor took his text from Prov. vi. 20, 21, observing therefrom, "My son," is a term of relationship, and not a general one. A covenant term; and a covenant and the proclamation thereof must be in accordance: a term of union, as father family, shepherd-flock, tree-branches; also parental and matrimonial, God the Father, church the mother: who are the sons? all described in God's family book, the

gospel; which also declares the holiness and justice of God, and how sinners are saved. They repent, so repentance is a mark of sonship; are quickened into spiritual life, and begin to have spiritual wants; they shall be supplied by him who alone can supply. Believe in Christ, and so receive power to become sons; cry Abba, Father, and thus prove their sonship. Whosoever prays, is a son. Father's commandment and mother's law, is the word of God, from whence we derive authority for all we teach and practice. The church at Jerusalem the model for practice. The whole truth of God is called law and commandment; why? because of its commanding character, 'I will, they shall.' No asking a soul to do what grace alone enables to do. Baptism is the Father's command, and mother's law. John's baptism and Jesus's are not contrary to each other. Jesus and his disciples administered the same ordinance as John. The law of thy mother will induce brotherhood with all scripture-marked character for the kingdom of God. The simple truth is the Father's commandment, and reducing that truth to practice is the mother's law. All sons are made willing to receive, and bind them on their heart; and they tie them on their neck for ornament and memorial. Lastly, the reasons in the 23rd verse, 'When thou goest, it shall lead; when

thou sleepest, it shall keep; and when thou awakes it shall talk with thee.'" The above is a very brief outline of our pastor's sermon, to a numerous and attentive congregation; and we pray, that the word spoken may have abiding influence on the hearts of the hearers, by the power of the Holy Ghost, producing fruit in practice to the glory of God, for Jesus Christ's sake. Amen.

W. H.

SHELFANGER, NORFOLK.

The anniversary of the Sunday School, at the Baptist Chapel, Shelfanger, was held on Sunday, August 4th, and two following days. On Sunday, the children were publicly examined by Mr. Hill, of Stoke Ash, when the chapel was crowded to excess (many standing outside.) On Monday, a Tea meeting was held, when nearly three hundred persons sat down to tea. We had a public meeting in the evening, the chair was taken by Mr. Winter, and the meeting addressed by Messrs. Ragg, Macro, Hart, and Notgate. On Tuesday, the children in the school were provided with tea, &c. &c.

P. S. We take this opportunity of stating that three candidates were baptized here by our pastor, Mr. Winter, on Sunday, the 30th of June last.

E. D. E.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

HINTS TO THE HEEDFUL.

He who neglects the means of God, insults the God of means.

Do all your best, and leave the rest.

Desire to do, will fire us to do.

Deny thyself to enjoy thyself.

Take time to be in time.

When you discover that you are in the wrong, persist not; when persuaded that you are in the right, desist not.

Expect to suffer more from professed friends than from avowed foes.

It is time to repent when satan reproves.

A good frame of soul consists not in the mere excitement of the feelings, but in the mind being fixed upon suitable objects, and the desires being directed into a proper channel.

Of what is choice the most is best; not "short and sweet," but short when sour—brief when bitter. "Better to long than to loathe," say men "when complaining of sermons; better to long and love, says wisdom. It is disgraceful to loathe the truth, because a good portion of it is dealt out to us. Healthy hunger never pouts at plenty.

Bermondsey MINIMO MINOR.

THE
GOSPEL HERALD;
OR,
POOR CHRISTIAN'S MAGAZINE.

OCTOBER, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

A SERMON BY THE LATE MR. JOHN STEVENS,
OF LONDON.

(Continued from page 200.)

Let me observe, the fountain is opened to men ministerially and doctrinally, by the preaching of Christ and him crucified. The preaching of the atonement is the opening of the fountain, it is to be opened to the church and people, who could not be present to see what was done at Calvary; and if we had, we should have mocked him as other men did. The fountain is to be opened ministerially and doctrinally, and so with some experimental enjoyment of its sacred influence. Through ages and ages the work of the ministry has been opening the fountain, and setting forth the rich treasures of grace and merit in Immanuel. All preaching that has not such a tendency and bearing on the person, headship, mediation, offices, acts and performances of Christ, may be very pretty, fine elocution, it may be what the grammatical man may applaud, but the Holy Spirit is not there. If his great person, his great love, his great condescension, his great merits, his great sacrifice be not exhibited, the Holy Spirit turns aside: here is nothing for me to do, there is no Saviour to testify of, there is no righteousness to put on, there is no fountain to reveal, no compassionate heart to point out, no bleeding love to celebrate, no smiling God appeared. No—no; it is all frost-bitten, and as cold as the dead of winter.

If the fountain be opened, our opening will involve a promised mission. Has not this been the case? Would it seem to you suitable that our divine Master should come so far, stay so long, suffer so much, do so much, die in such suffering, and rise yet again from the

tomb, and ascend in triumph, and be welcomed into heaven, and never let the main part of the inhabitants of our world (if he died for all, as it is pretended by some professors) know what he has done, though he did it for them ? Do you know how to harmonize his conduct in this case ? If an Englishman make a large purchase, and deposit the cash in the hands of the salesman, depend upon it he means to have what he has paid for. It is vain to tell us the people ought to have believed, and to have done this and that, and that they could if they would. Is the church a saviour ? Is the church a shepherd ? Am I to understand that the eternal destiny of my soul rests upon my own personal acts ? If damnation is not warded off by Messiah's death, then his death is not expiatory, then justice is not satisfied, then the law is not established, then the law-breaker is unredeemed after all. You will never be popular if you speak in that manner. I am fully aware of it ; I desire to plead for the honour of my compassionate Lord. To misrepresent his mission, to set aside the virtues of his sorrowful death, to leave three parts out of four of those for whom he died to perish, is to promulgate sentiments I detest ; I throw them over the garden wall, and to the moles and the bats. The doctrine of Christ's glory is still a doctrine which is to be held fast by a man that is a debtor to his kindness, his triumphs, and his care. Look a little again here. The application of the remedy of the cross, I venture to say, is for ever secure by the love and power of him that opened the fountain. Is that correct ? That the love and power of God, who has sovereignly shewn himself, and justly thus appeared in vindication of his governing rights, has opened the fountain, and taken satisfaction from its fulness, and has he not secured the application ? Is redemption a relief ? and if so, is not the application of the remedy to be secured by the same grace that prepared the remedy ? So I apprehend.

Then we come to this idea : that the fountain is opened to the household of God, to lost and sinful men after their natural state. Shall be opened in what respects ? As to the plenitude of its merit in the christian ministry, and by the Holy Ghost. It is written, that " All manner of sin and blasphemy shall be forgiven unto men." We read, " The blood of Jesus Christ, his Son, cleanseth us from all sin." If we confess our sins, he is faithful to forgive us our sins, and to cleanse us, in that pardon, from all unrighteousness. We hear, without the shedding of blood there is no remission, and we are glad to learn, through that blood there is remission, and that for ever. Through the merit of that atonement he offered on the cross the forgiveness of sin is granted to his people, notwithstanding all that they

have been and done. By him all that believe are justified from all things, from which they could not be justified by the law of Moses. Now, take the plenitude of his merit,—“In that day a fountain shall be opened to the house of David and the inhabitants of Jerusalem, for sin and for uncleanness.” David’s crimes ! Calvary’s blood has washed them away ; Solomon’s follies ! what became of them ? They were carried off in the same mighty current. Look ye yet again in many instances : may I say, the thief that hung upon the cross. What a vile, an infamous character ! dying, as it were, by the hand of the common executioner, the basest of society, the scum of the neighbourhood. Is Jesus Christ ashamed to take any notice of him ? The thief railed first in his face, as well as the other thief, only a sacred beam from the middle person touched his heart strings ; a new sensibility, with a ray of heavenly light suited to the momentary occasion, so affected the man, he said, “Lord, do remember me when thou comest into thy kingdom.” What does the Saviour say ? You cannot expect I can notice a varlet like you. You wretched character, how could I notice a wretch like you. No, this is not his answer. “To day shalt thou be with me in paradise.” What, will he take him before he has proved his sincerity ? Will you promise him a paradise—a wretch like this ! “To day shalt thou be with me in paradise.” What a burst of mercy ! what a finishing stroke at the beginning ! What a wonder of wonders here we see ! And this man is not ashamed to confess him in a crown of thorns, while we are tardy to confess him on a throne of glory. Look at Magdalene with her seven devils ; what became of the devils ? Jesus took care of them ; he ordered them out, and took Mary to be a monument of mercy. Could he find no better woman ? He choose, as a skilful physician, to pick up the worst cases, and prove his skill by curing them. As Saul of Tarsus, a prim Pharisee, as conceited as any man need be, and as full of malignity against Christ and his people ; notwithstanding this, Saul, I am come to make a minister of you. Astonishing, notwithstanding all the sin of this despiser of the cross, this persecutor of the church, that would have murdered every child of the church, but he could not accomplish his plan. No ! the fountain opened, and all the virtues of redemption had taken in Saul of Tarsus. He was under the blood of the covenant, but when he was malignantly contriving how he could destroy the host of Nazarenes, the Prince of paradise looked down, and took off the wheels of his chariot without drowning him in the sea, “Saul, Saul, why persecutest thou me ? Who art thou Lord ? I am Jesus, whom thou persecutest !” It was here, I would say, the triumphs of a Redeem-

er's worth, the plea of Calvary's blood, the plenitude of his merit appears, and it appeared in this man's estimation as long as he lived. He forgave others, but PAUL he never forgave ! I am not meet to be called an apostle, he cries. What have you done ? I persecuted, said he, the church of Christ. We find what a host of vileness was swept away from the Corinthian church, from the Pagan idolators at Rome, and the debauched Thessalonians.

We see on every side we have reason to say the fountain is opened by the ministry, and by the Spirit of God. As to the plenitude of its merit, is there a sin it cannot cleanse ? There is one sin marked and left out of the catalogue of remission ; but "all manner of sin and blasphemy shall be forgiven unto men " with that exception, and that is not because the Saviour's blood and righteousness was not worth it, but because sovereignty would set a mark, as there was one tree that should not be touched in the garden of Eden, there shall be one crime that shall be marked to the day of doom.

We observe the constancy and perpetuity of the influence of this fountain. It is not a fountain that cleanses sometimes in the year, and is at other times dried up. This is a fountain that flows three hundred and sixty-five days in the year ; nothing less than constant and perpetual is the virtue of it. It will not have more virtue to-morrow than to day—"the same yesterday, to day, and for ever." This is a suitable case for us. Constant, perpetual ; we can never *out sin* or *out live* the virtues of this fountain. *I would be cautious* ; I mean it seriously. The man who is right with God is at enmity with crime, and he that can multiply his crimes, and drink in iniquity like water, and thinks he may not be poisoned with it, through Christ's blood being shed, is without a spark of evidence that that precious blood was shed for him.

But I was marking the constancy of fault. Which day do you spend without any omission of duty ? Which day do you spend without a fault ? Which day of the year ? Stick a pin in the calendar that day ; it will not hurt the book. If there be a continuity of defection in the members, there must be a constant virtue in the head. A continuance of faultiness is exhibited in the church, Christ takes away the sin of his people ; he has done it all at once towards God, but towards us it is doing gradually. We want the re-application, a re-enjoyment of the merit, a re-experience of divine favour, that we may be kept alive to God, and that our consciences may not torment us. For it is false that sin in God's people is not sin ; that sentiment is the scum of hell. Jesus Christ did not die that sin should not be sin, but that his people should not be its advocates.

You may say, my hearer, I cannot help it; I feel my passions I cannot deny. I can hold out no encouragement on that principle. Admitting that ever religion should be your happy experience, you will not stand apologizing with "*I cannot help it*;" but with self-renunciation and beholding the slain Redeemer in his agonizing sufferings for you, will stimulate your just abhorrence of what brought him to the pains of hell, and would have sunk you to damnation if not prevented. I am bound to be the advocate of that holy purpose of my Saviour's crucifixion, without which it would appear to me to have no consequence worthy of his name; for if the rampant reign of the lusts of man has not been destroyed, in vain has Messiah sought to gain our affections and secure our confidence. In all this there is an ensuring a securing of the application, and that against the thousand hinderances you may meet with. Sometimes the enemy will suggest that your guilt is too great to be forgiven, or that your convictions are not those which the people of God feel. Do not measure yourself by your neighbour, keep close to the book of God. O, but you do not know what a heart I have! I dare say it may be a bad heart, but did not the Saviour know what it is! It is not the felt iniquity, it is the apologizing for it, it is the making light of it that is so ruinous! He that conscientiously supplicates relief, through Immanuel's precious blood, is the man who has passed from death unto life, and is born for heaven and God. It is one thing to tell him sin shall not have dominion over him, another thing to tell him it shall not be in him. The latter is not to be expected till we cross the Jordan of death; here there is a restraint upon its power. The opening of the fountain designed to remove our guilt and sin, and to purify us from all iniquity, through the sprinkling of blood. The Holy Ghost, by the doctrine, acts so mightily in conversion, that he illuminates the judgment, he converts the will, he purifies the affections, he rectifies the conscience, sheds an influence upon conversation, and causeth it to be as becometh the gospel of Christ. It is to divide between the person and the vileness; it is to save the sinner from himself, and from all his sin.

Has that light entered into your mind? It is a light you once knew not. Where is the eye of your understanding fixed as your centre? To what point do you seem to fly in the moment of extremity? and whose name are you in the habit of pleading? What virtue attends the doctrines of the gospel to your mind at any time? Do they glide over your mind without any salutary impression? Have you no religion but before folks? I would hope the contrary is the case. Wherever the interest of the Saviour is opened, wher-

ever the Mediator's worth is really enjoyed, there is a heart for him, there is a bosom opened to him, there is a renunciation of self, and a dependance on his performances ; there is a pleading for his honour, and an attachment to his followers. Aim to act out the principles, carry yourselves as those who are redeemed from death, and bought with a great price ; to him aim to reckon yourselves bound, and pass the days of your sojournment in his service; and when assailed under the shelter of his cross, never fear ; he is more mighty to save than a combined host can be to destroy. To him, with the Father eternal, and Spirit all divine, as unto one covenant God, be glory, and might, and majesty, and dominion for ever and ever.

Essays.

TRUTH THE RULE OF PUBLIC ADDRESSES.

" Wherefore I take you to record this day, that I am pure from the blood of all men," Acts xx. 26.

The history, of which those words form a part, is deeply affecting; the circumstances, the assembly, the speaker, the position in which he is placed, and the feelings that prompt him to speak, with the solemnity of the charge delivered, all are of the most interesting character. Paul had been instrumental, under God, in bringing many of the Ephesians to Christ, a church was planted and flourished at Ephesus, as the epistle afterwards written to that church by the apostle fully proves. The good man is now on his way to Jerusalem, and under a strong presentiment that he should visit Ephesus no more, he sends for the elders of the church to meet him at Miletus, that he might give them his last charge. They obey the summons, and soon around the intrepid apostle they are ranged ; the meeting is affecting, both parties are affected. The champion of Christ commences, every eye is intently fixed, every ear attentively opened, and every heart deeply impressed ; he reminds them of his manner of life among them, he directs their attention to the verity and promptitude, the affection and energy that characterized his public ministry, and more private efforts to benefit them, and how labour and tears, by night and by day attended him ; he plainly tells them that his face they would no more see, that his instructions they would no more enjoy ; he forewarns them of dangers which would arise among them, from wolves in sheep's clothing, and he strongly urges upon them the care of the church, entreating them to endeavour to feed it

with wholesome provision, remembering that it was God's own property, being purchased with the precious blood of Christ. They are bathed in tears while he is speaking, they can hardly contain themselves till he closes; the thought of seeing him no more whose lips had so often dropped, instrumentally, dew into their spirits, this overwhelmed them. He closes; for a moment solemn silence reigns, when suddenly they fly to his embrace, they hang round his neck, they water him with tears, and, as their last mournful consolation, cling to him as if determined not to part; but this privilege cannot long be enjoyed, and when they may no longer be indulged to weep on his neck, they prostrate themselves before God, and pastor and people unite in putting up a parting prayer; soon it closes. Look! they separate—no more to meet till before the throne they unite in chanting the high praises of him who brought them safely through.

The words placed at the beginning of these lines were spoken by Paul on this solemn occasion, and contain a solemn appeal to those among whom he had laboured, while they show how fearlessly he could look on his ministerial labours, and say in the face of men and angels, "I am pure from the blood of all men." Happy, truly happy is that minister of Christ who can so speak, and so feel; happy the man who is favoured with wisdom and integrity to fulfil his mission in a way that God approves, and that the malice of enemies cannot find fault. To be pure from the blood of all men requires that we so preach as to meet the cases and characters of all. This same apostle says in another place, "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God," 2 Cor. iv. 2. Truth, then, must be the rule by which all our addresses are regulated, and with truth men's consciences must be aimed at, otherwise we can never be pure from the blood of all men. Much hath been said, *pro* and *con*, about the manner in which the unconverted should be addressed, and much acrimony hath been displayed in the disputes carried on between heated spirits on that subject; and while some have addressed the ungodly in a way that virtually destroys the sovereignty of divine grace, and makes both the work of Christ and that of the Divine Spirit depend upon the will of man for their efficiency; on the other hand, some have, in their zeal to avoid this extreme, almost abandoned all addresses to the unconverted, or they have so managed them that the conscience of the hearer is seldom by them fairly confronted with divine truth. This is truly lamentable, but every observant hearer must have noticed it. I throw out no censures on my brethren, no doubt their motives are pure; but however conscious I feel that

many of them far outstrip me in talent, energy, and usefulness, yet I must take the liberty of thinking and saying, on these points there is an evident want of care and prudence ; nor is it my intention to provoke controversy, being deeply sensible that I am not formed for argument. I write with the sincere desire, if so weak an instrument may hope for that honour, of leading men to think more closely and speak more calmly on these points ; far be it from me either to relinquish my own views of truth to please man, or to wish others to do so ; no, let every man be fully persuaded in his own mind ; but it is precisely this which emboldens me to drop a few remarks on this subject, I do so with a " who can tell ! " and if it should lead but one of my Father's family, and that the feeblest of all his offspring, to a clearer apprehension of divine truth, and, consequently, to a fuller appropriation of it, I shall heartily rejoice, but if not, I shall have relieved my own conscience of a burden, by doing what I could.

It appears to me that our congregations generally, if not universally, have in them four classes of hearers, and that to each of these classes we should speak distinctly and pointedly, otherwise I see no way of being pure from their blood.

1st. We have to minister among very many who are unconverted. They are of the world ; they know not, they have no wish to know the holy, happy way of truth ; they may crave happiness, but holiness never ; that is, while they remain strangers to the new birth, and not a few of them are notorious for their love of the world, with all its sinful maxims and delusive pleasures, while others openly and boldly trample down all laws, human and divine. Now the question is, are these hardened sinners to be addressed in the ministry ? I unhesitatingly answer—yes ; they are a part of the all men Paul spake of ; and how can we be clear of their blood if we never appeal to them ? Let us boldly point out before them their state by nature, as the fallen sons of sinning Adam ; let us expose the daring nature of their continued crimes against the Majesty of heaven ; let us unveil as much as possible the devilish deformity of sin and sinners, as by the burning, perfect law of a holy God, which curses the soul for the least transgression ; let us insist on the inflexibility of divine justice, and the certainty of punishment overtaking the sinner ; let us largely dwell on the helpless and depraved nature of man, and endeavour to shew that unless he be born again he cannot enter the kingdom of heaven ; let us tear off the fig-leaf righteousness of the creature, boldly confront it with the perfection demanded by the holy law of God ; thus demonstrating the absolute necessity of a better righteousness in which to stand before God.

These are a few of the many points to be put forward to the ungodly. No doubt, but in the faithful discharge of this part of our duty we shall incur the frowns of some, perhaps of many; but what are the frowns of men compared with those of God? We cannot be pure from the blood of all men if any worldly consideration whatsoever be allowed to deter us from being faithful to them.

But are no invitations to be held out to the unconverted? Again I answer—yes; there are many things to which we may exhort and invite them, but they should be such things as are within the reach of a natural man. Why may not a drunkard be exhorted to sobriety—a liar to be truthful—an adulterer or fornicator to be chaste—a Sabbath breaker to frequent God's courts—a contemner of divine things to lay down his arms of hostility, and externally submit to divine authority—a pleasure lover to seek pleasure in a more lawful way—a lover of novels to read attentively the word of God? These are but a few points out of many where man has a power of compliance, and, to a vast extent, the blessing of Jehovah may be expected in his compliance.

But I ask again, why may not a natural man be invited to pray for what he feels he needs? It is both lawful and commendable to do so; our relation to God, as his creatures, binds us to this, and more than once hath God heard and answered the prayers of men who did not spiritually seek him. Why, we might still enquire, should not the natural man be exhorted to acknowledge the mercies he receives at Jehovah's hands? Surely, a song of thanks from such a man for temporal benefits cannot be wrong; but if right, we may certainly say, we ought to invite and exhort to those things.

Much might be said on this subject, but I forbear. One word more: let us be careful to divest all that may be done by a carnal man of all merit in matters of salvation, and still stoutly maintain the fact that salvation is all of grace, and that none can share it who are not born by the Spirit, and led to Calvary for a refuge. Of what advantage, then, it may be asked, are all these warnings and exhortations, even if complied with, since after all the man must perish if not the subject of a divine change? I answer, there is a present advantage in it; much misery is escaped, and much good is enjoyed in this world by those who lived decently, morally, and honourably, which others who wallow in vice never realize, God having connected, to a certain extent, the misery and sin of man in this world. But it is an advantage for eternity also, for though salvation is all of grace, yet condemnation is the just reward of the deeds done in the body, and is meted out by impar-

tial justice in exact accordance with the nature, number, and turpitude of the crimes committed. If, therefore, men can be drawn off from open prodigality to a moral life, if their minds may be so impressed as to lead to some reverential regard for God's word and his ways, the doom of such is proportionably mitigated, even should a divine change never take place. But I might further add, that by thus inviting reasonable creatures to reasonable acts, we bring them, as far as such exhortations prevail, under the very means where God does bless; we have every reason to expect that such, at least many of them, will, through those means, be arrested by almighty grace; for if God still makes the gospel his power unto salvation, it appears quite reasonable, and, I think scriptural, to suppose that he first inclines men to hear and revere the gospel, and though all do not know the power of divine grace who are brought to use the external means, yet as we know nothing of the secrets of God but as made known by his calling mercy, we may, and we ought to invite men to be found where mercy moves, in hope that her melting power may be felt.

But I may be asked, do you not consider that truth authorizes you to invite such as you have been speaking of to exercise faith in the Redeemer? I answer, yes, *natural* faith; that is, to give credit to what the word says of his person, work and authority, and acknowledge him as the anointed Messiah of God, and so far to show their belief in him, in this sense, as to honour him externally in lip and life. But how can I invite him to believe with a *spiritual* faith, till made the subject of spiritual life? both reason and scripture appear to me to be opposed to this. But is it not hard, if he really feel a wish to be a participater in divine things, to leave him languishing under desire in sad disappointment? I answer, this shews him in a new character, and puts him at once among those of another class; the really desiring man is already alive, and therefore may be, and must be addressed in a different manner, which leads me

2nd. To observe, that we have some in our congregations under soul concern, who must be addressed truthfully, faithfully, and tenderly. Without stopping to prove, what has often been attempted in vain, namely, how much must be seen and felt before one has a right to consider himself new-born, I would just observe, that divine truth takes up the humble sincere enquirer at once, and invites him as a living man to the divine fulness. Surely, then, we have no right to erect a standard six feet high, by which to measure the babe in grace, and beat off, instead of alluring forward, all who are too dwarfish to come up to it. No, when-

ever a sense of guilt is fastened upon the conscience, and an anxious desire to escape both the punishment and the pollution of sin is felt, we may, without hesitation, invite the soul to Christ. I am aware that some have appeared for a time earnest about eternal things, who have afterwards fallen back into their old course, and, as far as we know, lived and died in the love of sin; and some have thought that this should make us cautious; but if God, who searcheth the heart, teacheth us to address his invitations to the thirsty, to the poor in spirit, to the heavy laden, to those who hunger and thirst after righteousness; and if while we do so some who do not answer to the character pretend to do so, and make bold with things not belonging to them, we are not blameable for that; it is the minister's business to look up the family ministerially, but God's to look them up efficiently; and should we be deceived in our judgment of men, he cannot. Let us, then, delineate the family features, or rather, hold up the delineation given by God himself to full view, and encourage all who answer to it, however feeble and imperfect they are in themselves, by pointing them to their high eternal interest in all the possession of their Father's house, and all the love of his heart; and however faint or infirm they may be, yet if anxiously enquiring, what must I do to be saved? without a moment's hesitation I would reply, "believe on the Lord Jesus Christ, and thou shalt be saved." Such a cry, proceeding from sincerity of heart, is an evidence of life; and such an enquirer may be viewed among the number our Lord once commended to the special notice of Peter, when he said, "feed my Lambs;" that is, he stands in the same relation to Christ, and is cared for with the same solicitude. In all the works of God variety abounds, and hath been deservedly admired by many, both in creation and in providence, and why may we not expect to see it in the kingdom of grace as well as in that of nature? Regeneration is, no doubt, an instantaneous work, wrought by the mighty power of the Divine Spirit, but the evidences that bring the new-born soul into visibility may have great variety, though no contrariety. In some the new life shews itself more vigorously, in others more dimly; in some rapid growth is evident, while others are apparently stunted, and promise to be dwarfish all their days. But our concern should be to search for the signs of life, and if we behold an infant who can just breathe his desire, with no power to tell all his feelings; one who groans under a load of guilt, but is unable to explain the precise nature of his malady, let us take the swaddling-bands of divine truth and faithfulness, (I mean ministerially,) and bind up his enfeebled and wounded spirit. This

bruised reed must not be broken, this smoking flax must not be quenched; we are not at liberty to linger about with fancied objections and scruples, we have no right to postpone the matter lest after all it should be only nature. Who art thou that takest the judgment-seat? Go, go at once and respond to his anxious enquiries, leave the rest to thy Lord, he will never blame thee for thy affectionate regard to his honour and his family's welfare. Persuaded I am that the feeblest cry of the feeblest heaven-born soul is graciously heard in heaven, and that it is the will of our august Master that these feeble ones should be especially kept in view in the ministry, and every energy employed to direct them where all their portion lies.

Let us, then, endeavour to learn all we can of Christ in his complex person, all we can of the worth of his perfect righteousness, of the efficiency of his atoning blood, of the prevalence of his intercession before the throne, of the fulness of grace and glory, treasured for Zion in him as her eternal Head, of the unlimited dominion his hand holds, of the sympathetic love with which his bosom heaves; in a word, let us live contemplating God in Christ, covenant mercy displayed in Christ, redemption's work completed by Christ, the claims of law and justice met and honoured by Christ, the sins of the elect borne away by Christ, the cause of the penitent sinner carried on in heaven by Christ, victory over death and hell completely and triumphantly achieved by Christ, life immortal and eternal treasured up for humble souls in Christ, &c. &c. Let us devotionally study the treasures of grace divine, and, as God shall enable us, throw them open before the groaning, agonizing, infantile supplicant, and fearlessly invite and exhort him to renounce all other hope and trust, and at once to plunge his deeply sin-stained soul into the fountain of atoning blood; let us not hesitate to inform him that it was for him, and such as he, the Redeemer poured forth the vital flood. We need not be hesitant here; admitting him to be sincere, however feeble, his interest is proved by his breathings. Show then, O show all you know of the glories and riches of Immanuel, and all you can conceive of the love and faithfulness of a covenant God in Christ. We need never fear of speaking in strains too exalted of our Lord. Let us assure him, from the lips of his and our Father, that he has a legal right to appropriate all; and that all Christ is, and all he has, he is interested in.

May the Lord help us to deal faithfully and affectionately with his little ones, and may he graciously lead them into his green pastures, and beside his still waters.

(To be continued.)

BIGOTRY AND CHARITY.

Bigotry has been admirably defined by Toplady, as "that blind and furious attachment to any particular principle, or set of principles, which disposes any one to *wish ill* to those persons who differ from us in opinion. Bigotry thus consists of two parts, superstition and cruelty. It is an irrational zeal combined with a persecuting spirit. It is the spirit of persecution without the power, and persecution is simply bigotry in act and exercise.

But while this is undoubtedly true, there are some who would go much further than this in defining the character of a bigot. They would apply the epithet to those who adhere to certain views respecting the doctrines contained in the word of God, and who consequently unreservedly reject all others as erroneous who, being convinced of the truth of certain propositions, adhere to them stedfastly, and defend them earnestly; who, in short, believing their own opinions to be true, do not hesitate to pronounce the contrary ones to be false. Now we think it can be clearly shown, that so far from this being bigotry, it is the *necessary* result of consistency and sincerity, and that to profess to believe certain doctrines, and yet to refrain from asserting those who advocate others contrary to them, to be in error, on the ground of charity, is as absurd in itself, as it is unjust to the interests of truth and righteousness. And not only so; in proportion to the importance of the things believed, and the magnitude of the interests involved therein, should be the *earnestness* with which the contrary errors are opposed, and the *distinctness* with which their falseness and evil tendency are exposed.

"The shining of the sun cannot be called ostentation," for it is the necessary result of the luminousness with which it is endowed, and the strenuous maintenance of our own views of divine truth cannot be called bigotry, for it is the necessary result of the convictions at which we have arrived. Some attempt to draw a distinction between adhering to "the truth," and adhering to one's own opinions as to that in which the truth consists, and while the former is commended, the latter is reprobated. But we confess our inability to see wherein this distinction consists. It is self-evident, that if our opinions consist of those things that we deem to be true, we have not only a *right*, but are *bound* to plead for the truth of our opinions; not, indeed, *because* they are our's, but because we see sufficient evidence to warrant our belief in them. If we cannot rejoice in anything as truth, which we do not ourselves believe to be true, we cannot rejoice in the progress of the truth, without at the same time rejoicing in the progress of

our own opinions, while yet our joy is not on that account, the paltry self-gratulation of rejoicing in their progress *because* they are our opinions. Bigotry, then, does not consist in pronouncing those in error who differ from ourselves ; and we may add that *charity* does not consist in admitting the possibility of their being right as well as ourselves. Charity teaches us to believe that those who think or act differently from ourselves, do so sincerely and conscientiously, unless palpable evidence exists to the contrary ; but it does not teach us to conceal our differences, to under-value their importance, or to seek an "alliance" which virtually sets them aside as trivial. The same charity that "believeth, hopeth and beareth all things," "rejoiceth not in iniquity, but rejoiceth in the truth ;" and it cannot be right to seek union at the expence of uprightness or the sacrifice of conviction. Charity may exist without union, and may prevail as much on the hearts of the opponents, as the promoters of an "evangelical alliance."

To conclude : whatever tends to reveal the truth, and to promote a free examination of it, is matter for rejoicing to *all* sincere seekers after truth ; and in proportion as there is in all cases an unreserved appeal to the bible as the only depository of truth, and a spirit of deep devotedness and earnest prayer that the truth may be discerned and followed, will difficulties be removed, differences subside, and progress be made towards a *true* and proper evangelical alliance among the professed people of God.

London.

G. P.

The Excellent of the Earth.

BISHOP GREATHEAD.

So dark and so vicious were the times in which the great prophet Elijah lived, that on one memorable occasion we hear him exclaim, respecting the servants and worshippers of the true God, "*I, even I only, am left, and they seek my life, to take it away.*" But however dark the sky appeared, we find the good man was mistaken, for God tells him he had reserved *seven thousand * men*, who had not

* A large definite number, to express a numerous multitude.

bowed the knee to Baal. Just thus are we wont to look upon this country during what is rightly called the *dark ages* ; (say from the year 600, to the reformation, which began about the middle of the sixteenth century) gospel light appeared almost extinguished, and vital godliness seemed buried amidst the superstitions of popery ; yet now and then a star arose to cheer the desponding sinner, and light the weary traveller to the "Rock of Ages. Among such men, few during the *thirteenth century*, distinguished themselves on the Lord's side so fully, as

the great and good man, whose name stands at the head of this paper. His name is variously read, but Bp. Newton spells it as we have done.

Robert Greathead, Bishop of Lincoln, was born about the year 1175, at *Stradbroke in the County of Suffolk*. It appears his parents were in obscure circumstances, but by some means he was sent to the University of Oxford, where he acquired an intimate knowledge of the Greek and Hebrew languages, after which he went to Paris, and continued there for a long period. By what means he was brought to know the Lord we are not informed, but that he was led to know and love the Redeemer, he gave the most satisfactory proofs.

In the year 1235, he was elected bishop of Lincoln, and seeing the dark and ignorant state of his diocese, he immediately commenced the work of reformation; and now arose his troubles. He convened the clergy of his diocese at stated times, and preached to them the duties which devolved upon them, but they had no ear to listen to these things, on the contrary, they became enraged, and involved him in litigations with monks and other popish agents. In the year 1247, two monks came over to England to extort money for the Pope; they applied to Greathead, for *six thousand marks* from the diocese of Lincoln. * "Friars," said he, "with all reverence to his holiness be it spoken, the demand is as dishonourable as it is impracticable; to give a definite answer in an instant, to such a demand, before the sense of the kingdom be taken upon it, would on my part be rash and absurd." Going through his diocese, he found many of the richest livings were in possession of Italians, who did not understand the language of the country; this filled him with grief and detestation, and he resolved to prevent the wider spread of such a system;

* Between three and four thousand pounds.

therefore when the Pope ordered him to admit an Italian, ignorant of the English language, to a rich living, he positively refused to comply, upon which the Pope suspended him from his office, but he treated the papal mandates with contempt, and continued to discharge his functions.

In the year 1253, the Pope ordered him to prefer his *own nephew* to a rich benefice in the cathedral of Lincoln, and declared that any other disposal of it should be null and void, and that he would excommunicate every one who should dare to disobey his injunction. But Greathead resolving not to comply, wrote a letter to his holiness, which reflects the highest honour upon his memory. "Next to the sin of antichrist," says he, "which shall be in the latter times, nothing can be more contrary to the doctrine of Christ, than to destroy men's souls, by defrauding them of the benefit of the pastoral office. Those who minister to their own carnal lusts by means of the milk and wool of the sheep of Christ, and do not strive to promote the salvation of the flock in the pastoral office, are guilty of destroying the souls of men. For the holy apostolic see to be accessary to such wickedness, would be a monstrous abuse of power, and argue an entire separation from the glorious kingdom of Christ, and a participation with the two powers of darkness; (the devil and antichrist) no man can obey such mandates with a good conscience, even though they were seconded by the high order of angels themselves; on the contrary, every faithful christian ought to oppose them with all his might."

When this epistle reached the hands of the Pope, it roused his indignation to the highest pitch. "Who," said he, "is this old dotard, that dares to judge my conduct? by Peter and Paul, if I were not restrained by my generosity, I would make him an example and a spectacle to all mankind. Is not the

king of England my vassal and my slave? If I were to give the word, would he not throw him into prison, and load him with disgrace?" The cardinals, however, moderated his rashness, and one of them addressed him as follows :—" It is not expedient for you to proceed against the bishop in that violent manner; for what he says is certainly true, nor can we with decency condemn him. *He is a holy man, much more so than we ourselves are*; a man of admirable genius, and of the most exemplary morals, no prelate in christendom is thought to excel him." Yet the fury of the Pope was not to be allayed; he excommunicated the bishop, and appointed one of his minions to succeed him; which, when Greatehead heard, he referred his appeal to the tribunal of Christ.

Of the theological sentiments of this good man, take the following quotations from two of his sermons, * one founded upon Luke vi. 20, " Blessed are ye poor, for your's is the kingdom of heaven." "This poverty is wrought in the heart of the elect, by the Holy Spirit: its foundation is laid in deep humility; which disposes a man to feel that he has nothing but what he has received from above. But that is not all—for humility in this sense belonged to Adam before he fell; the humility of a sinner hath a still deeper root. The humble man not only sees that he hath nothing in himself, but he is stripped of all desire to possess in himself the springs of self-exaltation. Self-condemned and corrupt before God, he despairs of help from his own powers, and finds all he wants in him, who is the true life, wisdom and health, and indeed his *all in all*, even the incarnate Son of God, who condescended to come into our vale of sin and misery, that he might raise us from their depths. By leaning on him alone, every true christian rises into true life, and peace

* It is said, there are several of his manuscript sermons in the Cathedral of York.

and joy. He lives in *his* life, sees light in *his* light, is invigorated with *his* strength, and leaning upon the Beloved, his soul ascends upwards. The lower he sinks in humility, the higher he rises towards God. He is sensible that he is not only nothing in himself, but that also he has lost what he had gratuitously received, has precipitated himself into misery, and so subjected himself to the slavery of the devil; and lastly, that he has no internal resources for recovery. Thus he is induced to place his whole dependence on the Lord Jesus Christ, to abhor himself, and always to prefer others as better than himself. This leads him to take the lowest seat as his proper place."

Who among us could have expected to have heard a man holding the office of a bishop in the church of Rome, during the dark thirteenth century, delivering a sermon which contains such a paragraph as this? God hath always had some of his excellent in the earth.

In another sermon upon *Grace*, he says, "Grace is that good pleasure of God, whereby he is pleased to bestow upon us what we have not deserved, and the gifts for our advantage, and not his. Hence, it is very clear, that all the good we possess, whether it be natural, or freely conferred afterwards, proceeds from the grace of God; because there is no good thing, the existence of which he does not will; and for God to will any thing is to do it; therefore there can be no good, of which he is not the author. He turns the human will from evil, and converts it to good, causing it to persevere in the same."

The good man was permitted to end his days in peace, at *his palace*, at Buckden, October 9th, 1253. When the Pope heard of his death, he burst into a transport of malicious joy, exclaiming, "I rejoice, and let every true son of the church of Rome rejoice with me, that my great enemy is

removed." He ordered a letter to be written to the king of England, requiring him to cause the bishop's body to be taken up, cast out of the church, and burned. The cardinals, however, resisted the project, and the letter, though written, was never sent, owing, probably, to the declining state of the pontiff's health, for he died in the following year.

The general character of Bishop Greathead has been drawn up by a Roman Catholic, and who was prejudiced against him on account of the truths he held, and the practice he pursued against the superstitions and vices of the clergy. "The holy bishop Robert," say he, "departed this world, which *he never loved, and which was always to him as a place of banishment.* He was the open reprove of my lord, the Pope, and of the king, as well as of the prelates. He was the corrector of monks, the director of priests, the instructor of the clergy, the patron of scholars, a preacher to the laity, the punisher of incontinence, the diligent investigator of various writings, and the scourge of lazy, and selfish Romans, whom he heartily despised. In regard to temporal concerns, he was liberal, copious, polite, cheerful and

affable; in spiritual things, he was devout, humble, contrite; in the execution of his episcopal office he was diligent, venerable, and indefatigable."

Such is the testimony of an enemy, who was a stranger to that "poverty of spirit," upon which the good bishop preached. Who among the servants of God but must rejoice, that at such a time, such an instrument was raised up, to bear witness unto the truth, and testify the gospel of the grace of God. If upon many points his mind was beclouded, we need not wonder; the greater wonder is, that considering the time in which he lived, and the circumstances by which he was surrounded, that he saw so clearly as he did; yet we are disposed to recall the expression, (we wonder) for it is "The Spirit who leadeth into all truth," at all times and under every dispensation. Brethren, the light shines more clearly upon us; while we have the light, let us pray for grace to walk in the light, to exhibit the light, and to adorn the light.

"Lord grant that I may faithful be,
To clearer light vouchsafed to me."

PHILIP DICKERSON.

Correspondence.

LETTER BY THE LATE MR. PLAYER.

MY DEAR WILLIAM,

Your's of the 5th instant came safe to hand, and I perused it with the deepest interest and with mingled emotions of pleasure and sympathy. It affords me pleasure to find that you are not altogether insensible of the importance of the subject to which I have called your attention, for when I wrote I was so unacquainted with the state of your mind that I knew not whether my epistle would meet with a

favourable reception. I sympathize with you in the feelings, exercises and fears you express, being not altogether a stranger to them. Like you I was from my infancy instructed in those principles which discovered to me the evil consequences of transgression and the awful prospect that is presented to them who die in their sins; and in early life I had occasional convictions, which soon subsiding, left me for a time in a state of awful insensibility. But he who has declared that his people shall be willing in the day of his

power, would not leave me in this state. When I was aroused by God's effectual grace, and my mind was enlightened to discover the exceeding sinfulness of sin, I was constrained to call upon the Lord and to seek his face. During this time my mind was subject to many ebbs and flowings, my sense of the importance of spiritual things was not always alike vivid, nor were my desires always alike fervent, and it was sometime before I was brought to a simple reliance upon the blood, righteousness and grace of the Son of God; yet the Lord despised not my groan, he rejected not my cry, nor would he break the bruised reed nor quench the smoking flax. I believe it is often very gradually and after many inward conflicts and variable emotions of mind that convinced sinners are enabled to believe in the Lord Jesus Christ. Your mind appears to be exercised and distressed because you are not more deeply sensible of your situation, and continually influenced by the solemn realities that in your judgment you believe to be true. It is very desirable to have the mind so powerfully impressed with a sense of the everlasting value of the salvation of God, as to be influenced to seek after it earnestly and perseveringly, and to count all things but loss for the excellency of the knowledge of Christ Jesus; and I would fervently pray that he who alone can take away the heart of stone and give the heart of flesh, and by whose effectual teaching and gracious operations sinners are made truly sensible of their fallen helpless condition, and are influenced to call upon the Lord Jesus, may so impress upon your mind the all-important verities of which you speak in your letter, that you may feel yourself constrained to pour out your soul unto him who heard with acceptance the publican's prayer, "God be merciful to me a sinner."

But do not suppose that the terror

of mind and the long-continued distress which some have been subject to are essential to real conversion, nor consider conviction alone an evidence of the possession of the grace of God. If you had the most vivid sense of the awful state of a sinner condemned by the law of God, and could realize that you were in that condition, that would not produce any real hatred to sin or love to God, neither would it lead one step nearer to the only source of help, the cross of Christ. The expressive lines of Hart on this subject are corroborated by the testimony of all who have an experimental acquaintance herewith:—

"Law and terrors do but harden
All the while they work alone,
But a sense of blood-bought pardon
Soon dissolves a heart of stone."

The only remedy for all the evils and miseries entailed upon us by the fall is found in the Lord Jesus Christ. In accomplishing his covenant engagements he became incarnate, that he might save his people from their sins. His holy life and sacrificial death are a full satisfaction to the law of God for all that believe in his name. The sins of his flock were borne by him, and he suffered the penal consequences of their transgressions. The infinite dignity of his person gave everlasting value and efficacy to his obedience, blood-shedding, and death. Here alone is salvation, and believing views of Jesus dying for sin, and the sense of the love he herein manifested melt the heart, make sin odious, and produce love to him who died to save.

You will perhaps reply, I know all this, but what can this avail me unless I am interested in it? My dear friend, I set these things before you because the faith that manifests interest in Christ comes by hearing of his great salvation; and it would urge you to search the scriptures which testify of Jesus. The application of the Re-

deemer's work to the souls of his ransomed people is in the hands of God, the Holy Ghost, who in fulfilling his covenant office, secretly communicates life to the soul, and by various means makes them sensible of their need of the redemption that is in Christ Jesus, draws out their desires after it, and discovers to them its perfect suitableness to their ruined circumstances. He makes them willing to be saved in this way, and shews them that the blessings of the gospel are designed for such as are totally helpless, and are given without money and without price. Thus the objections arising in their minds on account of their supposed unfitness for such favours are removed; and this almighty Comforter, in his own time, brings those whom he graciously instructs to place all their dependance upon the righteousness of the Lord Jesus Christ for their acceptance with God, to rely on his sacrifice for pardon, and to look to his grace and strength for all needful supplies to enable them to do and to suffer the will of God while on earth, and to fit for his presence in glory. Faith receives that which God has already prepared, and this faith is wrought by divine power. If then you discover that you need salvation, not only from inherent evil and guilt contracted, but also from the hardness of heart, and insensibility of mind, you deplore, may you be encouraged and enabled to approach the throne of mercy, where Jesus is seated, and to wait at the footstool of the God of *all* grace, and you will prove that none ever sought his face in vain.

I shall receive with much interest your reply to this, and in the meantime remain,

Your's very truly,

J. D. PLAYER.

Saffron Walden,
Sept. 18, 1833.

LETTER TO THE EDITORS.

Cottenham, June, 1850.

To the Editors of the Gospel Herald.

The enclosed donation is humbly presented, in token of the high estimation in which their editorial labours are held by some of God's people in this part of Zion, and as an expression of the sympathy they feel for them in their pecuniary embarrassments relative to the same.

Some little time since we were very much struck with an appeal made by an American journalist to his subscribers and the public, in reference to the circulation of his journal, and the reluctance of his subscribers in paying up their arrears; with thinking and discerning minds (which are rare) his journal was considered useful and respectable; but we are sorry to say that we have every-day proof that the most useful publications are not the most eagerly sought after, but rather the light literature of fiction and romance, which cannot morally elevate the mind, but may feast the fancy with that which is altogether utopian, until time and experience rectify the judgment, and enable the mind, now more matured, to look upon things in a truer light. It is thus we are furnished with a proof that "experience teaches knowledge." But we must not forget the editor's appeal, which was as follows:—"help us, cash us, or we sink"—a very important one; it brings to our mind an important crisis in our own history, when the cry was energetically put, "Lord, save, or I perish." That cry of necessity was not disregarded. It was so with the emphatic appeal of the journalist: the circulation of his paper increased—arrears were discharged, and that which was threatened with speedy destruction, very soon became a floating and flourishing journal; thus you see that the smallest helps, combined with number and combination, effect wonders.

And now, Messrs. Editors, by an easy transition we can make the above case yours. The sound of your voice at the commencement of the year is still heard among us in vibrating echoes,—"help us, cash us, or we sink." "Determined to save," a band of rescuers have organized themselves, here and elsewhere; voluntary contributions have been given, with the view of furnishing some of the poor of the flock with monthly numbers of the Herald gratuitously, which confers a two-fold good; means for the edification of God's poor people, and an increase of the circulation; additional to this, and by the same party, (and it is well known to be a very limited one in this day of retrogression from the standard of evangelical doctrines,) money has been cheerfully given, which we now forward to you per post, and although the sum is not large in itself, yet combined with the contributions of others, we hope you will be able to keep the field, and not turn back in the day of battle.

It matters but little whether or not we are identified with the high sounding and magnificent of this day of unusual profession, if we can see our state happy, feel our union to Christ, our glorious Head, influentially; know that the condemning and dominating power of sin is destroyed, that we are justified freely in Christ, led by his Spirit, lifted above the trials connected with a life of grace, and are going on to a life of ineffable glory. What matters?

May it be your happiness to enjoy daily the sweet persuasion of the same; and in taking leave of you, we would adopt the words of Southey, used on another occasion:—

"I cast you on the waters, go thy way,
And if, as I believe, thy vein be good,
The world will find thee after many a day."

Cottenham.

MIZPAH.

The above friendly and kind epistle was accompanied by an order for £2,

which was acknowledged on the covers of a previous number, and for which we sincerely thank our warm-hearted and faithful friends at Cottenham.

Through severe indisposition this paper, with others, was lost sight of.—
ED.

Review.

THE PILGRIM FATHERS.

BY GEORGE B. CHEEVER, D. D.

In accomplishing the great designs of his providence and grace, God frequently makes use of the evil intentions of men, and secures his own ends by means of events apparently calamitous to his cause and interest. This was signally exemplified in the case of the "pilgrim fathers," a band of christian men who were driven from this country in the reign of king James I. about 1620, to seek an asylum in North America. They settled chiefly in New England, then a wild and desolate country, inhabited only by savages. But they preferred a wilderness with religious liberty to their native country without it, and voluntarily subjected themselves to dangers and privation to avoid the imprisonments and fines that were here inflicted by the dominant party in the establishment. This "wrath of man" God made "to praise him," by making this the occasion of planting the church of Christ in the new world. From this small handful of believers, sown by the hand of providence, has arisen a glorious harvest, which covers so large an extent of the North American continent.

In this interesting volume is contained a full account of this remarkable emigration. We have here presented the original journal of the pilgrims, in which their hardships and difficulties are detailed in a quaint and simple manner. To this are added other letters and documents illustrative of their early history. Dr. Cheever then

supplies historical and local illustrations of the "principles, providences, and persons," connected with the whole narrative, interspersed with original observations in his usual masterly and animated style.

We cordially recommend this volume to the attention of our readers, as containing a most interesting and instructive record of the dealings of God in this remarkable period of church history.

Intelligence.

NEW ASSOCIATION OF PARTICULAR BAPTISTS IN LONDON AND ITS VICINITY.

The sixth quarterly meeting of this Association was held on Friday, August 2nd, at Ilford, Essex. The pastors met for conference in the afternoon, brother Woodard presiding. After a tea meeting in the vestry, public service was held in the chapel. Brethren Alldis of Somerstown, and Collins of Grundisburgh, led the devotional exercises. According to appointment, brother Meeres, of New Church Street Chapel, Bermondsey, preached upon "the doctrine of election promotive of holiness," his text being Romans viii. 29. The discouraging aspect of the weather prevented the attendance of many friends from town and the neighbourhood; but on the whole the opportunity was of a pleasing character. The next gathering is intended to be at Unicorn Yarl Chapel, Southwark, when brother Newborn is expected to preach upon "the gospel not yea and nay."

HARLSHAM.

Lord's day, August the 25th, was a day of memorial with us; our hearts were rejoiced in beholding two disciples follow their dear and loving Lord in his despised but soul-impressing ordinance. Many found it a season of refreshing from the presence of the Lord; a solemn stillness pervaded the large congregation, and we hope a blessing will attend.

Harlsham.

THOS. WALL.

A VOTE OF THANKS FOR THE LITTLE GRANSDEN ANNIVERSARY.

This religious festival was held by the Baptists in this village, Sep. 10th, 1850, as had been previously published. Three Sermons were preached by brethren Foreman and Irish, and they were heard by the writer, and many others assembled in the spacious tent of Potto Brown, Esq. (kindly lent for the occasion) with much pleasure, prayer, and praise. The day was fine, many friends from distant places favoured us with their company, the congregations were good, many at home assisted us in various ways, we partook of the rich bounties of providence, in a public dinner, tea, and supper; enjoyed a richer feast for our souls; and though the collections were not quite so great as last year, they were good, and not a little encouraging. And now dear christian reader, do you not think we have abundant cause for thankfulness? first, to God, from whom all favours flow; and secondly, to all our friends who have so kindly helped us in this Anniversary. We hope a lasting sense of such favour will lead us to pray that their reward may prove that, whilst it is blessed to receive, it is more blessed to give, Acts xx. 35.

God of my life, look down in love,
And let our songs arise
Up to thy sacred seat above,
A pleasing sacrifice.

Great is the goodness granted now,
To our unceasing need;
O may thy goodness teach us how
To praise thy name indeed.

Hear us, that all our friends may know
Thy power can soon supply
All that is good while here below,
And better joys on high.

Little Gransden.

THOS. ROW.

THE BAPTISTS IN AUSTRALIA.

It will doubtless be gratifying to our readers, as it has been to ourselves, to receive intelligence of the progress of our denominational principles in any part of Australia, and we accordingly proceed to lay before them a short account which has come to hand, relative to our respected brother Mr. S. Trotman, who is now settled as a Baptist Minister, at Geelong, under circumstances which afford favourable indications of the prospects of our denomination in that part of Australia.

Our brother, we learn, preached many times in the ship during his passage out. A few of the passengers who were attached to him and his ministrations, met together as they approached the land of their adoption, and resolved to form a Baptist Church upon strict communion principles, as there were none in the whole colony professing those principles, desiring Mr. Trotman to minister to them the word of truth. During the week in which they landed, a meeting was held at Geelong, to promote a union between the Baptists and Independents there, and in fact to merge their respective differences of sentiment altogether. This appeared to Mr. T. to be such a flagrant breach of principle, that he resolved to attend and protest against the union sought. Every motion brought forward by the parties calling the meeting was lost, except one, proposing a mixed committee to take the matter into consideration.

About this time a deputation arrived from the Baptist Church at Melbourne, to assist in forming a Baptist Church at Geelong, under a Mr. Moody, who had lately arrived in the colony per Dr. Laing's ship, "Trovencore." They waited upon Mr. Trotman, requesting his support, which he promised to give them, and to assist them faithfully and warmly if their views of doctrinal truth and church fellowship accorded with his own. It was agreed to hold a meeting at the Victoria Hotel, and all the Baptists of Geelong were invited to attend. Mr. Moody was present, as also Mr. Scot, the Baptist minister of Melbourne. It was stated that the church at the latter place would give £50 per year till the new-formed church at Geelong should be strong enough to be isolated. Mr. Moody

then rose to address the meeting, stating his views of doctrinal truth to be moderately calvinistic. He spoke for some time confidently and with a flippancy of expression. He then went out, and though requested to return, he refused. The deputation, thinking the object of the meeting attained, rose and said, "Now, friends, it only remains for us to seek a place in which to worship God." To this, however, Mr. Trotman replied, and proposed a motion to the effect, "that having heard Mr. Moody and his views of doctrine and church fellowship, and believing them to be at variance with the New Testament, we decline forming any connection under his ministry." This motion was carried with but one dissident. It was afterwards found by enquiry, that Mr. Moody was a Pædo-baptist when in England, and that when on the skirts of Australia, learning there was no Baptist Church in Geelong, he ventured thither in the capacity of a Baptist minister.

The next step taken by the Baptists of Geelong, was to hire a coach-maker's shop in the central part of the town, where for some weeks they met to worship, with Mr. Trotman as their minister. In a providential manner they were provided with a more suitable house of prayer. The Temperance Hall was to be sold, and these friends obtained it for £55, there being but few bidders, and converted it into a chapel. It is a building that will hold 150. There they now meet, their numbers steadily increasing. A church has been formed, each one giving his experience, and receiving each other as brethren and sisters in the Lord; our brother Trotman being unanimously requested to become their pastor. They might, it appears, at once have had £300 from government for building purposes, but on principle they refused. A box which was placed at the door for freewill offerings, received many contributions.

The opening of the chapel was attended with peculiar circumstances. Our brother tells us that at this juncture he began to feel too much elevated in spirit at his favourable position; the press had spoken with high commendation of the Baptists and their new minister, which with other things made it necessary that he

should receive a humbling lesson. In the morning of the day in question, while preaching from 2 Sam. xxiii. 5, "Although my house," &c. his mouth was suddenly stopped, his ideas all departed from him, and he was compelled to tell the people with a broken heart, his bitter feelings. They came round him and expressed their sympathy for him, but he felt himself unable to close the service. In the afternoon a prayer meeting was held on his account, and in the evening he was with difficulty prevailed upon to preach again. He took for his text, Psalm xl. 1—3, and was then enabled to preach with surprising liberty and pleasure, so that pastor and people rejoiced together. On that day £14 was collected for the cause.

Thus has our brother been mysteriously led to the place where it appears evident he is designed to be instrumental in defending the truth, and promoting the cause of the Redeemer. Several members from Mr. Foreman's and Mr. Nunn's are with him; others have been baptized and added to the church. We expect to receive further intelligence of this interesting cause, which we shall not fail to lay before our readers.

BARKING, ESSEX.

To the churches of Christ, and persons favourable to the cause of truth. Grace, mercy and peace be multiplied.

The Particular Baptist Church now assembling at Bull Street, Barking, Essex, earnestly appeal to you, for your kind aid, to enable them to erect a meeting-house for the public worship of the great Three in One.

Their present place of meeting is inconvenient and unhealthy; subject also to annoyances which greatly interfere with the comfort of the worshippers. The attendance has also considerably increased since the formation of the church.

The church is small, and composed, for the most part, of those who are "the poor of this world," while Barking contains a population of 7,000 souls. The town is altogether destitute of that truth which they enjoy and approve, and of that order of

church government which as strict Baptists they wish to maintain.

A public meeting of the friends has recently been held, at which an appeal to those in the neighbourhood met with a liberal and encouraging response.

Subscriptions have been commenced and collecting cards issued.

A piece of freehold ground has been purchased by one of the members, which is to be "conveyed in trust" to the church prior to building. It is a most convenient site, being but a few yards from the main road which lies through the town.

Upon this ground they purpose to build a plain yet substantial meeting-house, to accommodate from 150 to 200 persons, if their means should enable them to do so. It is calculated that £215 will be required for the purchase of ground and the building thereupon. About a fifth part has been received or promised; and as soon as half the necessary sum is obtained, they hope to proceed with the erection.

Under these circumstances we may consistently appeal to your sympathy and liberality, for that measure of help which you may be able and disposed to give.

Committing this, and the special object referred to, to the kind consideration of all who feel interested in the extension of Immanuel's kingdom and the maintenance of the truth in its purity, with earnest prayer to the God of the means, whose is the gold and silver, &c. and who has said, "Honour the Lord with thy substance, and with the first fruits of thy increase," and "Whatsoever thy hand findeth to do, do it with all thy might."

We remain, dear Brethren,

Your's affectionately in the Lord,

Signed on behalf of the church, { J. H. DEARSLY,
JOSEPH JACKSON,
R. H. KING.

The case has the approbation of, is recommended, and contributions will be thankfully received by

Mr. William Felton, Baptist Minister, Florence Place, Deptford; Mr. James Woodard, Baptist Minister, Ilford, Essex; Mr. Wm. Poole Balfern, Baptist Minister, 1, Albion Cottages, Hammersmith; and Mr. Henry Cousins, Prospect House, Globe Road, London.

SEVENOAKS, KENT.

*To the Editor of the Gospel Herald,
wishing grace, mercy and peace.*

Our aged and beloved brother, Thomas Shirley, of Sevenoaks, Kent, having, on the first of August this year, completed the fortieth year of his pastorate over the Baptist Church in that place, a meeting of his friends, and several ministers and other friends, was held on Tuesday, August the 13th, to commemorate that interesting event.

Divine service commenced about three o'clock, when, after singing the praises of God, our brother Shirley engaged in prayer, with great fervour and affection. He then gave a short, but very interesting account, of his taking the pastoral charge in 1810, and observed, that only two members, besides himself, then living, were living now. He spoke very humbly and gratefully of the goodness of the Lord to them, in preserving him steadfast in the truth of the gospel; and that during his long ministry he was not conscious of any change having taken place in his views of divine truth, on the constitution and order of the gospel church, but viewed them with more satisfaction, as he had gradually seen them with increasing light, and expressed gratitude and praise to the Lord for that good degree of prosperity, unity and peace they had enjoyed forty years.

After singing again, brother Fremlin gave a very suitable and excellent address, from Psalm cxv. 12, "The Lord hath been mindful of us, he will bless us." Our brother made many excellent remarks, in tracing out, in a variety of ways, how that *declaration* and *promise* had been verified in the experience of both pastor and church, and encouraged them still to expect the fulfilment thereof in future.

A hymn, composed by brother Reynolds, of Eynsford, was then sung, who also closed that part of the service by

prayer; after which upwards of two hundred persons took tea together.

The evening service was commenced by singing a hymn composed by brother Shirley. Brother Reed then engaged in prayer, after which Mr. Palmer, one of the deacons, read a very affectionate address from the church to their aged and beloved pastor, now in his seventy-sixth year, informing him, that as a small token of their esteem, they had agreed to present him with an easy chair, which he would find in his sitting-room on his return from the chapel. The present, though small, was thought a suitable one, by which to express their esteem of their pastor, which he affectionately and thankfully acknowledged.

Brother Reynolds then delivered a short but excellent discourse from Deut. viii. 2, "And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness." The chief things he considered were,—1. Israel as a type of the gospel church, chosen, redeemed, and delivered. 2. Their relation to God in Christ, "*The Lord thy God*;" their Father and Leader now, and everlasting portion in heaven. 3. The remembrance of the way, the dividing of the sea, the song of triumph, the waters of Marah, the twelve fountains and the palm trees, the manna, the cloudy and fiery pillar, their entrance into Canaan, &c. were clearly and encouragingly illustrated, as setting forth the journey of the church on earth to heaven. These things no doubt many did remember, with both praise and hope. Brethren Glanville and Smith afterwards gave lively addresses, singing short hymns of praise between, and brother Shirley closed with prayer. The Lord's presence was enjoyed, and many found it good to be there.

May the Lord continue to smile on his servant and on the church; may his evening of life be bright and clear, and the church be blessed with a faithful ministry in future years.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

TROUBLES AND TRIALS.

All the believer's troubles and trials preach to him and say, "None can do you good but Christ:" temptations say,

"you have temptations, go to Christ to get them conquered:" troubles say, "you have troubles, go to Christ and he will turn them into blessings."

ROMAINE.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

NOVEMBER, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

TRUTH THE RULE OF PUBLIC ADDRESSES.

(Continued from page 232.)

Thirdly, we have to preach to some who profess to love Christ, but who are very defective in carrying out their profession properly, in life and conversation. All must admit that the grace of God, so far from leading to or sanctioning the inconsistency, is the only thing that delivers a man from, and arms him against it. The fear of the Lord is clean, Psalm xix. 9; the fear of the Lord is to hate evil, Prov. iii. 13; and the grace of God teaches to deny ungodliness and worldly lust, Titus ii. 11. Nevertheless, we must be very superficial observers of what transpires around us if we have not discovered that many who bear the christian name are far from that carefulness to depart from iniquity which the word of God enforces, and some, who we hope and believe have indeed tasted that the Lord is gracious, live a poor grovelling kind of life, and often appear as if they set a much higher value on the world than on Christ and divine realities. Must we witness this and hold our peace? are we to leave professors snoring over their privileges and dreaming away their precious moments, and never utter a cry of alarm? O no! the command given of old to the prophet is in substance binding on the herald of the gospel now, "Lift up thy voice like a trumpet, and show unto my people their transgressions, and to the house of Israel their sins," Isaiah lviii. 1. This is by no means a pleasant task, but it is as much a part of our work as what we have before alluded to, nor can we be pure from the blood of all men if it be neglected. But how is this part of

our public work to be carried out? We cannot follow a safer example in this than the inspired Paul, because we know that he spoke and acted under the immediate inspiration of the Holy Spirit; hear, then, what he says: "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. vi. 7, 8. Again, "Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. vi. 9. Again, "Without holiness no man shall see the Lord," Heb. xii. 14. We might multiply passages from Paul's epistles to show how he addressed such characters, but this will fill too much space for this article; we see from the above, however, with what faithful intrepidity indulged sin should be exposed and censured, and with what vehemence we ought to testify against it, even though we may hope well of some who come under reproof; no worldly consideration whatsoever, no bonds of affinity or friendship, however close, must interfere with the solemn discharge of this part of our duty. If we would stand pure from the blood of all men we must be faithful in reproving follies wherever found; we may, and no doubt shall expose ourselves to the momentary frowns of some, perhaps of many; but what are the frowns of men, who prize lust above truth, to those of God, before whom our account must be rendered? I wish not to be misunderstood here: by faithfulness in reproving follies I do not mean that cowardly attacking of individuals which some men call faithfulness; if a brother offend I am bound in private to tell him of his fault, and not proclaim it in public with the intention of exposing him; but when I see religion disgraced before the world by the inconsistent walk or talk of professors, it is time to put the trumpet to my mouth, and blow the alarm with all my might, the honour of Christ is at stake here, and we must let both the church and the world know that neither Christ's word nor his servants sanction such professors. Some have evidently left their first love, and if not open violators of divine truth are backsliders in heart, and perhaps their conduct, if not openly vile, may in some instances have testified a sad want of attachment to the best things, and while it has conveyed to the world a mean idea of their religion, it has deeply pained their more consistent brethren. Can this be passed over in silence? No; we must give no quarter to evil, however much we love those who may be thus deluded; but our aim here should be, if possible, to gain them by the most forcible and winning arguments; thus the apostle sharply reproves the Corinthians for the errors and dis-

orders they allowed to go unchecked among them, and then falls to beseeching them, by the most winning arguments he could think of: "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." They were not at variance with God as open profligates, but as professing christians, having disregarded some of the plainest laws which he had given for the regulation of their conduct, both as individuals and as a church; fornication had crept in among them, and disputes were gendered which led to much and hot contention; his ordinances were abused too, some attended the sacred table in a very disorderly and inconsistent manner; his doctrines were some of them despised and disputed, some denying any future resurrection, with many other matters which Paul describes as hostility against God; yet how earnestly he endeavours to convince them of their evil, and entreats them, by the bowels of Christ, to be reconciled in creed and in practice to God, his Son and his truth. Thus should a great earnestness be manifested by us to reclaim our erring and straying brethren to that simplicity of faith and practice enjoined on his people by Christ himself, according to an ancient and inspired mandate, "thou shalt not suffer sin upon thy brother."

I now drop just five remarks on the fourth class of hearers. These are such as believe in Jesus, and are anxious, as far as possible, to live for his honour before men; their cares and cases, however, may differ widely, and the herald of salvation has, by close thought and humble prayer, to endeavour to seek out and bring before them such things as may be best adapted to their state and experience. Many of them have to grapple hard in this world with pinching poverty, all their care and labour but barely secures a subsistence for their family, and that too, it may be, of the coarsest kind; invite them to meditate on their eternal, unsearchable, and heavenly treasure, which no thief can pilfer, which nothing can sequester, and which neither time nor eternity will corrode, this will somewhat sweeten the poverty and privation of a day. Some are so very feeble in their own eyes that they fear every leaf that shakes; often discuss the unequalled might of their Head before them, and press them under that might to shelter, assuring them that it all stands engaged for their support and defence. All of them are, more or less, tempted, and often say as David did, "I shall one day fall by the hand of the enemy;" let them know that their great Master hath been tempted in all points as they are, yet without sin, and that he was so tempted that he might himself defeat the tempter for them, and be capacitated to

feel for and to succour them in all their temptations. Satan is a conquered foe, his power over us is limited by him who gave himself for us, and succour is sure from him whose life is bound up with that of his children. Some are persecuted : nobly remind them of him who endured all contradiction of sinners against himself, and who died under murderous hands, though for sinners he bled ; present his example, and show the certainty of his presence while the flame they are passing, and his smiles eternal in the peaceful realms of immortality. In a word, our aim should be, as far as able, to set before the flock of Christ the rich provisions of his word, to tell them all we can of what Christ is, of what he has said, of what he has done, of what he is doing, and of what he hath engaged to do. " Comfort ye, comfort ye my people, saith your God," &c.

I must not prolong my remarks. Some may perhaps say, why not bring forward more scripture proof, and particularly on the addressing the unconverted ? was it because you could find none ? No, quite the reverse ; had I quoted as I intended, this paper would have been drawn out to an undue length, and is now longer than I meant it should ; I thought therefore it would be best to leave my friends to search their bibles and judge for themselves. May the Lord make all his heralds faithful to souls, and bless their instrumentality to the perfecting of his purposes in calling in his ransomed ; and that the reader and writer of these few hints may be favoured at last to meet before the glory throne of Christ Jesus, is the earnest prayer of your soul's well-wisher,

J. NORRIS.

A DAY AT ZION.

Zion is a choice spot. There is the pasturage where the princely Shepherd feeds his flock ; the green meads, the refreshing rivulets, the shady and fruitful tree of life. These, then, are scenes and seasons shadowing forth heaven.

Zion is the palace where the King of grace visits. There is the throne of grace, the sceptre of mercy, wells of salvation, the book of life, the jubilee trumpet, the glory cloud, the lattices by which we look into heaven, and, we may add, Jacob's ladder, by which we climb to heaven—" the Christ of God "—" No man cometh unto the Father but by me." " Hereafter shall ye see heaven open, and the angels of God ascending and descending upon the Son of Man."

There the King holds his court, spreads his banquet, and invites

his people to their privileges ; he smiles on them, giving them blessings of grace, and promises of glory.

"Not the fair palaces to which the great resort
Are once to be compared with this, where Jesus holds his court."

There the children of Zion meet.

"Up to his courts, with joys unknown, the holy tribes repair."

What fraternal and happy gatherings, what willing steps, what cheerful countenances ; how kind their speech, how happy their hearts. The love of Christ constraineth them.

What an attractive spot is Zion. The reign of grace, the gospel feast, the Prince's presence, the joy of salvation, make it so. Look at the willing converts that crowd her gates. "Who are these that fly as a cloud, and as doves to their windows?" "Now, therefore, they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

"There my best friends, my kindred dwell,
There God my Saviour reigns."

THE DAY ANTICIPATED. Sabbath days possess a peculiar brightness and sweetness for the heavenly minded. Carnal influences damp the flame of delight in Sabbath hours and Sabbath joys. Minds quickened by the Spirit will look forward to the day with fervent desire and lively expectation. Their experience is strikingly expressed by the poet :—

"Soon as the morn the light revealed
His praises tun'd my tongue ;
And when the evening shades prevail'd,
His love was all my song."

Happy seasons ! heaven sheds her glory on the Sabbath, and love pours forth her joys in its channels. The Father's grace supplies our wants, the Comforter's voice cheers the mind, and the Redeemer's presence makes unspeakably happy. The day thus begun with fervent desire and lively expectation, shall not end in disappointed hopes, but in sights and tastes of glory.

THE DAY SPENT. We mean a good day—a happy day—a type of heaven. The Sabbath is an unspeakable boon ; it is our Father's gift ; its moments are gems rich with love, and bright with glory. May we so spend as to shew our value of them.

A happy day in Zion is one of enjoyment and usefulness ; a day where good is gained, and good is done. Usefulness as well as happiness ought to be the christian's motto. When hearts are changed, when enquirers find the Saviour, when backsliders are restored, when mourners are comforted, the broken-hearted healed, the fearful made strong, the lukewarm revived, it is good. It is a good day

when sinners weep, when saints rejoice, when grace abounds, and the Prince of Peace is honoured. For such days let us pray, and in such days let us be glad and rejoice.

THE DAY REVIEWED. Such days will bear looking back upon. Concerning many Sabbaths gone by we can say, "How sweet their memory still." Such Sabbaths are memorized in heaven ; there was too much of heaven in them for them ever to be forgotten. The Sabbath has been the birth-day, the jubilee day, the banqueting day of many, and so it is a day for ever dear.

The review should be *grateful*. Sabbath privileges are not only many, but of great value, and call for proportionate thankfulness. Divine love makes the renewed heart both happy and grateful. Gratitude is an immortal grace. The review should be *edifying*. It is fruitful in lessons adapted to inform the mind, impress the heart, and govern the life. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The review should be *stimulating*. The christian is not only a privileged, but a practical character, and Sabbath privileges should influence him in zeal and devotedness to the Lord. The review should excite hope—should lead to the anticipation of that Sabbath which remains for the people of God. Present Sabbaths are sweet, but that is sweeter, brighter, and without end.

"The hill of Zion yields a thousand sacred sweets,
Before we reach the heavenly fields, or walk the golden streets."

Rattlesden.

W. ABBOTT.

Spiritual Things Illustrated by Outward Objects.

THE LAST OF THE SECOND SERIES.

THE HOPE OF THE SEED AND THE GLORY OF HARVEST.

"*It is sown in weakness, it is raised in power,*" 1 Cor. xv. 43.

What a beautiful subject is the thought of the morning of the resurrection. I mean the first resurrection, namely, that of the saints of Jesus ; for we read that the dead in Christ shall rise first. I like to contemplate the morning of the resurrection apart from considerations of the presence of the criminals of divine justice, who will form what we call the second resurrection. These are two subjects, different altogether ; and it is, therefore, upon the former of those that I propose to try the feeble efforts of thought and language. Why should imagination, one of the acknowledged

powers of the human mind, be prohibited from exercising itself upon a subject which is built upon the promises of the word ?

I have been led into these reflections by noticing the amazing difference betwixt the appearance of the seed when it is cast into the ground, to germinate and to grow, and its appearance when it has sprung up and come to maturity. If the reader has ever, like me, walked across the marshes of Essex, in the Hundred of Dengie, contiguous to the German Ocean, on a fine day in autumn, he must have been struck at the sight of the beautiful display of waving corn shooting across the view. This expanse of ground, conquered from the retreating ocean, stretches out like a vast bowling-green, with its level surface covered over, as far as the eye can reach, with the golden treasure of harvest. Fit emblem, in its gathering in, of that happy season, when he that went forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

The apostle Paul, by the inspiration of the Holy Ghost, has taken up the same figure, in reference to the resurrection of the body ; so that I am only a copyist, though I enlarge upon the simile. The seed is cast into the earth, as he says, " It may chance of wheat or some other grain." It springs up in due season. His argument appears to be, first, that it is not *a new creation*, as at the beginning of the world, but a *real resurrection*, only under a different appearance ; though it differs immensely in what he calls "glory," from what it had when it was first sown in the earth. Secondly, that the whole operation is so mysterious that the resurrection of the body is scarcely more so. And thirdly, that the identity in both cases continues, though there may be an alteration, addition or diminution, as to some of the particles.

There is not much beauty in a handful of dry shrivelled corn, which the sower casts in among the clods of the valley. But the blade, and the ear, and the full corn in the ear, would almost deceive one into the conviction that such an effect could never have sprung from such a cause. And so, says Paul, is the resurrection of the body, " It is sown in corruption, it is raised in incorruption ; it is sown a natural body, it is raised a spiritual body." It is not a new creation, but a renovation ; a continuous existence, only under a new shape ; life from death ; beauty from gracelessness ; activity from neutrality.

Persevering time, with steady foot, having trodden the great cycle of appointed days and circumstances, finds at last the end of all its labours, and now prepares to surrender up the kingdom to eternity, that the sheep of Christ may pass once more under the hand of him

that telleth them. The mysterious purposes of the divine mind are about to reveal the contents of the last great secret, and the day that cometh as a thief in the night prepares to pass the horizon line of demarcation. All things are ready ; and the Lord, by the mouth of his messenger, gives the word that time shall be no longer. There is no delay. The world's last chapter is read out, and a sudden finis closes up the book of nature.

* * * * *

Oh earth, earth, earth, hear the word of the Lord. Thou hast a long account to settle with the Lord of the soil. Dust, once animated with the pulse of life, long has commingled its millions of contribution, with the terrene dust of inanimation, and a separation must ensue. The dust of Zion is precious in the sight of the Lord, and the particles thereof, dispersed through the different kingdoms of nature, must be produced for the recognition of the resurrection morning. But who shall collect the floating atoms, and separate and arrange them according to their former existencies ? What sayest thou, oh man ! Who shall mark out the limits of divine possibility, and say what God can do, in this, his last display of earthly governance, in which dust shall assume, once more, the image of God ?

From the far east of the New Jerusalem, the Sun of Righteousness has heaved up his chariot on the shoulders of the cherubim, and the wings of the wind, and comes to claim the prisoners of hope. The voice of the archangel, and the trump of God, spread the waves of sound from pole to pole. Again the morning stars sing together, and again the sons of God shout for joy. The all-astonished earth rocks beneath the ponderous load of Deity ; and the terrestrial poles, which bore up for thousands of years the heavy mass of mundane creation, shake like a bending reed and threaten to dissolve. The Son of God, no longer the Son of man ; the perfection of beauty arrayed in the perfection of glory ; the wonder and indescribable visible image of the pure essential Godhead, stands forth in open view before a naked world.

The infinite extremes of the divine mind (it were no dishonour to say) have lavished out the uttermost stores of the deific mines to glorify the person of God's dear Son, and to fill him with the fulness of the Godhead bodily. But can it all be seen ? ah, no ; heaven modifies the august splendour of personified omnipotence and keeps back the intensity. Illimitable glory would jeopardize the tenants even of heaven. The consuming fire and blazing flame of the awful essence of Deity, have concentrated and shut themselves up in the focus of mystic power, hidden and unrevealed, and burn where none may see ; the centre secrecy ; the seal mystery ; to unravel them

would be annihilation; to comprehend them impossibility. The infinity of the essential attributes throws out the cautious elements of heaven by limit and measure; that the vessels of mercy burst not with the surcharged weight.

Is this Jesus! this the "man of sorrows and acquainted with grief?" Sure history must have been mistaken in its object; and wreathed the thorny crown, and built the bloody cross, for others' woes. Ah, no, identity has marked him for its own; and Jesus of Nazareth hath attained to be Lord of all. Crown him, saints and angels—he is worthy of the glory. The Father's one eternal Son will never shame the honours of accession. Crown him, earth and heaven—earth the God-man's cradle, heaven that sowed earth with Eden seed, and sent the second Adam down to reap the ground. Praise melts to silence, and anon silence breaks to praise. The swell of million voices, million told, loud, and deep, and wide, rises in celestial thunders, and contends with the rays of golden light to reach first the farthest fleeting star in the infinite firmament; and the big notes of praise, that find no echo because there is no limit, travel on farther and farther still in the endless distance. Vain description; faint picture of a subject, despairing, defying, and deceiving human calculation.

"Thousands of chariots wait his course,
Legions of fire and flaming horse;
Earth trembles and her mountains flow
At his approach, like melted snow."

Be glad and rejoice, oh, Jerusalem! This is the day that faith hath waited for. Rejoice exceedingly, with joy unspeakable and full of glory. Oh for words to burn like fire, that hearts might melt and flow and run. Oh for hearts to burn with holy flame, to set the tongue on fire, and bring forth language never heard before; words coined by inspiration—such as angels use. This is the day the Lord hath made; and never more shall tears run down, nor sighs pollute the balmy wind; nor pain nor death, in gloomy visitation come. Sorrow and sin, twin enemies of life, adieu! Our canopy is wide and high, but sin and sorrow, moth and worm of life, if entered there, would find a sun too hot, and wish for earth again.

The antediluvian world, and Enoch with the sons of God, their records well nigh lost in the general deluge of the world, rise to hail the glad light of the auspicious morning. The patriarchs, and those who died in faith, receiving not the promise, rejoice in the verification of their ancient belief; and the consummation of the hope of that day which Abraham saw and was glad spreads its healing wings to

him and to his seed. The curtain figures and emblems of the Mosaic dispensation are drawn back to the pillars of eternity ; and the venerable legislature of Israel beholds a sight more glorious than that which he saw from Pisgah's ancient top.

The prophets rise to see the fulfilment of their ancient predictions. Jeremiah wails no more in lachrymose strains, the sorrows of his people ; and Isaiah sees how the pleasure of the Lord has prospered in the hand of his servant.

The apostles of the once meek and lowly Jesus, whose names are written in the foundations of the holy city, are risen to prove the great truth of their own allegation, that those who sleep in Jesus shall God bring with him. Those who saw him ascend into heaven, and looked mournfully after him as he went up, now rejoice in the fulfilment of the angels' promise, that as they had seen him go up into heaven, so should they also see him descend. They now behold Jerusalem without blood, a quiet tabernacle that shall not be taken down.

The blood of the martyrs, the seed of the church, now washes itself from its honoured stain, and life which never dies comes into bodies which counted not their former life dear unto themselves. From the blood of righteous Abel to Zacharias, and from the blood of Stephen to the opening of the seven seals, the cloud of witnesses, the souls that resisted unto blood, pour down in a flood of triumph to greet the chariot of the king.

The sea of glass mingled with fire, is spangled over with the white vested sons and daughters of the new creation. The innumerable multitude, whose vast aggregate defies the mortal limits of number and calculation, stretch out in snowy lines athwart the spread of the horizon. The glory of the central chariot of Jehovah Jesus, high and lifted up, like a stream of electricity darts forth the rays of love to the farthest of the far, and the present Deity disperses abroad its equal power amidst the glorified bodies of the Bride of the Lamb.

Now justification rolls off the collective guilt of individual biography, the long stain and shame of a guilty conscience. The discharged load, like a mighty avalanche, rolls away, heavy and far, into the pit of oblivion. Justice closes up the mouth of the cavity with the corner stone of Zion, and seals it with blood.

Now sanctification opens the bottomless fountain of salvation, and rains down righteousness on the countless multitude. Thy pearly drops, like Hermon's dew, distil through heaven. Mercy and truth, righteousness and peace, meeting together from the four winds, hand out the cup of love, and bid free welcome to full draughts of bliss.

Now Redemption opens the great charter of the covenant, and reads out the fulfilled purposes of the divine Three. Wisdom explains the hidden mystery, and opens celestial understandings to the developed story of man's redemption.

Now love, the essential atmosphere of heaven, fills up the firmament, and the disseminated fluid, oozed out from the sacred heart of divine omnipotence, gives vital breath to souls that never die. Life, light, and love, the full trinity of concentrated happiness and glory, collect their forces for eternity, and salvation's work is done. The field is reaped; and a glad harvest-home resounds through heaven.

"Never ending, still beginning,
Such a world is worth thy winning."

FRATER IN FIDE.

Exposition.

THE HOPE OF THE RIGHTEOUS.

"But the righteous hath hope in his death," Prov. xiv. 32.

The contrast presented in the words of the text is worthy of our particular notice. The wicked is driven away in his wickedness, *but* the righteous hath hope in his death; they both appear to be involved in one end, death is inevitable to both; neither the one or the other escape the common lot of all; the same event happens to both, but with this most awful difference, the one is driven away, is cut off, and shall never see light; the other enters into the joy of the Lord; the one enters into everlasting life, the other is consigned to endless death and darkness; both are introduced into a new state of being; for they are not put out of existence as when a light is extinguished, but continue their consciousness forever. To the one death is the

avenue to eternal misery and darkness, to the other it is the ordained pathway to heaven and felicity.

Divine revelation is our only guide in this momentous affair; it is by the word of God alone, and especially by the glorious gospel, that life and immortality are brought to light; without which we should have remained in ignorance still; this is the warrant upon which hope expects the good that is future, Rom. viii. 24, 25; 2 Cor. iv. 17, 18; the resurrection and ascension of our Lord Jesus is the example by which it is confirmed. He hath passed into the heavens, in our nature, as our forerunner, there to appear in the presence of God for us.

Hope is to the soul of the believer what the anchor is to the ship, (its use is only as it enters into that within the veil.) Mariners cannot see where the anchor grounds, but if they know it

is good, and will hold well, it is all they desire. So it is with the saint, he knows the ground upon which he is resting, although he does not see with his bodily eyes. His faith and hope penetrate the invisible world, and is built upon the faithful promise of God, Titus i. 2; he knows in whom he hath believed, and that he is able to keep what is committed unto him until the final day.

Christian hope is one of the fruits of the Spirit, it does not grow naturally in the human bosom. One mark of an unregenerate state is, that men are without God, and without hope in the world, Ephes. ii. 12. The disciples of our Lord were begotten again to a lively hope, 1 Pet. i. 3, 4, 5, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." In which most beautiful scripture we are led at once to understand that we are indebted to the God of all grace for a revelation of the things hoped for, for the being of that grace in our own soul, by which we expect at last to possess the promised good, and for our continuance in such a state of mind to the end of our days; that we are not left to make shipwreck of our faith, see Jude 24 and 25.

This hope has immediately to do with Christ crucified, it raises its head at the foot of the cross,

and draws in all its life and vigour from the atoning blood of Christ.

The avenging justice of offended Deity is everlastingly satisfied in the death of the sinner's Surety; this the convinced sinner is enabled, by the Holy Spirit, in some humble measure to apprehend, and at length to entertain a hope that he has a part and lot in the matter. Faith perceives the truth objectively, and hope says, I will venture to trust my all upon it.

Satan will now present a fearful opposition, tempting either to question the truth of revelation altogether, or that it was never intended for such as we are. Sometimes we are too bad to dare to hope, and sometimes (strange as it may appear) we are not bad enough; in either case the end of the temptation is, to keep us from trusting simply and wholly upon Christ, and so long as this is the case, we can have no solid peace.

In all these exercises the soul is further instructed, in a knowledge of self and of Christ, and having no other way of escape, is constrained to say, "I will hope in thy mercy, O Lord," read Psalm cxxx.

We cannot dismiss this part of the subject without being reminded, that wherever this hope really exists, it will purify the heart, see 1 John iii. 3, "And every one that hath this hope in him purifieth himself, even as he is pure." It is one of the doctrines of the gospel, and will therefore ever be found to be productive of godliness.

This good hope is designed to accompany the righteous all through the wilderness, and to afford him pleasure in anticipa-

tion ; nor shall it leave him until he enters the heavenly world, when faith and hope shall be turned into sight and full fruition. Natural hope will brighten the countenance of the most sad, and wipe away the falling tear of sorrow and distress, will animate the subject of it with renewed energy, and encourage such to wait for better days ; and if this is the case with that which has only to do with the perishing things of time, how much more must it be so with that hope which has God for its author, Christ for its object, and heaven for its end ? Well might the apostle say, " Be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ," 1 Pet. i. 13.

The last particular we have to notice, is the time referred to :— " The righteous hath hope *in his death*."

The weakest, the most helpless time is death. We have no power against this last enemy ; he laughs at all our armoury, they are no defence against him ; the weak and the strong, the rich and the poor, the youth and the infant, or the grey-headed sage, wise and foolish, wicked and just, death levels all—makes no distinction—is never satisfied—and after ages of glut, still lusts for more. What a tyrant does the monster appear, claiming universal dominion, and laughing at all the misery produced by his relentless cruelty. Yet, while the christian falls a victim to his un-

erring aim, he is enabled to sing of victory obtained by him " who hath destroyed death, and him who hath the power of death, that is, the devil." Yes, the dying believer can say, " O death, where is thy sting ? O grave, where is thy victory ? Thanks be unto God, who giveth us the victory." Death is allowed to have dominion for a time, but it is only to subserve the best interest of the weary pilgrim ; it is to end his journey, to relieve him of all his sorrows, to bring him home, to consummate all his wishes, and fulfil all his best desires. " Having a desire to depart, and to be with Christ, (says the apostle,) which is far better." Death opens the door of the long inhabited house of clay, and lets the heaven-bound prisoner go at large. In hope he lived, and suffered, and waited, and now in death he hath the hope of eternal life. It abided with him, notwithstanding all the attempts of the world and the devil to destroy it during his life ; and now he comes to his death scene, it abides with him still ; he hath " hope in his death." How truly blessed must that soul be which leaves the shores of mortality with such a prospect. One of the most wicked of men could say, " Let me die the death of the righteous, and let my last end be like his." But the highest consummation of happiness the righteous can know, will be to be with the Lord, and like the Lord for ever," Job xix. 25, 26, 27.

R. LEVERMORE.

Correspondence.

THE WASPS' NEST.

Being on a visit to a kind friend in Buckinghamshire, I one morning walked out into the fields to meditate; it was a lovely morning in September, and my mind being more than usually reflective, my attention was soon drawn towards a *wasps' nest*; the little creatures seemed all busily employed in preparing for the coming winter and as I stood looking upon them, the following train of thoughts occurred to me.

The first thing which struck me was, the situation they had chosen for their abode. It was retired, and *full in the morning sun*. Ah! thought I, that insect might preach some of the followers of Jesus a lesson, upon the choice of an habitation, and were they guided by it, they might probably evade many temptations, and avoid much bitter experience. Christians are about to change their residence not for business, but for pleasure; they look round here and there for a suitable situation; at length a house attracts their eye; the site is beautiful, the prospect lovely, the scenery delightful, the air salubrious, indeed it is all they could wish; they quickly and cheerfully come to terms, and neither labour nor expense are spared to please the eye and gratify the taste. They take up their habitation in their new dwelling with peculiar delight, imagining they should be very happy. Lord's day comes and where are they to go? they find their new habitation is remote from the gospel; or at least from a ministry which they can enjoy; too late, they begin to think upon what ought to have engaged their *first thoughts*; where can we hear the word, and communicate with the Lord's people profitably, and employ ourselves usefully? alas, their beautiful house, their almost paradise, stands

in the *shade*. We would say to all christians about to remove their residence, "go to the wasp for instruction." *

Again, I was constrained to admire the beauty of the wasp: the deep orange and jet black colours shone in such beautiful contrast, as they either crawled upon the bank, or glided past me upon the wing, that I felt imperceptibly getting fond of them, and had it not been that I was somewhat acquainted with their history, I should have desired to possess a few of them as natural curiosities. But I recollected they carried a *sting*. Such I thought are the pleasures of sin, which most of us have found out to our cost: how inviting to the eye, and how attractive to the passions has carnal pleasure often presented itself; and it looks so innocent, that we could scarcely conceive there was harm in it; but no sooner have we grasped the phantom, than the bubble has burst, and left us nothing but a sting.

"So on a tree divinely fair, grew the forbidden food;
Our mother took the poison there, and tainted all her blood."

Another thing which struck me was, that although these insects were exceedingly peevish to other insects and animals, I could not perceive they stung *each other*. Sometimes several of them met at the hole together, and in consequence of the rapidity of their flight, knocked each other down rather roughly, yet they took it all in good humor, arose again and walked into their cell in company with their rude friends, unmoved by the uncourteous treatment they had received. At this moment the language of

* The writer has heard of a thoughtful Jew who was offered a good situation in a foreign city, with many advantages: the first question he asked was, *is there a synagogue?* being told no, he instantly replied, "the situation will not do for me"

Milton rushed into my memory respecting the harmony which exists amongst devils while plotting to worry, or destroy the souls of sinners.

"O shame to men! Devil with devil damned Firm concord holds, *men only disagree.*"

Yea, thought I, would we could say "*ungodly men only disagree.*" But, "tell it not in Gath, publish it not in the streets of Askelon, lest the Philistines rejoice, lest the daughters of the uncircumcised triumph:" it has been said the saints of God and even church members have sometimes *stung each other*. What! are there such people as *peevish christians, peevish church members, who sting each other?* if so, we would most affectionately urge them to pay a visit to the wasps' nest and learn a lesson from that poisonous insect; they will not see that creature sting his brother. Perhaps also it might be well, while taking this lesson of brotherly kindness from the *wasp*, if the language of an inspired servant of the Lord uttered many years ago was committed to memory. "Be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

I was further struck with the united cheerfulness, with which they performed their work, each one was as active as he could and seemed determined to make the most and the best of that beautiful sunny day. I felt admonished and reprov'd; and silently darted up a prayer to my gracious Master, that he would pardon my former indolence and enable me for the future to work for him while it is called day, as the night would soon come when no man could work.

By this time, my pretty peevish neighbours began to grow jealous of my intrusive curiosity and one came and gave me a significant hint that I had better depart; he flew against my hat three or four times, making an unusual noise, which I understood to be a notice to quit my position, or he

would report me at head quarters; which as I did not instantly obey, he very promptly performed; for he darted like lightning into his house, and as I supposed, laid an information against me; for in a few seconds, a troop was despatched towards me, and as I feared the result of a personal contest I obeyed their orders by hastening from the spot, upon which they retired from me without further molestation.

As I walked homewards, the thought arose, that even this rude treatment, might be turned to a profitable account. In the first place, how jealous ought christians to be of their own safety, and their master's honour; never forgetting they are always overlooked by him, "who goeth about as a roaring lion, seeking whom he may devour."

Secondly, I was reminded that it becomes us at all times, to *mind our own business*. Perhaps there is no intelligent being, within the range of creation who is so regardless of his best interests as the christian. The devil minds *his* business; the pleasure-taking worldling minds *his* business; angels mind *their* business; and with reverence be it written, God minds *HIS* business.

The Father performs the thing appointed for the millions of his people; the dear Redeemer keeps his blessed eye upon the travail of his soul; and the Holy Ghost is perpetually working in the hearts of his disciples, to will and to do, according to his good pleasure. In conclusion, my thoughts happily ascended to that blissful country, where dangers in beauty never need to be feared; but all is pleasure, perfect in its nature and eternal in its duration.

"That Canaan knows no noxious thing,
No cursed soil, no tainted spring;
No roses grow on thorns, nor honey wears a sting."

In that happy country, and near

Immanuel's feet; may you, Mr. Editor, together with your numerous readers, and correspondents meet your old friend,

SAMUEL.

QUERY.

To the Editor of the Gospel Herald.

DEAR SIR,

Allow me, through the pages of the Gospel Herald, to ask your beloved correspondent John of Mary-le-bone, to favour me with instruction how to read, or rather, how to understand when I do read, the 1st and 2nd chapters of James, I refer particularly to the 22nd and 23rd verses of the 1st chapter, and to the 17th and 18th verses of the 2nd chapter.

A Young Reader of the

Gospel Herald.

QUERY.

To the Editor of the Gospel Herald.

DEAR SIR,

Allow me to ask your correspondent, John of Mary-le-bone,—is it right to admit persons to baptism and church fellowship, who cannot remember any particular passage of the scripture, nor any event that first impressed them, nor the time they first began to seek the Lord or salvation—and if in his view it is right, then what are the evidences which we ought and must have to warrant so to receive them?

If in the following month: this is inserted he will reply to this, he, and you Mr. Editor, will oblige many of us, and especially your's, &c.

ONE READY TO HALT.

Nettleton, Sep. 10, 1850.

Notice of Books.

The Fourteenth Annual Letter from the Ministers and Messengers of the Worcestershire Association. June, 1850.

The present Circular Letter issued by the Worcester Association of Baptist Churches is intended to illustrate the *nature and design*, and to enforce the *obligation* of the ordinances of baptism and the Lord's supper. These ordinances are plainly and concisely explained, the New Testament being professedly taken as the sole standard of truth in church government and fellowship. The necessity of faith in Christ as a pre-requisite to baptism is dwelt upon, but upon the necessity of baptism as a pre-requisite to the Lord's supper, this letter is *altogether* silent. It appears evident that strict communion sentiments find little favour with the Worcestershire Baptists, since though they here insist upon the Lord's supper as an ordinance "binding upon all christians," they totally neglect to insist upon baptism as binding upon all christians who would partake of the Lord's supper, while yet they profess to be guided solely "by scripture example and scripture precept." There are nine churches in this Association,

some of them formed as early as the year 1640. The present number of members is 1085, of which 48 have been baptized within the year previous to the last annual meeting.

A Few Words to Professors of Vital Godliness. BY W. BARRINGER.

The author of this production professes to have written under an irresistible impulse from the Spirit of God, and to have felt many rebukes while intermitting the progress of the work.

The design of this pamphlet is to point out the evils of professors in the present day, such as their *covetousness*,—their thinking lightly of sin—their "not renouncing their idols"—their insensibility to Zion's calamities—their fear to rebuke sin—and their despising the Lord's corrections. That these evils greatly exist is not to be denied, but that this production is not calculated to remove them, is to us equally evident. The author's style is rambling, tedious, and pointless, and his meaning is frequently imperceptible. He makes little or no reference to the

doctrines which are the foundation of the "vital godliness" which he advocates; and dwells upon the *duties* of professors apart from the *privileges* with which they are necessarily connected. This mode of teaching can never be of great service; it is not by discussing the niceties of christian duty, but by enforcing the *practical tendency* of christian doctrine that the evils complained of in this pamphlet will be corrected.

The Herald of Peace. Nos. 1 & 2; New Series.

The progress made by the peace movement in the public mind during the last few years is very cheering to those who look and long for the time when "nations shall learn war no more." The question of the continuance or abolition of our present infamous war system cannot be deemed one of trivial importance by the consistent disciples of Christ, and while we confidently anticipate the fulfilment of those predictions which announce the prevalence of universal peace in the earth, we

equally believe that they will receive their accomplishment mainly through human instrumentality. We need hardly say that it is only as the benign influences of the gospel prevail in the hearts of men the cause of international peace can make progress. We have no sympathy with those individuals who say "peace, peace," and yet disown that gospel which is alone able to conquer the evil passions of the human heart; and it is because the periodical we here announce grounds the peace question solely on the moral and religious principles of christianity that we commend it to the notice of our readers. The "*Herald of Peace*" is the accredited organ of the Peace Society. From the specimens before us it appears to be ably and energetically conducted. Its contents consist chiefly of original articles, in which arguments are adduced to prove the claims of the movement upon all thinking men; intelligence respecting its progress in this and other countries, and reviews of works bearing on the subject. We think it a periodical worthy of cordial support.

Intelligence.

Notes from a Shepherd's Remembrancer.

No. IV. THE PUBLIC MEETING.

At the house of worship called Jireh Meeting, situate in St. Luke's, London, in August last a goodly company were collected together to aid in promoting the welfare of a society for the relief of the Lord's poor there. And as it is thought to be calculated for much good, I lay a short account of it before my friends of the "*Herald*." A large party having taken tea, the public meeting was feelingly opened by

Our brother Jones, the venerable pastor as, chairman, saying, I thank my brethren in the ministry present for their kindness in shewing year after year their valuable friendship in this and in other ways; and added in substance, that he hoped as the time must

shortly be when he must go to his eternal home, it would be a reflection of comfort to them that they ceased not thus to cheer him in his old age. He desired for them, each and all, every blessing, and as they had met to assist in the good work of temporal relief, he trusted the Lord would be glorified and his people truly edified by the addresses on this occasion. He also congratulated the friends on so full a meeting, and directed them with much affection to him, the blessed Father, provider and guide of his family. He would just venture to say, not to dictate to his friends, but should their minds so embrace it, the subject for the addresses might be suitable to us all, if it was the evidences of vital

godliness in the renewed soul, but he would give out a hymn and then call

Brother Wells, Surrey Tabernacle.

He on rising thanked the chairman for his thanks, for he esteemed it an honour to be invited to come among them, and as at the last meeting some thought he had made a jar, he would be on this occasion as good as possible. His desire was expressed in the lines of Cowper on the "Nightingale and Glow Worm," and he recited in a very interesting manner that account of a beautiful songster after a long day's toil in his hunger, ready to pounce on the glow worm for his supper, which being perceived the shining one pleads that

'Twas the same power divine
Taught you to sing and me to shipe,
That you with music, I with light,
Might beautify and cheer the night.
The songster heard this short oration,
And warbling out his approbation,
Released him as my story tells,
And found a supper somewhere else.

And after dwelling on the duty of each brother exercising his own gifts which God has given him without envy or condemning others with their gifts, he applied the moral of this poetry,

That brother should not war with brother.
And worry and devour each other;
But sing and shine by sweet consent,
Till life's poor transient night is spent,
Respecting in each other's case
The gifts of nature and of grace.

This is a meeting to aid the poor, then it won't be out of order now to say a word or two respecting what may be useful to some of us. And he would begin with the *women*, for some went gossiping about, and under the pretence of christian conversation too, to the neglect of necessary things at home, and after making home unhappy, their husbands cross, &c. get themselves upset, and then are seen piping about that they are persecuted for Christ's sake. He would tell such they are buffeted for their faults. Some professors brought up their daughters to idleness and pride instead of insisting on their

cleaning the house, making and mending their clothes, &c. &c. and so forced themselves into debt, or if not, many thereby prevented their having anything to give to the industrious needy poor, or to lay by anything for themselves. If I had been a woman I would endeavour to be one of whom it should be said, how nicely she cleans the house, how prompt, clean, frugal, and tasty she cooks her food, how neat she makes her's and her children's dress. Aye, and I will insist upon it too, that where this is not attempted according to our power, we are not guiltless, but bring ourselves into trouble, injure our children, and disgrace our churches. The men too he had a word for, he said, 'tis their duty with all diligence to provide for their own houses, as it was the wives' to make the best use of it. Let them not ramble about, first here, then yonder, but by attention, industry and affection, to encourage and help all at home. For himself he had had to work hard, and to live hard, but he was always to be depended on; often had he done that by great persevering industry which some thought could not be done, especially when a driver to a carrier's waggon, as he had been in by-gone years. And if all would labour and manage, men, women, and families, things would be very different than they were sometimes found. Now, you ministers, a word for you; if you would set this matter forth as you are commanded we should have quite a better race of women, they would make their husbands better, and God-fearing, industrious parents would bring up their children in an immensely improved way to what some do. And he instanced some cases. Then he spake of the necessity of the gospel being preached experimentally, and the depreciation of it if delivered in a dead doctrinal manner, and all present very properly seemed to go with him.

Brother Foreman was next called on.

He confirmed the practical remarks of his beloved brother that preceded him, and after dwelling pretty largely on similar things as a *remedy* for any who had involved themselves, he related that himself was an illegitimate child, cast upon an old grandmother, who, by an assistance from the parish, brought him up until about eight years old, when he was apprenticed by the parish to a farmer. He had reason to speak well of the old lady, who was, for her station, a clever woman. She often gave him advice, and one piece of it he would give those present who were obliged to earn their living. "Never refuse, John," said she, "to do a thing because it is not your *place* to do it, but oblige all you can." Well this I attended to and found my account in it; he added, and depend upon it while your *nice ones* are walking about with their hands in their pockets wanting work and needing food, he who does all he can to oblige will be the happiest here, &c. It had been his lot to have a poor sick wife, a young family, with a small salary, but being determined not to be in debt, they lived on very poor fare. When there was nothing in the house but bread, and no means, and at times it has been so, then they made that do with water only to drink. When his children rose up he could not pay for schooling all, so he made an arrangement for one to go one day and another another day, they all went for one's pay, and the days they were not at school he assisted them to get their spellings, &c. and such progress did they make that the girls carried off the prizes at the school, and his boys are such accomptants as to qualify them for the responsible situations which they now hold. But he would not end without a word or two on the "Evidences of vital godliness in the soul;" and amongst these there was a precious one produced by the pouring out of the riches of saving grace

into the new-born soul. Mercy gives a feeling sense of need of, and soul-panting desire for, the blessings of the new covenant, which the God of that covenant had in store for them, and purposed to put within them. And sweetly did he trace the preparing of the hearts, whereby they experimentally loved, desired, believed and waited patiently and hopefully, at the Lord's feet and hands, for the very provisions it was in God's heart to bestow upon them and in them; and thus the father of the family, and the children of the family were blessedly united to the delight of them, and the glorious honour of him.

Brother Wyard next rose and expressed approval of the remarks already made, then dwelt on the blessedness of possessing life from above, and the evidences of that life in the spiritual exercises of the graces of the Spirit in us the living children of God, adding, that as other brethren had mentioned temporal things he also would relate to friends present how beholden he had been to a God of providence as well as of grace. At eighteen years of age he could not read a chapter in the bible, having had to get his living from early age. He had toiled with the mortar-board and the hod of bricks until he was determined to seek employment in London, and at the age just mentioned he travelled forty miles to the "great city," with all his wardrobe in his pocket handkerchief under his arm, and a few pence, the whole of his riches, in his pocket. So, wearied after a long journey chiefly on foot, he entered unknown near to Billingsgate this vast metropolis, and the first scanty meal nearly swallowed up all his cash. But his God preserved him, directed him to employ, gave him life everlasting, taught him by grace, united him to his church below, called him to the ministry, stationed him in the important sphere at Soho; and he had now the prospect of being with

that gracious blessed God in the world above for ever and ever. Another hymn was sung, then was called on

Brother Hawkins, of Bradford, Wilts. Several things, he said, conjoin to say, let thy words be few—the time, and the kind of speakers already spoken. We had listened first to the great metropolitan pluralist, whom he had heard with pleasure, and those remarks on preaching experimentally with *peculiar* pleasure, after what he had heard of that brother in foregone days. Then we had him whom he should call the provincial apostle, with his remarks in his characteristic fulness and naturalness. Besides these giants we have heard the Soho bishop, with his truthful observations, and feeling, touching account of his own pathway to mercy and honour. Moreover there was yet waiting a royal gun, direct from the royal arsenal of Woolwich, no doubt ready loaded and primed. Well, he was happy to meet with such honoured brethren, and could time allow would have felt pleasure in illustrating the care and goodness of our God over his poor, temporally and spiritually, in sympathy to the tribulated children of God. But he could only just say a word respecting the grace-dealings of God. Had they not this characteristic? to bring the people he loves to the very characters, spiritually, experimentally, which this society requires temporally? None but the poor are its objects. No others will honestly, can feelingly ask it, and to no others will you relieve by its funds. Just so our God's bounty through and in his Son—it is for the "*poor and needy*," and the very work of God the Spirit is to teach us our poverty, helplessness and worthlessness. Yea, the more, by him, my life and vigour is enjoyed, the larger my reception of light, the intenser my self-loathing, the more prostrate my position in dust; so we come more deeply into our poverty of spirit and state, and as the brightness of holiness dis-

covers more the blackness of filth, so the more we feel under such teachings our degradation of flesh, &c. which only the grace of God can meet, the love of God bear, the blood of God-man cleanse, the power of God subdue, and the pardon of God remove from the conscience of his quickening and enlightening, so God is praised, and be he praised for ever. Another verse, and

Brother Atkinson, of Woolwich, rose, saying among most excellent things, that he would relate how God had helped him temporally, for he had known, owing to the difficulties of agriculturalists, what it was to have dear children cry for food and not be able to supply it. This drove him into debt, for unlike brethren Foreman and Wells, he had not been able to get *bread* without. But being in debt for one sack of flour, and having no means of paying for it, and no prospect of any, he dared not have another on credit. What to do he did not know. His dear wife and he mourned together. In this state he left his home and called on a brother minister, whom he named, but I forget the name; he asked of his welfare, but he could not tell him of all his distress. This good brother asked him to preach in the evening, he did so, and at the close of the sermon it rushed into the brother's mind, and he at once told the friends present, if any should be disposed to give any sum of money to our brother A. he doubted not it would be acceptable. And would you believe it, said our brother A. with his eyes streaming under the recollection of the timely mercy, they brought me a sum sufficient to pay my debt and start us again. This relation affected us all, and our beloved brother continued,—Ah! I have had many mercies, my God has been faithful and all-sufficient. Let every one in necessity trust in his God. But having such a treasure I hastened home to let my wife know of my good

fortune, though when I got into the house my heart was too full, I could not speak, so I held my hand up to her full of silver, rather excited, when we both wept together, melted down under the precious goodness of him who is to the poor and needy an all-sufficient friend. Oh! he is a present help in every time of trouble.

Several other ministers were present, but time caused the meeting here to close, and I reflected somewhat thus: this has been I hope a profitable hour or two. Father Jones is surrounded by kind and noble men of their day. His last days amongst his people seem quite equal to any of his former ones. How precious is the fact that such is the nature of vital godliness, instead of its wearing out by age, it becomes more developed by it, more entered into, more ripening in its influences. Not suffering its aged possessor to retire from its service as from a trade, but becomes by the Spirit of God more dear as nature decays and eternity approaches. This is the "green old age." The grace of God in his soul, increasing communion with the God of it, and sending forth its recipient under its soul-blessing-good to preach it right down to the grave.

It seems by these men who fill such glorious posts, that there was nothing in them to recommend them or fit them, but were met by grace when guilty, ignorant and friendless, educated by grace afterwards and prepared for their work, and stations prepared to work in by the undeserved favour of God, owing every thing, both in this world and the world to come to it. Why, these are the men to glorify God for all and in all. Go on, honoured servants, in this your noblest of works, grandest of objects, loveliest of ends.

I love public meetings so used. May the dear subjects of its temporal helps be greatly assisted. I know the indolent and proud need stirring up, as well as the honest and industrious

encouraged and helped; and both I trust will find a portion in and through *this* public meeting. I believe christian fraternity in real brotherly-kindness is promoted by them also. Unless they were sad hypocrites the ministers were warmly united at this meeting, a good collection was made, and the people dispersed between nine and ten o'clock, smiling satisfaction. May many such be held for like objects with like effects, and amongst the attendants at them there will be occasionally, while life and health shall last,

A SHEPHERD ON THE PLAINS.

My Tent, near Pisgah.

TROWBRIDGE.

To the Editor of the Gospel Herald.

DEAR SIR,

As you have kindly, through the communication of "A Shepherd on the Plains," noticed our little cause at Trowbridge, I thought it would not be amiss if I gave you the outline of a very solemn and interesting day we had, when we entered again on the worship of God in our chapel, after a very extensive alteration and enlargement.

Through the encouragement we received from a covenant God by his smiling upon the labours of one of the least, the old chapel had become too strait for us, so that after much prayer and deliberation, we came to the determination of enlarging the place of our tent. This, through the Lord's mercies we have been enabled to do; and on Tuesday, September the 24th, we entered upon our new place, a chapel capable of seating nearly five hundred persons, with a large school room and vestry adjoining, with solemn prayer and thanksgiving, for that our God had graciously answered our prayers, and had so far fulfilled our desires. *The Lord was there.*

Mr. Foreman, of London, preached a soul-stirring discourse in the morning, from Isaiah xxxv. 6, "For in the wilderness shall waters break out, and streams in the desert."

In the afternoon our brother Blomfield, of Cheltenham, preached a solemn, weighty sermon, from John xiv. 19, "Because I live ye shall live also." After which about 250 sat down to a tea, kindly provided by the liberality of friends for the good of the cause.

In the evening to an overflowing congregation, our brother Foreman again preached a savoury discourse, from Matt. iv. 16, "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up."

On Wednesday evening our brother F. preached again, a most precious savoury discourse from 1 Cor. i. 23, "But we preach Christ crucified." We have reasons for remembering this occasion. First, God himself was with us, and condescended in mercy to reveal himself to us. Second. The Lord smiled upon us in providence; the weather was favourable—our house was filled—our collections were very good—and all was harmony. Third. Last, though not least, we believe that the effects of the labours of our dear brethren in the Lord will be known in days to come. "Praise ye the Lord."

I remain, dear brother,

Truly your's,

JOSEPH F. RUDMAN.

BROUGHTON, WILTS.

On September the 1st eight young men who had all given great satisfaction respecting a change of heart, were baptized by Mr. W. Blake, the useful and honoured pastor, at eight o'clock in the morning, in the presence of a great multitude, in the river Avon. The address was delivered by Mr. F. Pearce, of Hilperton, who afterwards preached the baptizing sermon, text Mark xi. 30. In the afternoon, at the Lord's table, the now professed believers were received into the church; and in the evening Mr. P. preached what proved a soul-enlivening sermon, from 2 Thess. ii. 16, 17. The pastor and people say the word was blessed greatly, and a more gladdening day had not been in that village for years. May they soon have another, and many such.

NETTLETON.

On September the 8th, two young men, who had witnessed a good confession, were baptized here. This baptizing, &c. was held as the morning service, at the river's edge. Mr. Bourne, of Grittleton, preached on the church and its ordinances. In the afternoon Mr. J. Holbrook, the minister, in the presence of a crowded congregation, addressed the newly baptized on the principles, privileges, and precepts of duty, of members of christian churches, gave them the right hand of fellowship, and then broke bread. Mr. H. preached in the evening from Eph. iv. 5. One of these young men has parents both members of the church before him; the other is a son of two Independents. His first soul movements God-ward were from hearing his father's prayers to God for his eternal welfare. The friends were much refreshed indeed, and remember the day with great pleasure.

These three brethren, Blake, Pearce, and Holbrook were recommended to the ministry from and by the church under our brother Hawkins, Bradford, Wilts. and are made the honoured instruments of a great work in these places, where they so usefully labour.

BLACKMORE.

On Lord's day, August the 19th, the ordinance of believers' baptism was administered to one believer, gathered out of the kingdom of this world by the Lord, through the preaching of the gospel in this hamlet. Truly many souls have to rejoice for its introduction to this place. We think we see the little cloud like a man's hand. O for showers of blessings.

W.

STOKE ASH, SUFFOLK.

On September the 26th, 1850, Mr. C. Hill, late of Cambridgeshire, was ordained pastor of the Baptist Church at Stoke Ash, Suffolk.

Brethren Cooper and Collins conducted the principal services, brother

Wright being absent. Brethren Aldiss of London, Harris of Cranley, Smith of Bardwell, Service of Soham, and others, conducted the devotional services.

Brother Hill gave a clear and very satisfactory statement, both of himself and of his work. His prospects are pleasingly interesting, and the field of his labour is large; may he long occupy it, with peace to himself and prosperity to his people.

The congregations were large, and the services proved exceedingly refreshing.

TRUST DEEDS ACT.

An Act of Parliament has been obtained during the last session of Parliament, which will enable all Dissenters to renew when necessary their Trust Deeds themselves, without the expense of an attorney. The act can be obtained through any Bookseller. Twopence.

The Schedule to which the Act refers, and which will be a guide to all persons wishing to renew their Trust Deeds.

Memorandum of the choice and appointment of new trustees of the [describe the chapel, school, or other buildings and property] situate in the Parish [or township] of in the county [riding, division, city, or place] of at a meeting duly convened and held for that purpose [in the vestry of the said chapel] on the [25th] day of [April 1850.] A. B. of chairman.

Names and descriptions of all the trustees on the constitution or last appointment of trustees made the day of

*Adam Bell of
Charles Dixon of
Edward Foster of
George Hurst of
John Jackson of
Kenneth Lucas of
Matthew Norman of
Octavius Parker of*

Names and descriptions of all the trustees in whom the said [chapel] and premises now becomes legally vested.

First.—Old continuing trustees:—

*John Jackson, now of
Matthew Norman, now of
Octavius Parker, now of*

Second.—New trustees now chosen and appointed:—

*Benjamin Adams of
Charles Bell of
Jonathan Edmonds of
Richard Baxter of
John Home of*

Dated this day of
William Hicks (L.s.)

Chairman of the said meeting.
Signed, sealed, and delivered by the said *William Hicks*, as chairman of the said meeting, at and in the presence of the said meeting, on the day and year aforesaid, in the presence of
*C. D.
E. F.*

[The blanks, and parts in italics, to be filled up as the case may be.]

We are indebted to Mr. Peto, M. P. chiefly for this boon, who is entitled to the gratitude of the whole body of Dissenters for his efficient services.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

EXTRACTS FROM SERMONS.

Preached by Mr. John Stevens, from 1843 to 1847.

Contributed by one of his Hearers.

The difference between the Jewish and christian churches.

1st. The one was national; the other

is congregational. There was never but one national church, and that was by God's special appointment. This was among his ancient people Israel. There, the ecclesiastical and civil laws emanated from the same source; but this cannot be repeated, unless the connected circumstances are also re-

peated. The church now is an assembly of spiritual persons voluntarily uniting for the worship and service of God.

2nd. The one was *natural*; the other is *spiritual*. The bond of union, rule of action, and aim of duty of the christian church, are all spiritual, and totally independent of any outward enactment. The Jewish church, on the other hand, was natural; its members were not required to be regenerate, for circumcision alone was the door of entrance.

3rd. The one was *legal*; the other is *evangelical*. The Jewish church was framed according to the laws of Moses, and the legal covenant; but the christian church is evangelical in its structure. Its converts are evangelical, or moulded and shaped according to gospel principles and ideas.

4th. The one was *earthly*; the other is *heavenly*. The Jewish church was designed to act in a particular locality upon earth, and was maintained by an earthly endowment. The christian church is *from* heaven, is designed *for* heaven, is upheld by heavenly provision, and holds intercourse with heaven. The one had an earthly rest in Canaan; the other has an inheritance in reserve for her in the heavenly world.

5th. The one was *temporary*, the other is *everlasting*. The Jewish church lasted (1500 years) till the "time of reformation;" but the church of Christ is destined to last for ever in an *eternal* state of glory; even its temporal institutions, have an heavenly and eternal signification, the symbol may disappear, but the thing symbolized will endure for ever.

The *occasion* of salvation is in the saved; but the *cause* is in the Saviour. The exposure of his church to perdition, *occasioned* Christ's coming into the world, but the immensity of his love *caused* him to come, while the great *design* of his coming was to manifest the glories of his person and character in the salvation of his elect people to the glory of God the Father.

We learn from the cross of Christ,—1st. The extensive claims of the law. 2nd. The sinner's exposure. 3rd. The holiness of God. 4th. His love to his people. 5th. The certain connection between guilt and punishment.

The priests under the law made a stage

upon which to *show* the guilt and defilement of sin. Christ, our great High Priest alone, made a *grave* in which to *hide* it.

The mysterious fact of our Saviour's *strength* laying in his *weakness*, and his *conquest* in his *defeat*, completely baffled satan, just as the strength of Samson being in his locks, did the Philistines.

We must look *somewhere* for safety and happiness: how important, then, that we look where we shall not be deceived. A mistake here is fatal!

The scripture phrase, "*Looking unto Jesus*," includes, 1st. *Need* of him; which produces, 2nd. *Desire* for him; which leads to, 3rd. *Application* to him; followed by, 4th. *Expectation* from him, and 5th. *Reliance* upon him, which cannot be exercised without, 6th. *Enjoyment* in him.

That which, "*without measure*," abides in Christ, is, *by* measure derived to, and produced in, his people. He furnishes our empty minds with ideas, and our sinful hearts with feelings, which tend "to bring forth the fruits of righteousness," to the glory of God, by him.

There is a conviction of sin, which may exist with a frequent return to it; but God raises in the hearts of his people a *hatred* to sin, as that which dishonours God, as that which Christ died to remove, and as that which is opposed to the holiness of their renewed nature. *This* hatred to sin, is the only root of departure from the world, for without this it is a pretence.

Christ died to show his hatred to sin, as well as his love to his people. We rejoice in the one fact, should we not also sympathize in the other?

"Fruits of righteousness" are righteous things,—things due and equitable,—things due to God, he being what he is, and we being what we are.

To be Continued.

SPIRITUAL WORSHIP.

It is an innate principle that there is no delight in the worship of God unless there be a beauty seen in it. Hence when men lost all spiritual sense of the things of God, they introduced images, paintings and decorations, and called *them* the "beauties of holiness."

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

DECEMBER, 1850.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE UNCHANGEABLE PRIESTHOOD OF CHRIST.

The priestly office of the Son of God furnishes a subject of inexhaustible interest to the believer. Love, joy, and confidence abound in his soul in proportion as he possesses clear views, and exercises firm faith in the suffering and efficacy of the one great sacrifice for sins revealed in the gospel. But not only is Christ represented as having filled the office of priest here on earth, not only has he offered himself up to God to make complete atonement for transgressions, but our faith and hope are further strengthened by the fact, that he wears his priesthood still, and is *a present and a perpetual intercessor* in the courts of heaven. It is to this view of the priestly character of Christ that we propose briefly to direct the attention of our readers.

The intercession of Christ in heaven is the perfection and consummation of his priestly work, without which it would not have been complete and effectual. This the apostle evidently implies when he tells us that "if he were on earth," if he had remained here, "he would not be a priest," seeing there was an order of priests instituted to offer gifts, according to the law and order which could not be abolished till Christ himself had entered the most holy place with his own blood, there to appear in the presence of God for us. Then Aaron lays aside his robes, his work is done, his race is extinct, his altar is destroyed. Christ is now the only Priest we recognize. He is the great High Priest of our profession. That part of his priestly work which he performed on earth, was done but once, because, being done, it was perfect and complete. But he has

another part to do in heaven, which will not be finished till the last individual of those whose names he wears upon his breastplate is brought to glory. Yet the two parts of his priesthood, though distinguishable, are inseparable. They are the same in character and relate to the same objects. By offering himself in sacrifice he obtained our eternal redemption; by presenting that sacrifice he obtains our actual and personal salvation. By the one our pardon is procured; by the other it is applied and enjoyed. By the one the blessings of salvation are purchased; through the other they are constantly bestowed according to our present exigencies and needs. Such is the greatness of our demerit, and such the constitution of the covenant of grace, that none of its blessings are bestowed but through the personal and continual interposition of him who purchased them by his blood.

The unchangeableness of the priesthood of Christ is further strikingly illustrated by a reference to the typical priests of a former dispensation. The patriarchs officiated as priests in their respective families, as appears from the book of Genesis. In this they were the first shadow of the good things to come, but they could not continue, individually, by reason of death, nor collectively, by reason of the institution of another *order* of priests at the time of the giving of the law. There was, it will be perceived, no distinct order of men, formally set apart for the office, till the Levitical priesthood was established, which was a recommencement and reconstruction of the priesthood under divine authority. This establishment was to continue till *he* came whom they so vividly typified. But even here there was constant interruption and change. The continuance of the office in the person of each high priest was necessarily dependent on the continuance of his life; no one of them was suffered to continue by reason of death. And in the case of the inferior priests the office was limited to a certain portion of their lives, Num. iv. 3, 8, 25. At length the time came when the whole order was to be abolished. The day broke and the shadows then fled away. There the superiority of the priesthood of Christ comes into view. "*This* man because he continueth ever hath an *unchangeable* priesthood." He exercises a priesthood, however, of a certain order; "he is made a priest for ever," not after the order of Aaron, but "after the order of Melchisedec;" a fact so important that it is mentioned five times by the inspired apostle. It has been a much controverted subject who Melchisedec really was. If, as is generally believed, he was a great man residing in the land of Canaan in the time of Abraham, it is remarkable that we have so brief an account of this distinguished

worshipper of the true God in that land of idolatry. Whatever be the view taken, it is certain that scripture assigns to him a mysterious supremacy, as shown in the fact that Abraham, the father of the faithful and the friend of God paid tithes to him, and allowed himself to be blessed by him, for "without all contradiction the less is blessed of the greater." He was also king and priest in one person; and in his regal-priesthood he more eminently displayed the character of Christ than did Aaron. May we not find a solution of the mystery that surrounds this great personage in the fact that Christ was constituted a priest in heaven long before he appeared as one on earth, and may it not be therefore reasonably supposed, that he visibly appeared in the form and under the name of Melchisedec in anticipation of his future appearing in the end of the world to put away sin by the sacrifice of himself. The apostle does not attempt to explain or remove the mystery surrounding the person of Melchisedec, but he plainly tells us that he abides a priest continually, Heb. vii. 3, and that "it is witnessed of him that he liveth," verse. 8, expressions without force or fitness except as applied to Christ himself. When, therefore, it is said that Christ is made a priest for ever after the order of Melchisedec, it conveys to us the idea, that in his priestly standing and office, he is conformed to the model anciently set up, and openly exhibited on earth in embodied form in the person of Melchisedec. "Christ incarnate is assimilated to Christ pre-existent."

But it is to the *continuance* of his office that our present remarks refer. Jesus ever lives in heaven, but not to remain inactive there, or to keep aloof from his people on earth. He makes his high position there, his favour with God, and the authority given him, all subservient to his people's interests. He ever lives for the express purpose of making intercession for them. He is never out of office, never weary in office, and never fails to exercise his office on behalf of all who come to God by him. The fact of an *ever living* Saviour is fraught with the deepest interest and encouragement. His sympathy never abates, his ability never declines; he is an *unchangeable* Priest. Though past sins be forgiven, and future forgiveness is secured by the covenant of grace, yet our *present* sins, and *constant* failings wound the conscience and burden the soul. Our only remedy lies in the fact, that Christ is an immutable Priest and Intercessor. Whatever be the number of our transgressions, or the degree of our guilt, if we be but found in the position of those "who come to God by him," renouncing all confidence elsewhere, he abides still our friend, and is able to save us to the uttermost.

London.

G. P.

THE RECEPTION.

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust," Ruth ii. 12.

Having already viewed the journey of Ruth from the land of Moab, and the decision she manifested in connection therewith, as descriptive of a young believer just starting in the pursuit of divine things ; as also the feelings of her mind on approaching Boaz, as setting forth the feelings of the young convert when first brought to the feet of the heavenly Boaz,—we have selected the above words as containing a very sweet and full picture of the reception all such simple hearted and honest seekers sooner or later meet with at the hands of him, whom, by divine grace, they are thus led to seek.

How sweet must the language recorded above have sounded in the ears of this poor Moabitish damsel. She had forsaken her native country, home and friends, to accompany this poor lone widow into the land of Israel ; she knew not what awaited her, what dangers she might meet with, what sorrows she might have to pass through, or what privations she might be called upon to endure ; but love, pure, ardent and sincere love, bound her to Naomi for better or worse, richer or poorer, sickness or health ; she knew nothing of the rich relative she was to meet with, of his corn fields, his maidens, his dignity, power, or wealth, of the generosity of his character, or of the love he would exhibit towards herself ; with what surprise and gratitude, then, must not this affectionate salutation have fallen upon her ear, and gladdened her heart. She started forth expecting to glean a few handfuls of corn, when, lo ! a sweet benediction, a plan of preservation, and a full reward came rolling from the lips of Boaz into her bosom ; yea, instead of gleaning a few ears of corn, she gleaned the master himself, as the sequel proves.

So the sincere convert, made honest by divine grace, forsakes, like Ruth, the Moab of this world, and those things likely to impede his progress in the pursuit of the salvation of his soul. He feels persuaded there is secret vitality in the religion of Christ, a reality in the word of God, especially in those parts which declare the state of man, for he has their counterpart in his own experience ; he perceives, moreover, a glory or beauty in real godliness, which he cannot describe, and feels his heart drawn out in love towards those who are its subjects. Connected with this inwrought persuasion and perception, there is a secret decision and determination of mind, of which the Holy Ghost is the author, to seek, at all costs, this religion for him.

self, while of the glory of him in whom it all centres he has but little knowledge. Into the land of Israel, however, simple and sincere he comes, intent upon finding out this secret, and among the people of God he sojourns; these are the people whom he desires to be his people, and their God his God. From the maidens of Christ, the preachers of the word, he begins, however, to learn something of the true dignity and exalted relationship of the people with whom he dwells, and the glory of him to whom they belong. Some transient gleam of the heavenly Boaz, some stray kind word melts his heart, and makes him feel his unworthiness more than ever, while yet it encourages him to glean with more diligence in his field. He goes again and again, hoping to gather some few scattered ears of truth as heretofore, when lo! the heavenly Boaz speaks; he knows all about him—his eye has followed him from Moab to Israel—a kind benediction, a gladdening welcome, beneath the wide-spreading wings of the mystic cherubims, and sheltered beneath the golden propitiation of a Saviour's blood, for the first time he lifts up his head with a "my Lord and my God." Thus this poor outcast is gathered in the family of the heavenly Boaz, while grace pours into his bosom a full reward, made up of pardon and peace; the love of Christ, and a secret joy which no man taketh away.

Here, seeking soul, behold a shadowy outline of the full reward which awaits thee, if thou art with all thy heart and soul, seeking an interest in the heavenly Boaz. On the part of Ruth, it stood connected with the love of Boaz, union with him, participation in his dignity and wealth, identity with his kindred, and separation from Moab for ever. And so shall it be with thee, if Jesus is the object of thy love and search; his love and welcome shall be thine: the day will come when he will say, take away his filthy rags and give him a change of raiment. I have blotted out thy sins—the wide spreading wings of his blood and righteousness shall cover thee—the King shall bring thee into his banqueting house, while his banner over thee shall be love—thy nuptials shall be solemnized to the sweetest music, even the voice of the heavenly bridegroom himself, who shall rejoice over thee even with joy and singing—married to the King of kings and Lord of lords—one with him—a member of his mystic body—thou shalt partake of his glory, and reflecting it again stand forth marked as a son of God, and joint heir with him in whom thou art accepted and complete. A gulph shall be placed between thee and the Moab of this world, never to be passed again, while thine heart shall thrill with a joy, to which while in Moab, thou wast altogether a stranger, but which carries its own witness that it is but the earnest of bliss far more sublime and exalted.

Such, then, is the reception, and such the "full reward" which love freely bestows upon every returning prodigal, brought by faith to the feet of Christ; a reward which stands connected with interest in his everlasting love, a covenant ordered in all things and sure; the merit of his blood, the imputation of his righteousness, union with his person, separation from the world, sin and curse, the enjoyment of his love, the embrace of his bosom, the guidance of his eye, support of his arm, and final victory over all foes—which brings to a kingdom and crown, a mansion of bliss, a throne of glory, an harp of gold, a song of victory, and a place upon that sea of glass, where the royal priesthood of heaven, for ever shout forth the high praises of their ever living and exalted king—for "he that overcometh shall inherit all things, and I will be his God, and he shall be my son." *

W. P. B.

* Perhaps I may be permitted to offer a word in reply *here* to W. Reynolds, as on account of the spirit of his remarks in a previous number of the *Herald*, the difference between us has assumed a *personal* shape more than anything else, and I feel unwilling to occupy the pages of the *Herald*, or time of its readers with it. Doubtless, by this time our brother perceives that my unfortunate "*despite*," which he so *despitefully* uses, was not intended either to "stamp its feet," "clap its hands," or "deal out vengeance;" while, as it regards my *petulant* objections, *despite* our brother's reply, like the stone in Matt. xi. they stand as obstinate as ever, so that I need not add anything to strengthen them; while as it regards the charge of petulancy, *some* have thought it is due elsewhere. With reference to the piece our brother purposes favouring us with, I have thought that the following things, essential to profitable controversy, might be amplified by him, not only to my profit, but others' also:—1st. prayerful spirit while writing; 2nd. freedom from anger, which becometh the intellect; 3rd. the avoidance of the following—the imputation of bad motives without foundation, partial citations, and putting a meaning upon words never intended, and which the context disowns.

DOCTRINE, EXPERIENCE AND PRACTICE.

These three are scriptural, important, necessary, profitable, distinguishable and inseparable.

They are scriptural, for the scriptures record and contain them, clearly, constantly, and connectedly. There they all appear, not so systematically arranged as might have been, but beautifully plain and suitable to all the ends for which they are intended. There we find the doctrines of gospel grace were preached, divine power was exerted, new principles were implanted, an inward change was

effected, old sins were hated, right feelings were produced, spiritual blessings were enjoyed, and a holy life was learned and lived.

They are important; of great moment, much consequence, being closely connected with God's glory and our good. Sound doctrine describes what God has done *for* us; sound experience teaches what he has done *within* us; and sound practice proves what an experience of sound doctrine enables us to do for God. What can be more important than knowing and showing that we are justified, sanctified and saved! In these things may we increase much, O Lord.

They are necessary; for spiritual beauty, blessedness and obedience; who among deformed offenders could be beautified without the doctrine of imputed righteousness, and who could be really blessed without an experience of it, and who could obey the Saviour without the practice of his commands! They are all indispensably necessary to enlighten the mind, sanctify the soul, and serve the Saviour. The whole counsel of God cannot be taught without either of them, and so they are necessary to form a faithful minister, a good sermon, and a real christian. I cannot part with one of them, but pray to keep them all.

They are profitable; the doctrine of the Lord "teacheth to profit;" we read of the "profit of many that they may be saved;" and "godliness is profitable to all things." They are like wisdom, Eccl. x. 10, profitable to direct us from the road to ruin, and in the way of righteousness. "These things are good and profitable unto men," to their souls and bodies, in the present life and that which is to come. They are more profitable than thousands of gold and silver, or the whole world without them.

They are distinguishable, from each other, from all that is merely human, and from every false way. There may be doctrine without experience, but who can have sound experience without sound doctrine! As well might we talk of eating without meat or a mouth. There may be experience without practice, as when persons have some faith and feeling in saving grace, but do not obey the laws and ordinances of the Saviour, and as when a minister preaches sound doctrine and much experience, but says little or nothing about the exercise of grace and the duties of the christian. I have been sorry to see and feel this defect in some I sincerely esteem. Bible authority never leads this way, as it abounds with beautiful precepts. The great Preacher often said, "Blessed are they that hear the word of God and keep it," Luke xi. 28; or "do it," Luke viii. 21. "Whosoever shall do and teach his commandments shall be called great in his kingdom," Matt. v. 19. There may be, as there often

is, much religious practice without either sound doctrine or experience, but for this reason there is the greater need for men of truth to insist on practice as it springs from grace, and as required by scripture. Were I to say, as some do, grace will lead to duty without preaching it, I should think myself unable to prove the saying, and that I were setting grace against truth, and my own ignorance against infinite wisdom. I could as well do without my Saviour's love as without his law; I must have both, or I shall be badly off. It appears then, doctrine, experience and practice are distinguishable. But

They are inseparable. They are united in God, in Christ, in the Spirit, in the bible; and for this reason they should keep close together in public preaching and private profession. If we separate what God has joined, mischief in some way will be the sad consequence, as sure as a bad cause produces a bad effect.

Doctrine, Experience and Practice.

The doctrines of my Saviour's grace,
Come to enrich the chosen race;
The sacred Spirit makes them shine
Into the heart with power divine.

By sweet experience now I see
What the Redeemer did for me;
See how he died beneath my sin,
And feel his wondrous worth within.

Down from his high and heavenly throne
He makes his sacred counsels known;
With heavenly love my heart he draws,
To seek and serve his sacred laws.

So shall he make my soul escape,
From dangerous snares of every shape;
Till I receive his sovereign love
With never ending joys above.

Little Gransden.

THOS ROW.

Obituaries.

MR. WILLIAM WILSON.

On the 17th of October last, Mr. Wm. Wilson, of Wilby, Suffolk, left the earthly house of his tabernacle, which he had occupied for more than three-score years and ten, to enter the building of God, a house not made with hands, eternal in the heavens. In this tabernacle he did groan, being burdened; but under all the weakness of

his mortal body, the conflicts of the soul with sin and satan, and the perplexities of this world's affairs, he realized those gracious supports the verities of sovereign grace yield to the man of faith. The last few months preceding his death he was the subject of considerable bodily pain, that prevented his attending the house of God, which to him was a great privation; he also complained of darkness of

mind and confusion in prayer. But the day before his departure his faith and hope revived; he appeared much animated while hearing read the 17th chapter of John, and expressed, with emphasis, his hope, founded upon the perfected work of our divine Surety, of that glorified state reserved for the redeemed family in heaven. His end was then nearer than was anticipated; but he died "in faith," having lived the "life of faith."

He stood an honourable member of the church of God at Horham more than forty years, and for some time past was called to sustain the office of deacon. His removal, with that of several others of the excellent of the earth from us, is much lamented; but we would not forget the head of the church lives; the residue of the Spirit is with him, and he can raise up others to fill their places, who shall evince attachment to unpopular truths, and exemplify the character of their heavenly leader as they did; and if not, let us not forget, the design of the present dispensation is to take out of the Gentiles a people for his name, Acts xv. 14; and that this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, Matt. xxiv. 14. But we have cause to be thankful for repeated additions to our numbers, and the prospect of increase.

Stradbroke.

J. GALPINE.

MRS. W. WALLIS.

On Friday, the 31st of May, departed this life, the beloved wife of Mr. William Wallis, deacon of Eden Chapel, Cambridge. She had been a member, with her beloved partner, of the baptized church in that place for many years, and a constant attendant on the means of grace, till extreme bodily infirmity prevented. She was indeed a woman of a sorrowful spirit, almost invariably walking in darkness, ever writing bitter things against herself, and continually harassed by the enemy, especially with the suggestion of having committed the unpardonable sin; with this was she dreadfully exercised, more or less, for upwards of twenty years; and though very many

of her christian friends attempted again and again to comfort her, it appeared of little or no avail till a short period before her death, when in a most remarkable manner the dear Lord was pleased to open the prison doors, break off the fetters, bring her soul into liberty, and favoured her with that peace which passeth all understanding, to which she had hitherto been an entire stranger.

The morning previous to her removal from this vale of tears, being in a doze, she was favoured with a glorious vision of those mansions prepared for the people of God, and to her delight and pleasure found herself among the glorified there. Upon her awaking, all that gloom and melancholy which had hitherto shown itself on her countenance was removed, and she with rapture exclaimed, again and again, "Jesus Christ is precious; yes, Jesus Christ is precious *now*"—laying much emphasis on the word *now*. From that time till the close of her life she appeared to enjoy uninterrupted intercourse with her *now* precious Saviour, and though so far exhausted as to be able to say little, yet it became evident to all that not a single cloud intercepted again between her and her beloved Lord.

Thus in the last hours was Jesus pleased to break the chain, depose the monster, and ultimately carried the long imprisoned soul to that seat of rest where sorrow and sighing shall for ever flee away. Her mortal remains were followed by her bereaved husband, several relatives and friends, together with very many of the members, to Eden Chapel, where a most solemn and appropriate address was delivered by Mr. William Chappell, late of Waddesdon, from Phil. i. 21, "*To die is gain.*" After which the body was lowered into a vault in the vestry, to await the morning of the resurrection.

May the perusal of this tend to the comfort of any, who, like the departed, have been, and still may be, harassed with this sore and distressing besetment, (seeing that very many of the Lord's hidden ones are,) and may it lead them to take encouragement from this, being fully assured, after all, that satan is a chained enemy, and can go no further than permitted.

W. C.....LL.

M 5

Poetry.

THE LAST DAY.

A Poem, written by a Monk of the thirteenth Century.

Translated from the original Latin.

Day of wrath! that day of burning,
All shall melt, to ashes turning,
As foretold by Seers discerning.

Oh! what fear it shall engender,
When the Judge shall come in splendour,
Strict to mark, and just to render.

Trumpet, scattering sound of wonder,
Rending sepulchres asunder,
Shall raiseless summons thunder.

All aghast when death shall shiver,
And great nature's frame shall quiver
When the graves their dead deliver.

Book, where every act's recorded,
All events, all time afforded,
Shall be brought, and dooms awarded.

When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

What shall I say, that time pending?
Ask what advocate's befriending,
When the just man needs defending?

King Almighty, and all-knowing,
Grace to sinners freely showing,
Save me, fount of good o'erflowing.

Think, oh Jesus! for what reason
Thou enduredst earth's spite and treason,
Nor me less in that dread season.

Seeking me, thy worn feet hasted,—
On the cross, thy soul death tasted,—
Let such labour not be wasted.

Righteous Judge of retribution,
Grant me perfect absolution,
'Ere that day of execution.

Culprit-like, I, heart all broken,—
On my cheek shame's crimson token,—
Plead the pardoning word bespoken.

Thou who Mary gav'st remission,
Heard the dying thief's petition,
Cheer with hope my last condition.

Though my prayers do nothing merit,
What is needful, thou confer it,—
Lest I endless fire inherit.

'Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside thee.

When th' accus'd away are driven,
To eternal blessings given,
Call me with the blest to heaven.

I beseech thee, prostrate lying,
Heart as ashes, contrite, sighing,
Care for me when I am dying.

On that awful day of wailing,
Human destinies unveiling,
When man, rising, stands before thee,
Spare the culprit, God of glory!

Notice of Books.

An Antidote against Arminianism. By CHRISTOPHER NESS. A New Edition, revised and corrected, 1850. Aylott and Jones.

Christopher Ness was a sound and able divine of the Church of England, one of that band of faithful ministers who maintained the principles of evangelical truth at a period when darkness and worldliness almost universally distinguished the clergy of the Establishment. He was a man of clear judgment, and evidently possessed a distinct and harmonious view of the distinguishing truths of the gospel. In the year 1700 he wrote the work above-mentioned, with the express design of stopping, in some degree, the deluge of Arminianism which threat-

ened to overflow the land. Though small in extent, it cost the author much labour and study, in order "that it might contain the cream of the best writers upon the subject," and he was so far successful as to obtain the special commendation of Dr. Owen, and several other eminent divines. Of late years this valuable little work has been known but to few, and we are glad to see the present neat and cheap edition, feeling persuaded that its more extensive circulation is calculated to lead to good results, not only in diffusing correct views of divine truth, but also in furnishing the minds of enquirers with clear and conclusive arguments with which to meet the specious and dangerous errors contained in the popular

representations of the gospel in the present day.

A comparison of the leading points of Arminian theology with those of the Calvinistic system will demonstrate, at a glance, that the several differences between them have their foundation in one main position, viz.—*that God alone is the supreme and sovereign disposer of mankind.* While the one system either boldly denies or wilfully neglects this fundamental truth, it is the design of the other to exhibit and commend it. We will illustrate this fact by a brief examination of the doctrines in question. The doctrine of predestination, as maintained by consistent Calvinists, affirms that "God choose some of mankind to eternal life and refused or passed by others, to the praise of his mercy and justice," and that this decree is eternal, unchangeable, free, absolute, and discriminating. But the opposite doctrine asserts the decree of predestination to be *conditional*, and grounded on the fore-sight of the faith, works and perseverance of its objects. Now it is self-evident that in the latter view the will of God is entirely subordinate to the will of man, and the creature is made the supreme and sovereign disposer, not only of his own condition, but of the purposes and acts of God respecting him. What is this but an explicit denial of the independence and glory of Jehovah? Not only is there no one passage of scripture in which it is affirmed, or even implied, that the foreknown dispositions and acts of men are the disposing cause of God's electing decree, but the exact contrary is repeatedly asserted. Reason also concurs with revelation in declaring that no temporal acts can affect eternal decrees, and that God is the great first cause and ultimate end of all things. But a dependant, conditional, and mutable decree makes a dependant, conditional, and mutable God; since the decree is simply God himself decreeing, and therefore deserves instant and total rejection.

The doctrine of *certain and particular redemption* stands opposed to conditional and universal redemption in the same respect as the foregoing, viz.—the will of the creature is set above the will of God. The persons to be redeemed are not, in this view, regulated by the will of the Redeemer. There

must be no sovereign choice of objects except it be founded on the self-determination of the objects themselves. Arminianism is but a personification of the pride natural to fallen man, which rather than admit a sovereign choice of objects to be redeemed, would have Christ enter upon the work of redemption, and suffer, and die, with no plan, intention, or power, as to the individuals to be benefitted by his death. It is difficult to conceive how the monstrous assertion that Christ died universally and equally for all mankind could obtain credence among thinking men, since the obvious inference is, that he died no more for those who are finally saved than for those who are finally lost, and then the infidel may well ask, "where, then, was the need of his dying at all?"

The doctrine of efficacious grace in conversion, and of the saints certain perseverance, stands opposed to the power of man's free-will in turning himself to God, and the possibility of the believer's falling totally and finally. Election and redemption do not require the actual existence or knowledge of their objects in order to their completeness. In this respect they differ from regeneration, for which reason the latter doctrine comes more closely into collision with the supposed self-determination of the human will. But in this, as in every other branch of salvation, God is sovereign, supreme, and independent, and every representation of the gospel which opposes this cardinal truth is dangerous and delusive, neither just to God nor safe to man.

We agree with the excellent Toplady in thinking that Arminianism is the grand religious evil of this age and country. It has, to a great extent, contaminated every Protestant denomination among us. Learning and eloquence are enlisted in its service, and where it is nominally rejected it is frequently retained in such a degree as to neutralize the power and efficacy of the preaching in which it finds a place. Until this giant evil is removed, it is in vain to look for the permanent prosperity of Zion. For this end all who hold fast the truth should strive, and long, and pray, since with this object the glory of God, and the good of the church are more immediately identified than with any other.

Intelligence.

BLACKMORE.

On Lord's day, October the 20th, our esteemed pastor, Mr. W. Trotman, was privileged to administer the ordinance of believers' baptism to two sisters and one brother. The sisters had known the way of salvation for some years, but have to praise the Lord for his providential dealings, in leading them to Blackmore, that they might be taught the way of God more perfectly; and for his grace in strengthening them to confess him in his own appointed way. The brother is a seal to our pastor's ministry; may he have many such for his hire.

E. C.

WOBURN GREEN, BUCKS.

To the Editors of the Gospel Herald.

DEAR EDITORS,

As you are anxious to hear of the prosperity of Zion, I just write to say that the ordinance of baptism was administered, November 3rd, by myself in this place, to a female, who gave good evidence of repentance towards God, and faith in the Lord Jesus Christ. She has been a member of an Independent Church for about nine years. In the providence of God she was removed to within a mile of our meeting house, about nine months since. The Lord evidently fastened the word home in her heart, but yet that baptism she could not consent to. In April the ordinance of baptism was administered, but she did not attend; it was also administered in July, but yet she felt determined she would not come to witness it; but the Lord, whose way is in the sea, and his path in the mighty waters, laid it most powerfully upon her mind, as a nail in a sure place, so that after much exercise of mind, she was compelled to come and offer herself as a candidate for baptism. Our sister suffered much from Satan's temptations; he told her that she would die in the water, but she was wonderfully supported. I attempted to speak from Acts viii. 12. I trust the Lord was there. We then sung that beautiful hymn,

"Jesus, and shall it ever be,
A mortal man ashamed of thee?"

We then went down into the water, and after she was baptized, she began to praise and bless the Lord for having enabled her to walk in his commandments. In the afternoon she was received into full communion, with two others, who had been baptized some years. We feel to hope that the Lord is at work with her husband, who was united to the Independent Church at the same time that she was; however, he did not oppose her in the least, but quite the opposite, rather encouraged her. May we not say, what hath God wrought? Here was one that was at enmity against this blessed ordinance, and it was by no persuasion of man. God can stay the enmity of the heart; his arm is not shortened that he cannot save.

Believe me, dear Editors, your's to serve in the bonds of the gospel,

W. WILSON.

SALEM CHAPEL, STOKE NEWINGTON.

To the Editors of the Gospel Herald.

It has long been the purpose, dear Messrs. Editors, of the writer, to send you, and through you the church of Jesus, a short account of the leading and overruling goodness of our covenant Jehovah, in regard to this church and congregation. The pastor was brought here in the providence of God on the first Lord's day in November, 1846. He was sent out by the church under the pastoral care of Mr. Benjamin Lewis, Trinity Chapel, Southwark, in the month of June, 1841. The following Lord's day he commenced his occasional labours at Gratton Street, then preaching at Foot's Cray and Maidstone, Eynsford, Bexley Heath, Highgate, Brentford, Croydon, and other places, until May, 1845, directed here, into this region, by the providence of God, an all-wise Father and Friend, who always trains his sons in the best college, and learning them ever-abiding lessons. At one of the meetings of the Strict Association, held at Cumberland Street, then under the pastoral care of brother Killen, a

member of that church went to Mr. Garritt and said, you had better wear out than rust out. There are a few disciples who have left Shacklewell for truth's sake; they are poor, but are desirous of having the truth stately preached among them by a tried servant. He consented to go, for once or more. Shortly after, the editor of the "Primitive" sent him some kind invitations to supply again in the pulpit of Union Row Chapel, at Kingsland, for this people, being mostly a worshipper among them, and a kind friend to them at that time.

After a period of appointed and most ardently solicited labour, he accepted the pastorate, unconditionally. The place is but small, and was filled to a repletion continually. A Sunday school was instituted. The pastor laboured freely, and paid his own coach hire too, when he rode there, living four miles from the place at first.

But alas! alas! all is not gold that glitters; all are not truthful that act in truth's name.

A separation took place; the number of twelve members following their own chosen pastor to Stoke Newington, a distance of one mile from Kingsland, where he was invited by two of the friends of that place, in their name, and on their behalf, with a view to the pastorate of the church.

Mr. Nicholas, the minister of the place, having taken Union Row Chapel, retired there with his friends, and Mr. Garritt came to Stoke Newington, and after a period of labour, both churches were formally united in one, he being called to take the oversight of them in the following manner:—

The members of the two societies were called upon to give their vote for the union of both into one, which they did in a cheerful and unanimous manner, to abide in fellowship under the care of Mr. Garritt. The questions understated, being put from the chair on Lord's day, after morning worship, May the 23rd, 1847,

1st. Whether the churches were willing to be united as one?

2ndly. Whether, as united by their mutual vote, they were willing that Mr. John Garritt should be the pastor of the united church?

Both questions were carried in the affirmative unanimously.

In the evening of the day, Mr. Gar-

ritt gave them, and they him, the right hand of fellowship, in the name of the Lord and King of Zion.

Since then there have been a goodly number added by baptism, by letter, and by experience, to the church. Here, let it be noticed, we have Puseyism, Pædobaptism, Wesleyanism and Low Congregationalism rampant about us, that we write comparatively.

On Thursday, October the 31st, 1850, our pastor baptized eight, on their confession of faith, at Shacklewell Chapel, kindly lent for the occasion by the pastor of the church, Mr. Green, immediately on solicitation; seven females and one male. Mr. Garritt's people assembled and candidates, feeling the Lord's presence as the Head of the church with them, to bless in a very gracious manner. Others are coming in by letter, and by experience, after being out of church fellowship.

We removed to our present place of worship, the opening of which was advertized on the covers of the "Herald" for Good Friday, 1849, when the dear and kind brethren, who are named below, preached for us in a most affectionate manner:—Mr. D. Curtis, Mr. P. Dickerson, and Mr. W. H. Bonner. The chapel was well attended all day, and in the evening filled almost to suffocation, more than 200 being present, (the place will hold 180 only,) the lobby and all was filled. The text and sermon will never be forgotten. Brother Bonner appearing all on fire—the fire of love and zeal. The text was, "Father, the hour is come." The females of the church and congregation honoured the day by subscribing for, and presenting their minister and pastor with a new bible and velvet cushion for the pulpit.

The first anniversary, Good Friday, 1850, Mr. W. Felton, Mr. G. Wyard, and Mr. W. H. Bonner preached for us very friendly and very ably. It was a good day, and like the preceding one, the friends present were kind and liberal. The tea was got up free of all expense to the funds of the place; the pastor receiving all the proceeds of the day as before.

When the church was united we received two the same night, by dismission, then making a number of twenty-two in fellowship.

On Lord's day, November the 3rd,

1860, our pastor preached from Acts xxvi. 22, 23, morning; 2nd Thess. iii. 5, evening, and received the eight baptized into communion. It was the fourth year's day of his ministry among the church and congregation here.

We have about thirty members now. Some of the church are gone to Australia. One, on the eve of baptism, is gone to America. Some are gone by dismission to other Baptist Churches. Some are taken by the hand (as M. A.

Thompson, May number) of death; and, painful work, some are withdrawn from, after all the scriptural means have been used;

Thus closes four years' labour at Stoke Newington, amidst many changes, pains and fears. Well, hitherto Jehovah hath helped us. *He has delivered—he does deliver—he will deliver.* Guide by thy counsel, and then receive the praise for ever, O Lord of hosts. Amen.

The Fragment Basket.

"Gather up the fragments," John vi. 12.

EXTRACTS FROM SERMONS

Preached by Mr. Stevens, from 1843 to 1847.

Contributed by one of his hearers.

The spiritual longevity of the people of God.

Isaiah liii. 10, *He shall prolong his or their days.*

The acquisition of spiritual longevity both for himself and his people, as ascribed to Christ; he did not, however, procure a continuance of being, but of well-being. The continuance of this life depends on obedience to the law of God; therefore, the perfect obedience of Christ obtained for his people eternal life.

The spiritual interest of the people of God is not intended to be fully unfolded or enjoyed in this world; therefore Christ prolongs their days beyond this world that it may there flourish.

Christ prolongs their days because "his soul was made an offering for sin." He gives no life that did not cost him his life. Christ "obtained eternal salvation" and everlasting life for his people. 1st. *By his own life as Son of God.* 2nd. *By the merit of the covenant;* he having performed the conditions upon which it was promised. 3rd. *By the influence of his priesthood.* He is a priest for ever, and the influence of his sacrifice is inexhaustible. 4th. *By the power of his resurrection,* which had a moral influence to liberate his condemned people from the arrest of justice, so that "over them the se-

cond death hath no power." 5th. *By the perpetuity of his reign.* As "his kingdom hath no end," his subjects must live for ever.

The benefits of the death of Christ are to be commensurate with our eternal existence; less than this would not suffice. He procured a state of happiness to co-exist with the undying powers of the soul. This is according to the character of God, who gives like himself, absolutely and eternally.

The death of Christ can alone enable us to think of duration beyond this life with pleasure.

Age has no natural connection with infirmity and weakness, for God is more aged than any other being, and there is no weakness in him. Angels, too, are of ancient existence, and yet are "mighty."

The earnest of the Spirit.

An earnest has a two-fold signification: it is a *pledge* for the full payment of that to which it refers, and it is a *specimen* of its nature. The earnest of the Spirit, therefore, is the foretaste which he gives to the saints of the joys of heaven, which ensures their final possession of them, and the earnest being of the same kind as that to which it relates, it witnesses to the nature and character of the heavenly inheritance.

As a scholar does not discard his rudimentary knowledge when he attains to higher acquirements, so in heaven, the little light, purity and love we here possess will not be destroyed,

but swallowed up in the superior degrees of them in that perfect world.

The Sealing of the Spirit.

The seal itself is the everlasting gospel. Christ is the substance of its inscription, which in his doctrine and character is *impressed* upon the heart. The image of Christ, which is *set* in the frame-work of gospel truth, is impressed in the *heart* for inward experience, and on the *forehead* for outward practice, by the hand of the Spirit of God.

The people of God are sealed,—

1st. To *distinguish* them from others.

2nd. To *approve* them as genuine.

3rd. To show them to be a *purchased* possession.

4th. To evidence God's *claim* to them.

5th. To witness the *value* he sets upon them.

6th. To mark their final *destination*, for they are sealed, or set apart "*unto the day of redemption*," when he will claim them, and finally "make up his jewels."

(*To be concluded in our next.*)

THE BREASTPLATE.

There is nothing so sanctifying as the consciousness of standing before God in the righteousness of Christ.

J. H. EVANS.

Every fence with which providence has sheltered us, day by day, providence may remove. The wall under which we fought may be a mass of ruins; the hedge which has protected us may be rooted up; but *this breastplate is everlasting.*

IBID.

What does our breastplate say? complete in Christ, made "*the righteousness of God in him.*"

IBID.

Pray that you may use this breastplate for the purpose for which it was put on you. Do you ask what that is? well, I think the first word with which the gospel comes, is comfort, comfort, comfort! The first use of this breastplate is, that you may walk happily with God. Use it to fight with your enemies; with the world, with sin, with satan, with self, with temper, with false principles, with

every thing that Jesus shows you to be displeasing to him. Use it in all the troubles of life, in a sick chamber, in the hidings of God's countenance—the *worst trouble of all!*

IBID.

Incarnate Deity must form this breastplate! every plate of it was his work, by a life of suffering and a death of agony.

IBID.

It is the Eternal Spirit puts it on, keeps it on, and guards us with it for the fight, and *none but He.*

IBID.

CHRISTIAN JOY.

By A. Vinet, Lausanne, Switzerland.

The faith of the believer may truly exist without gladness and transport, but he cannot have faith in exercise without some degree of joy. Divested of that characteristic, what remains to it? its substance is gone. Imagine, if you can, a believer with deadened heart, desponding soul, and inanimate life, dragging himself by means of faith to the throne of the Lamb, and uttering these languishing words, "Lamb of God! thy love has vanquished the enemies of my soul; thy tears and thy blood have been shed on my behalf, and delivered me from the power of darkness; thou has opened for me the way to God; thou has secured for me an eternity of happiness, and thou has given me on earth, by thy Holy Spirit, the pledges of my salvation. Lord, I believe in thee, I love and adore thee, O my Saviour. But I cannot rejoice in what thou hast done for me, and in what thou art to me; at least my joy cannot counterbalance my griefs; it does not spring up and overflow; it never abides within me."

The contradiction here is so striking, that such language, and such conduct, must appear impossible. But if impossible, what use then should be made of those invitations to joy spread through the gospel? Why, to convince us that we may truly believe, without having all the joy of our faith; that if we do not watch our treasure, we shall see it gradually stolen from us by the sorrows of this world; that the influence of the natural man, of his selfish-

ness and pride, drags us incessantly into the gloom of sorrow ; that in order to have our "hearts on high," according to the sacramental word of the ancient church, we must first have our "eyes on high ;" that christian faith, which commences its existence by conviction of sin and misery, as in a sorrowful cradle, need not remain there longer than is necessary to take its flight to him who is its Author and Finisher. It is not necessary, even with a view to humiliation, for a man to remain too much alone, and too much occupied with himself. It is not in contemplating himself, but in contemplating his Saviour, that he will be transformed into his image. Security, power, salvation, are found in looking to the Sun of Righteousness, who has risen with healing in his beams. Eyes on high, then, disciples of Christ ! In advance, set over against, and ever oppose to, all the sorrows of the soul, and the pangs of conscience, the ineffable beauty of eternal blessings. Let your eyes dwell upon them, that they may see nothing else, constantly occupy your thoughts, and fill your conversation with the Surety of the new covenant. Let it be a daily exercise of your faith assiduously to contemplate his mercy, which sought you in the depths of your misery, which still embraces and protects you ; his *faithfulness* which assures you, of the firmness of his promises, and the perpetuity of his love ; his infinite *power*, ever at the service of his infinite compassion ; his eternity, which opens a boundless career to all the designs of his grace, all the engagements of his faithfulness, all the developments of his power. Say to yourselves that God, all gracious, all faithful, and all powerful, is your Father, that he loves you more than an earthly father who would or could, abandon you a thousand times before your Father in heaven could abandon you. In a word, live in habitual communion with that God, at whose right hand there is fulness of joy for evermore, and you will find there is a fulness of joy also in the thought of him ; that to dwell upon him is to possess him, for even in heaven no one will possess him more but he who contemplates him more. Do this, my brethren ; take the word of the apostle

literally, "rejoice evermore ;" make the joy of the christian a positive and constant duty.

Oh how delightful it is to possess a joy, of which it is so delightful even to speak. But how painful to feel one's self so far beneath one's own words, or one's own conceptions. Who will put into our hearts, what we have in our minds and upon our lips ? who will give the joy whose beauty and sweetness we extol ? who will render us as sensible, nay, more sensible to the visitations of joy, than we are alas, to the visitations of sorrow. O God of joy and blessedness ! Thou alone canst do it. Come then and divest us of that sorrow which is only an attachment to the world, and cause our souls to rejoice in thee.

A DUMB BOY'S IDEA OF THE ATONEMENT OF CHRIST.

"His idea was that God had a very large book, bearing on the top of one page his own name, and below it a great many things by which he had made God exceedingly angry—that on rising from the grave, God would call him in an awful manner to stand before him, while he opened the book and turned to the page in question, but that though he would hold it close to the sun, yet he could not read one word that had been written, because—and here his face used to kindle and glow with indescribable animation—because when John (i.e. himself) had prayed to Jesus Christ, he took that book and passing his 'red hand' over the page, left nothing visible there, but the blood which had flowed from his palm when pierced by the nails on Calvary. This thought was his solace through life, and evidently illumined the dark valley of the shadow of death. The possibility of escaping hell otherwise than by the intervention of Jesus Christ's *red hand*, would have appeared to him a mockery ; and to doubt of Christ's redeeming love to his own soul, he would have considered a very deep crime."

From a little work entitled "The Happy Mute."

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